

JA'AL HAQ -1

Mufassir E Shaheer Hazrat Allama Maulana Mufti Ahmad Yaar Khan
Na'yeemi Alahirrahemah

*English Translation
If Any Correction
Whatsapp On
+919423404904*

INTRODUCTION JA-AL HAQ

الحمد لله رب العالمين خالق السموات والارضين

و الصلا والسلام لعى من كان نبيا و آدم بين الماء و الطين اجمل الاجملين و اكمل الاكمليين سيدنا محمد و الله و الصحابة و ابل بيته اجمعين

INTRODUCTION JA-AL HAQ

Within a period of approximately 1,500 years, beginning from the time it was proclaimed by the Holy Prophet (ﷺ) Muhammad Mustapha (ﷺ) Islam has encountered an infinite amount of tribulations. In spite of these scathing attacks against the deen however, never once was it tarnished or disrupted because, Alhamdulillah, it is Allah (عزوجل) Himself who is the Protector and Helper of it. He states in the Holy Quean,

اننا نحن ننزلنا الذکر و اننا لم لحظون

Surah Hajar, Verse 9

Mischief varying in nature, e.g. the fitna of Yazeed, the scourge of Hajjaj ibn Yusuf, the deception of the Khaarijees, etc., had previously unsuccessfully tried to demolish the foundations of Islam, but the most formidable fitna this deen had yet to face was the Wahabism of Najdis. Even the Holy Prophet (ﷺ) had informed and made his ummah aware of their fitna so that Muslims can be saved from their deception.

Hadrat Abdullah bin Umar (رضي الله تعالى عنه) reports that Rasoolullah (ﷺ) once raised his hands in dua and said. "O Allah (عزوجل) grant us barkat in our Syria, O Allah (عزوجل) grant us barkat in our Yemen." Those present submitted to him, "Ya RasoolAllah (ﷺ)! Make dua for barkat in our Najd," yet the Prophet (ﷺ) didn't and continued to supplicate for Syria and Yemen. He was further reminded several times to do this but didn't. After some time, he said, "How can I make dua for Najd when it is the place from which major tribulations and fitna will occur and a shaitanic sect will arise?" 1.1 – Mishlcaat, Vol. J, Baabu-Zikril Yemen wash-Shaam with ref to Bujhari

It is known from this Hadith that the Holy Prophet (ﷺ) had complete knowledge of the fitna of Najd, which is second in severity only to the mischief of the Dajjal, Hence, he warned us Muslims of their trouble.

Hadrat Abu Burzah (رضي الله تعالى عنه) narrates that once, while Rasoolullah (ﷺ) was distributing war booty, a person from behind exclaimed, "O Muhammad! You have not been just in your distribution!" This annoyed the Holy Prophet (ﷺ). He replied, "You will not find anyone more just than me during and after my time with you,"

Rasoolullah (ﷺ) further said, "A nation will be born from this person towards the latter days who will recite the Holy Quran but it will not go down their throats (i.e. it will have no effect on them) and they will leave Islam as fast as an arrow is released from a bow. Their recognition is that they will shave their

heads. This sect will continuously emerge until their final group joins the ranks of Danai. If you have to meet them, know that they are the most disgraced and worst of creation. , , 1.2 _ Mishkaat, Vol. J, Kitaabul-Qisaas, Baabu.Qatli-Ahlir-Rudaa with ref to Nasai-

'They will shave their heads' is a clear sign of Wahab as it is generally hard to find them, even today, without having their heads shaved. Another sign mentioned by Rasoolullah (ه عليه وسلم صلی) is that they will kill the Muslims but not harm the idol-worshippers, as found in Bukhari Sharif, Vol. I, Kitaabul.Ambiya in the narration concerning Yajooj and Majooj; Muslim Sharif and Mishkaat Sharif, Baabul-Mu'jizaat. Section 1 the Hadith found in Mishkaat further states, "(The Holy Prophet ﷺ said if I were to find them I would kill them just as how the nations of Aad were executed." 1.3

The Deobandis of today generally support the Hindus but hate and target Muslims, with their worst assault having taken place against the people of the Haramain Shareefain.

In accordance to the saying of Rasoolullah (ﷺ), Muhammad bin Abdul-Wahab was born in Najd in the 12th Islamic century. He oppressed the people of the two Harams as well as other Muslims. The actions perpetrated by him are recorded in the books Saiful-Jabbar, Bawaariqe-Muhammadiya alaa Irgaarnaatin-Najdia, as well as in other works of History. Allama Shaami (رضي الله تعالى عنه) records some of Muhammad ibn Abdul-Wahab's oppression in the following words,

"The incident of Abdul-Wahab and his followers in our time is that they emerged from Najd and seized control of the Haramain Shareefain. They claimed themselves to be Hambalis but their belief was that only they were Muslims and whoever had a belief contrary to theirs was not. Hence, they deemed the slaughter of the Ahle-Sunnat wa Jamaat as permissible and massacred our Ulama. They continued their persecution until Allah (عزوجل) broke their stronghold and made their lands barren. The Muslim army was successful in conquering them in the year 1233 AH." 1.4 -Raddul-Muhtaar, Vol. 3, Baabul-Bugaat.

Saijul-Jabbar and other books lists their oppression to have included the following,

- They attacked and massacred the residents of the two Harms.
- Fornication was made with the females of Makkah and Medina.
- Men and women of the two sanctified cities were made slaves.
- The Sayeds (descendents of the Holy Prophet ﷺ) were killed.
- They stole all of the exquisite rugs and chandeliers of Masjidun-Nabawi and exported them to Najd.
- All graves of the Shahaaba (رضي الله تعالى عنه) and Ahle-Bait (رضي الله تعالى عنه) were razed to the ground.
- They further intended to bring down the Green Dome of Masjidun Nabawi (near which the angels recite Salaat & Salaam everyday at morning and evening). However, whenever any

wretch went near the Rauza Sharif with this intention, he encountered a snake which was placed on him by Allah (عزوجل) to apprehend and destroy him.

In short, their transgressions are too gross and infinite to mention. Yazeed oppressed the Ahle-Bait (رضی اللہ تعالیٰ عنہ). In his enmity for them during their lifetime, but oppressing them and the Sahaaba (رضی اللہ تعالیٰ عنہ) in their graves approximately 1,300 years after their demise is the tyranny of Wahabis. Evidence of their oppression by Ibn Saud in the Haramain Shareefain is clearly visible to all Haajis. I, myself, have seen that there is no sign of any Sahaabi's qabr sharif for us to make dua and Fatiha. The place where Rasoolullah (ﷺ) was born is accessible to dogs and donkeys. Before the Najdi occupation, a dome used to occupy this spot (which is the home of Sayyida Amina (رضی اللہ تعالیٰ عنہا) and the place from which the illumination of Islam was first seen by the world). It was a holy place for ziyarat (visiting) and people used to perform namaaz there as well.

The above incidents occurred in the Arabian Peninsula. We now turn our attention to the Indo-Pak Subcontinent a person named Maulwi Ismail, who was born in Delhi, translated and summarized the book of Muhammad ibn AbdulWahab Najdi, Kitabut-Tauheed, into the Urdu language and named it Taqwiyatul-Imaan, Wahabis regard Ismail Dehlvi to be a shaheed, Ironically, it was this very book, Taqwiyatul-Imaan, which he circulated in India that led to his killing by the Pat'hans in the border (Sarhad) region of India (ref. AnwaareAftaabe-Sadaaqat). However, they notoriously propagated that he was killed by Sikhs. Aalahazrat (رضی اللہ تعالیٰ عنہ) states,

وہ وباپیہ نے جسے دیا ہے لقب شہید و ذبیح کا

وہ شہید نے نجد تھا وہ ذبیح تیغ خیار ہے

He who has been given the title of Shaheed and Zabeeh by the Wahabis was the martyr a/the love a/Najd and killed by the swords of the righteous.

If he was indeed killed by Sikhs then his killing should have occurred in Amritsar or Eastern Punjab, as these regions are dominated by them, yet he was killed in Sarhad, the territory of the Pat'hans. Hence, it can be concluded that Muslims executed him and even disposed of his corpse. That is why he has no grave.

The followers of Ismail Dehlvi broke into two groups,

1. Those who rejected the Taqleed of the Irnaarns. They are known as GhairMuqal1ids or Wahabis.
2. People who realized that Muslims will despise them should they present themselves as Ghair-Muqallids. Therefore, they began to exhibit themselves to be Hanafis, Shafis, etc. and perform salaah and fast just like us. These people are called Gulaabi Wahabis or Deobandis.

SubhanAllah! Dear readers, marvel at the miracle of our Beloved Master, Muhammad Mustapha (صلی اللہ علیہ وسلم). He once stated in a hadith, "The shaitanic group (Qarnush.Shaitaan) will emerge from there." I.S The translation of QarnushShaitaan in Urdu is 'Deoband'. In Urdu, Deo and Band means 'Shaitaan'

and ‘group’ respectively. Qamush-Shaitaan can also be inverted (izaafat-e-maqoobr) to mean ‘the territory of Shaitaan.

Though the names of the two groups are different, their beliefs are the same (despite differences in their practices). Both groups believe Muhammad ibn Abdul’Wahab to be correct and the protector of their doctrines. Hence, the leader of the Deobandis, Maulwi Rashid Ahmed Gangohi, writes, “The followers of Muhammad ibn Abdul-Wahab are called Wahabis. Their beliefs were excellent and they prescribed to the Hambali school of Fiqh, even though they came across as very rigid and strict in their disposition. Their leader has no blemish. However, those who overacted were lost infasaad. Even though their practices were different, ‘being Hanafi, Shafee, Maaliki and Hambali, their beliefs were all equal.’” – Fataawa.Rashidia, Vol. J, Kitaabut-Taqeed, Pg. 1/9

In our era however, the Deobandis are more dangerous in comparison to the Ghair-Muqallids as- the general Muslim public cannot recognize them. They have insulted and ridiculed the Holy Prophet (صلی اللہ علیہ وسلم) a in their books, more severely than any Mushrik has, yet they still take on the role of being Muslim leaders and well wishers of Islam.

ÆMaulwi Ashraf Ali Thaanwi classified the knowledge of Rasoolullah (ﷺ) to be like that of animals in his book, Hifzul-Imaan.

ÆMaulwi Khalil Ahmed Ambethwi wrote that the knowledge of Shaitaan and Angel of death is greater than that of the Noble Messenger (ﷺ) in his Book, Baraheene-Qaatiya.

ÆMaulwi Ismail Dehlvi wrote that the thought of the Holy Prophet (ﷺ) a in namaaz is worse than thinking of donkeys and mules, in Siroate Mustaqeem.

ÆMaulwi Qaasim Nanoutwi rejected Rasoolullah (ﷺ) to be The Final and Last Prophet (ﷺ) (Khaatamun-Nabiyeen) in his book Tahzeerull-Naas. He also said that, should another Nabi come after the Holy Prophet (ﷺ), still will him being the Final and Last Prophet not be affected. Verily, this was the same belief and claim of Mirza Ghulaam Ahmed Qadiani. It seems that in this belief, Mirza Qadiani is Maulwi Nanoutwi’s student.

According to these people, tauheed means to slander the Ambiya just as how love for Hadrat Ali (رضی اللہ علیہ عنہ) means enmity for the Sahaaba (رضی اللہ علیہ عنہ) in the opinion of the Shias. This kind of ‘tauheed’ is absolutely shaitaanic, as it was Shaitaan who rejected the superiority of Hadrat Adam (عليه السلام) and did not prostrate before him. The result of his behaviour can be seen even today in the dua read by all, “Laa Haula wa Laa Quwwata ilaa Billaah”. Islamic tauheed is believing Allah (عزوجل) to be one and respecting and revering His beloveds as per the teachings of the Kalima, Laa ilaaha illa Allahu Muhammadur Rasoolullah e. The first part of the Kalima is affirmation of Allah (عزوجل) being One and the second is having conviction of the grandeur of our Beloved Master, Muhammad Mustapha (ﷺ).

In the world today, there is much controversy between the Deobandis and Ahle-Sunnah wal-Jamaat at regarding many issues, e.g. the knowledge of the unseen (Ilm-e-Ghaib) of the Holy Prophet (ﷺ), Rasoolullah (ﷺ) being Haazir-o-Naazir, Mehfil-e-Meelad, Fatiha, Mazaars of the Auliya, etc.

Alhamdulillah, the Ulama of the Ahle-Sunnah wal-Jamaat have had successful debates against the Deobandis regarding these topics and have also penned gigantic works concerning each individual issue of contention,

- Taqleed -Intisaarul-Haqq by Hadrat Maulana Irshaad Husain (رضي الله تعالى عنه).
- Ilm-e-Gbalb – Al-Kalimatul-Ulyaa by Hadrat Sadrul-Afaazil Sayed Muhammad Naeemuddin Muraadabaadi (رضي الله تعالى عنه).
- Fatiba, Teeja, etc. Anwaare-Saatiya by Hadrat Maulana Abdus-Samee Rampuri (رضي الله تعالى عنه).

Aalahazrat, Imam Ahmad Raza Khan (رضي الله تعالى عنه) has penned many treatises concerning all of the above topics including Haazir-o-Naazir, Urs, Ziyaarat, etc.

However, a single book that incorporated and discussed all of these issues was needed. A book that will be beneficial to Muslims in successfully conversing with refuters and skeptics of these issues and which helped in saving the beliefs of Muslims. Therefore, I commenced such a book with aid of the All-Powerful Allah (عزوجل) Begging is our job and completing this work is in His control.

I must thank and give special note to my close friend, Munshi Ahmad Deen, Secretary of Anjumaan-Khudaame-Sufiya, Gujrat, for his assistance in the publishing of this book. Allah (عزوجل) grant him barkat in his wealth and children. Ameen!

Every matter has been concisely dealt with, yet all discussions are comprehensive. Those who wish to gain a deeper understanding of the issues should refer to the works of Aalahazrat, Imam Ahmad Raza (رضي الله تعالى عنه) and, especially, the book Al-Kalimatul-Ulyaa, regarding Ilm-e-Ghaib, as it is a masterpiece on the topic.

The following is beneficial in understanding the manner in which I have written this book,

1. I have first explained our (Ahle-Sunnah) stance about an issue,
2. Followed by its proof from the Holy Quran, Hadith and rulings of the Commentators of the Holy Quran (Mufassireen), Commentators of the Hadith (Muhammaditeen) and the celebrated Saints of Islam (Buzurganadeen),
3. Our beliefs support from the books of its refuters,
4. Then the objections of the refuters in light of the Quran, Hadith and rulings of the Islamic Jurists (Fuqaha),
5. Answers to these objections, also in the light of the sacred texts and rulings of the Ulama,

6. Thereafter, rational proofs that support our belief (aqeeda),
7. Rational objections of the refuters,
8. And finally, answers to these objections.
9. I took care in most places not to refer to the page number of a book, as they differ through various editions. However, I did quote the chapter and section of a book as a reference. If it is a reference pertaining to tafseer (commentary on the Holy Quran), I have given the chapter and verse of the Surah.

Reading this book, Insha-Allah, will be beneficial to my readers. I have used a cultural tone in my discussions and have saved it from uncouth words. I sincerely make dua that this book is a means for those in search of the truth to embrace it.

This book has been named Ja 'al-Haqq wa Zahaqat-Baatil by Ameere-Millat, Shaikhul-Mashaaiikh, Hadrat Peer Sayed Jamaat Ali Shah Sahib Muhaddith Ali Puri (رضی اللہ تعالیٰ عنہ), It is indeed an honour to name it so. I hope that Allah (عزوجل) accepts this service on my part and may it be a means of forgiveness for me from major and minor sins.

Ahmed Yaar Khan Badaayuni Teacher Madrassah Khudaamur-Rasaat, Gujrat, Punjab 3 Shabaanul-Muazzam 1361 AH, Monday

PREFACE

Quranic verses, as well as their commentary (tafseer), will be provided for all topics discussed in this book. Therefore, it is necessary to keep the following in mind concerning the commentary of the Holy Quran.

There are three terms used in describing it, each with its own definition and ruling.

Tafseer (Commentary) of the Holy Quran – To make tafseer of the Holy Quran based on your own opinions, whims and fancies are Haraarn. Rather, transmitted texts (Naql) are needed for doing so. Permissible interpretation (ta'weel) of the Holy Quran according to your own knowledge and cognizance is allowed and a means of thawaah, Distortion [tahreef] of the Holy Quran is infidelity.

Tafseer is defined as explaining those conditions of the Holy Quran which cannot be known by the intellect and one's own intelligence, e.g. the background of a verse being revealed (shaane-nuzool) or whether a verse is applicable (naasikh) or not (mansookh). If a person claims a verse to be inapplicable or explains the background of a verse without citing the reference of a transmitted text (Naql), then it is not acceptable and the person will be a sinner.

The Holy Prophet (ﷺ) has said, "The person who speaks about the Holy Quran according to his own opinion should make his destination Jahannum." 1.6 – Mishkaal, Xilaahu/-I/m, Section 2.

The narration in Mishkaat further states. ‘The person who explains the Quran according to his opinion has done wrong, even if his explanation was correct.’^{1.7}.

The commentary (tafseer) of the Holy Quran has various levels.

1. Tafseer of the Holy Quran by the Holy Book itself. This is the highest level of tafseer.
2. Tafseer of the Holy Quran by the Ahadith, as Rasoolullah ﷺ is the personality who received its revelation. Therefore his commentary is of a high distinction.
3. Tafseer by the verdicts of the Sahaaba (رضي الله تعالى عنهم) especially the Jurists amongst them and the Khulafaa-e-Rashideen (رضي الله تعالى عنهم).

With regards to the ratseer according to the Taba’een or Taba-Taba’een, if it is a narrated verdict (riwaayat), it is acceptable. Otherwise it is not. Extracted from Eela-e-Kalimatillah.

2. Ta’weel (Interpretation) of the Holy Quran – This is defined as explaining the contents and subtle points of Quranic verses. Similarly, extracting points based on rules of Arabic syntax (nahw) and etymology (sad) is also included in ta’weel. Doing so is allowed for the learned. Naql here specifically is not necessary. Proof of this can be found in the Quran, Ahadith and rulings of the Islamic Jurists.

Allah عزوجل states. “Do they not ponder over the Holy Quran? If it was from someone other than Allah عزوجل, they would definitely find several discrepancies in it.” 1.8 Tafseer Roohul-Bayaan states in the commentary of this ayat, “It means.” Why do they not ponder over its meanings?”^{1.9}

“The person who speaks about the Holy Quran according to his own opinion should make his destination Jahannum.” Hadith

A Sahabi (رضي الله تعالى عنهم) asked Hadrat Ali (رضي الله تعالى عنهم) “Besides the Holy Quran, do you have other gifts from the Holy Prophet ﷺ?” He answered. “We possess nothing else besides the Quran. However we also have that knowledge and understanding (falun) which is given to a person who ponders over a Divine Book.” 1.10–Mishkaat Kitaabu/-Qisaas. Section1.

Mirqaat states in the annotation of this tradition, “Fahm here refers to that knowledge which is used to extract the meanings of the Quran, the understanding through which very fine and hidden points of knowledge is known.”^{1.11}

It can be concluded from this Ayat and Hadith that to ponder over the meanings of the Holy Quran and to use knowledge and intellect to deduce rules (masaail) from it is permissible. Naql at every juncture is not necessary.

Jumal, the marginal notes of Jalaalain, states, “The literal meaning of tafseer and ta’weel is ‘to make open’ and ‘to return’ respectively. The Knowledge of Tafseer (Ilmut- Tafseer) is to know those conditions of the Holy Quran according to human ability which illustrate the objectives of Allah عزوجل in revealing a verse. Thereafter, this science is of two categories,

- a. Tafseer – which cannot be known without transmitted texts (Naql).
- b. Ta’weel – which can be known through Arabic grammar laws.

Therefore, it is connected to ahm.

The secret behind ta’weel being permissible through one’s opinion and tafseer not so is because tafseer is testifying and having certainty of Allah (عزوجل) aim of the Quranic verse to have a particular meaning. This is not possible without being told. Therefore, Haakim has ruled that the annotation of a Sahabi is in the order of a marfoo hadith. In ta’weel, a certain possibility is given preference over a whole host of other possibilities, and this is also without certainty.v l’?

Commentating on “من قال في القرآن برأيه” Mirqaat, Sharah Mishkaat, Kitaabul-I1m, Section 2 states,

“The Hadith applies to those who give commentary of the Quran’s meanings and perform its recitation without referring to the Learned (of its meanings and recitation). It applies to those who do not take into account the Shariah rules governing its commentary and say whatever they wish in the tafseer of that which cannot be known and understood by the intellect, e.g. its background or whether it is now applicable or inapplicable.”^{1.14}.

Tinnidhi, Vol. 2, Kitaabut-tafseer, states, “Some of the learned Sahaaba etc. are reported to have been very strict about commentating on the Quran without knowledge.^{1.15}.

The marginal notes of this Hadith, with reference to Majmaul-Bihaar, states,

“It is not possible for this extract to mean that nobody can speak about the Holy Quran through his knowledge except only through that which is transmitted, because the Sahaaba commentated on verses of the Holy Quran and had many differences between them. Their every exegesis was not based on a Naql. Furthermore the dua of Rasoolullah (ﷺ) would become meaningless when he said, “O Allah (عزوجل) Grant him deeni fiqh and grant him ta’weel”^{1.16}.

Similarly, Hadrat Imam Ghazali (رضي الله تعالى عنه) has included an entire chapter in his book, Ihyaaul-Uloom, to substantiate that it is permissible to understand the Quran without Naql. He writes, ”There is both an open and hidden meaning to the Holy Quran. The Ulama study the former meaning while the latter is pursued by the Sufiya. Hadrat Ali (رضي الله تعالى عنه) said, “If I wished, 1 could fill 70 camels with only the commentary of Surah Fatiha,” He is also reported to have said, “The person who is able to understand the Holy Quran can speak of all knowledge (uloom).” Therefore the hadith which says that any person who speaks about the Holy Quran through his opinion has done wrong means that to speak through opinion about that which cannot be known without Naql is Haraarn.” – Chapter 8, Section 4

Hence, if you absolutely cannot speak about the Holy Quran through your knowledge and Naql is needed for every discussion, there should have been none of these disputes (in deciding where to stop (waqf), deducing rules, etc.).

3. Tahreef (Distortion) of the Holy Quran – This is defined as conveying such a meaning of the Holy Quran which is contrary to the consensus (ijmaa) of the ummat or Commentators of the Holy Quran (Mufassireen) and against an Islamic belief. If a person makes the following statement, “The meaning of the ayat is that which I have said not that which is believed,” and it is contrary to the factors mentioned above. Then this is an explicit act of infidelity (kufr) {e.g. rejecting a Quranic verse or transmitted qiraat}.

Similarly, to reject a transmitted (mutawatir) meaning of the Holy Quran is infidelity. An example of this is Maulwi Qaasim Nanoutwi, who distorted the meaning of Khaatamun-Nabiyeen as ‘Original Prophet’ and said that the general Muslim view of it meaning final Prophet is wrong. In this manner, he made two categories of Prophet Hood – original (asli) and successive (aarzi), whereas the consensus of the Ummat and Ahadith collectively agree that Khaatamun-Nabiyeen means ‘Final Prophet Thus, no new Prophet during and after the time of the Holy Prophet ﷺ can appear. A belief contrary to this is tahreef (distortion).

Furthermore, it is the consensus of the Mufassireen that verses in which prohibition is made of addressing anything besides Allah (عزوجل) is with regards to worshipping something besides Him. Allah (عزوجل) states, “Do not call something besides Allah (عزوجل) which cannot benefit or harm you.” I.7 The Holy Quran itself explains this, “Whoever calls out another to be worthy of worship (ma’bood) with Allah (عزوجل)^{1.18}.

Hence, in light of this commentary and consensus of the Mufassireen, whoever claims that calling the name of someone besides Allah (عزوجل) to be prohibited has performed tahreef (distortion) of the Holy Quran.

This preface should in mind as it will be forever beneficial in the future.

Taqleed – Following the Four Imams

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(رضي الله تعالى عنه)

CHAPTER ONE

Taqleed – Following the Four Imams

The literal definition of Taqleed is ‘to put on a necklace or strap around the neck’.

In Shariah terms, Taqleed is to deem a person’s verdict and action to be necessary, according to the Shariah, upon another. This is done in the belief that the former’s verdict and action is a proof for us as he is a Shariah Researcher (Muhaqqiq). An example of this is how we deem the verdict and actions of Imam-e-Aazam Abu Hanifa (رضي الله تعالى عنه) as verification for us in the rules of Shariah without pursuing its proofs.

The marginal notes of Husaarni records from Sharah Mukhtasarul-Manaar, “Taqleed is when a person obeys another’s opinion or action after hearing it without pursuing his proof in the belief that he is amongst the Shariah Researchers (Ahle- Tahqeeq).^{1,19} (Note: this extract is found in the book, Nocrul-Anwaar, in the discussion of Taqleed as well) – Baabu-MutaabiaturRasool, Pg. 86.

Musalamath-thuboot and Imam Ghazali (رضي الله تعالى عنه) in Kitaabul-Mustasfaa, Vol. 2, Pg. 387, also defines Taqleed as the above.

From this definition, it can be concluded that obeying the Holy Prophet (صلی الله تعالیٰ علیہ وسلم) cannot be termed Taqleed as his every saying and action is a proof of Shariah. In Taqleed, the Shariah proof is not looked at, which is why we, the Sahaaba and Four Imams (رضي الله تعالى عنه) are called the ummatis of the Holy Prophet (صلی الله تعالیٰ علیہ وسلم) is and not those who follow him through Taqleed (Muqallids).

Similarly, the obedience shown by the general Muslim public towards a learned person cannot be called Taqleed as his verdict or action is not deemed as a proof upon us. In this case, he is obeyed in the belief that he is a learned person and has given a verdict after consulting Islamic texts. If his verdict (fatwa) is proven wrong and contrary to them, it will not be accepted. This differs to the verdict of Imam Abu Hanifa (رضي الله تعالى عنه) which is accepted irrespective of whether he deduced a rule after referring to the Hadith, Quran and consensus of the ummat or from his deduction (qiyaas). This difference should be kept in mind.

There are two types of Taqleed,

1. Taqleed-e-Shar'i – To follow someone concerning the rules of Shariah, i.e. the following of the Four Imams in rules pertaining to salaah, fasting, Hajj, etc.

2. Taqleed-e-Ghair-Sbar'i – Following someone in worldly matters, e.g. doctors following Boo Ali Seena in medicine, poets following Daagh Dehlwi, etc. in poetry, a person following the prominent craftsmen of his trade, etc. These are all examples of worldly Taqleed.

Although the obedience the pious pay to the wazeefas and practices of their Sheikh's sayings and actions is an Islamic Taqleed, it is not a Shariah Taqleed, as they are not following him on rules of Shariah concerning Haraam and Halaal. Yes, the Taqleed they are displaying here is of an Islamic association.

If Taqleed-e-Ghair-Shar'i is against the Shariah then it is Haraam. If not, then it is permissible. Hence, people following the customs of joy or sadness innovated by their forefathers which are against the Shariah are Haraam. Doctors following Boo Ali Seena, etc. in medicinal matters which are not contrary to Islam is permissible.

The Quran has censured the first type of Haraam Taqleed mentioned in the preceding paragraph in several places, addressing those who practice it as well. Allah (عزوجل) states,

"And do not follow those whose hearts we have made bereft of our remembrance. Such people have gone after their carnal desires and went overboard." 1.19a

- Surah Kahf, Verse 28

"And if they try to make you take on a partner with Me in that which you have no knowledge of, do not listen to them." 1.19b

- Surah Luqmaan, Verse J 5

"And if it is said to them to come towards which Allah (عزوجل) has revealed and towards His Messenger (صلی الله تعالیٰ علیہ وسلم), they will say that whatever they found their forefathers on is sufficient for them even though their forefathers knew nothing and were not on the path of salvation. 1.19c.

- Surah Maida, Verse 104

"And if it is said to them to follow that which Allah (عزوجل) has revealed, they will say that they will follow whatever they found their forefathers treading on^{1.19d} - **Surah Baqarah**, Verse 170.

These and similar verses have condemned any Taqleed which goes against the Shariah and is in conformity to the Haraam actions of a nation's ignorant predecessors.

These verses have no link to the Taqleed of Shariah and the obedience of the Four Imams. To slander this Taqleed as polytheism or Haraam based on these verses is completely un-Islamic.

WHICH RULES MUST TAQLEED OCCUR IN AND IN WHICH NOT?

Taqleed-e-Shar'i has many dimensions to it. Shariah rules (masaail) are of three types,

1. Beliefs (Aqaaid).

2. Those laws which are explicitly (sareeh) proven from the Quran and Hadith with ijtihaad having no weight on them.

3. Those laws which have been deduced from the Quran and Hadith using ijtihaad as well.

It is not permissible to make Taqleed of any person in Islamic beliefs (aqaaid). Commentating on "صَبِيبُهُمْ غَيْرُ مَنْقُوصٍ" 1.20

Tafseer Roohul-Bayaan states, "If we are asked as to how we have accepted the Oneness of Allah (رضي الله تعالى عنه), His Messengers etc. we cannot say." Through the rulings of Imam Abu Hanifa (رضي الله تعالى عنه) or "Through their proofs found in his book, Fiqhe-Akbar," as Taqleed of any person in Islamic beliefs is impermissible." 1.21

The preface of Shaarni, discussing Taqleed, states, "(What we believe) Besides secondary Fiqhi laws (Faree), meaning those beliefs which are compulsory for every Mukallaf (answerable Muslim) to believe in without anyone's Taqleed, the beliefs held by the Ahle-Sunnah wal-Jamaaat, i.e, the Ashaariah and Maaturidiyah." 1.22

Tafseer-e-Kabir, discussing

"فَاجْرِهِ حَتَّىٰ يَسْمَعُ كَلَامَ اللَّهِ" 1.23

states, "Taqleed of a person in explicit laws, e.g. the five daily salaah, the units of namaaz, etc. is also not permissible. These are those rules which are proven, explicitly from an absolute script of Islamic Law (Nas). Therefore, the ruling and books of Imam Abu Hanifa (رضي الله تعالى عنه) will not be used to support namaaz being fardh, etc. Rather, they are to be substantiated from the Quran and Hedit." 1.24

Those rules which have been extracted from the Quran Hadith or consensus of the Ummah using ijtihaad and the ability of deducing Islamic laws are waajib to make Taqeed on by one who cannot make ijtihaad (ghair mujtahid).

The classificatio of a rule that requires Taqleed and those which do not should be paid special attention to. At some instances. the refuters of Taqleed (Ghair Muqallids) object by saying, "Wbeo a follower of Taqleed is not allowed to extract rules from Islamic proofs, bow can you preseDt QuraDic verses aod

Abaditb to prove salaab, fasting etc?"

The answer to this is that the obligation of salaah etc. is Dot from amongst the rules followed under Taqleed.

It is also known from this that besides laws, Taqleed does not occur in History as well, such as on the infidelity of Yazeed.

Similarly islamic Jurists presenting proofs from the Quran and Hadith in deduced (qiyaasi) rule is only in corroboratioD for them. Those rules have already been accepted on the verdict of the Imam.

UPON WHO IS TAQLEED WAAJIB AND UPON WHO IS IT NOT?

There are two categories of answerable (mukatraf) Muslims,

I. Mujtabid (One who is qualified in ijtihaad) -A person who has so much of knowledgeable ability and understanding that he is able to understand Quranic injunctions, the purpose of the kalaam (Divine Scripture) is able to extract rules from it has complete knowledge over the applicable (naasikh) and inapplicable (mansookh).

Exceptional linguistic command over Arabic and is well-versed in all Qur'aanic verses and Ahadith of laws. Besides these

Qualities, he must be intelligent and have a comprehensive mind.

Tafseeraat-Ahmadia, etc.

2. Gbair-Mujtabid / Muqallid – A person who has not reached such a level. Taqleed is necessary for a Ghair-Mujtahid and is not allowed for a Mujtahid.

There are six types of Mujtahids.

1. Mujtahid fi'sh-Shari'i – Those scholars who make rules (qawaaid) to be followed for ijtihaad, e.g. the Four Imams, i.e. Abu Hanifa, Shafee, Maalik and Ahmad ibn Hanbal (رضي الله تعالى عنه).

2. Mujtahid fil-Mazhab – Those scholars who make Taqleed of these rules and deduce fiqh, shar'i laws (masaail) in light of them, e.g. Imam Abu Yusuf, Muhammad, Ibn Mubarak (رضي الله تعالى عنه), who are the Muqallids of Imam-e-Azam Abu Hanifa (رضي الله تعالى عنه) in these rules but are themselves Mujtahids in masaail.

3. Mujtahid fil-Masaaii – Those scholars who are Muqallids of both the qawaaid and masaail but can prove, through the Quran, Hadith and other proofs, laws regarding which no elucidation by the Imams can be found, e.g. Imam Tahaawi, Qaazi Khan, Shamsul-A'imma Sarkhasi, etc (رضي الله تعالى عنه).

4. Ashaabe- Takbreej – Those scholars who cannot make ijtihaad absolutely. However, they can clarify in detail an abridged ruling of an Imam, e.g. Imam Karkhi (رضي الله تعالى عنه).

5. Ashaabe- Tarjeeh – Those scholars who can preponderate a particular ruling from several other narrated rulings of the Imam regarding a single matter. Meaning, if in a certain rule there are two narrated verdicts of Imam Abu Hanifa (رضي الله تعالى عنه) these scholars can give tarjeeh of a certain one. Similarly, when there is a difference in ruling between Imam Abu Hanifa and the Saahibain (Imam Abu Yusuf and Imam Muhammad (رضي الله تعالى عنه)), they can give tarjeeh to the ruling they deem fit, e.g. the authors of Qudoori and Hidaaya.

6. Ashaabe- Tameez – Those scholars who can differentiate between the general ruling and uncommon narrations, as well as between the weak, stronger and strongest verdict, so as to act upon the reliable

one and not on unfamiliar and weak narrations of verdict, e.g. the authors of KanzudDaqaaiq and Durre-Mukhtaar, etc.

Any person who does not possess any of the above-mentioned six qualities is a Muqallid-e-Mehz (one who absolutely has to make Taqleed), e.g. ordinary people like you and me, the general Ulama who are only to research rules in the religious books and convey them to the masses.

It is Haraam for a Mujtahid to make Taqleed. Thus, the Mujtahid belonging to a particular level of the six will not make Taqleed of those equal to his level.

However such a scholar will be a Muqa1Hd of those Mujtahids above his rank. e.g. Imam Abu Yusuf and Imam Muhammad (رضي الله تعالى عنه) who are the Muqallids of Imam-Azam Abu Hanifa (رضي الله تعالى عنه) in principles (usool) and qawaail but are not Muqallids to him in masaa'il.

OBJECTION: When Imam Abu Yusuf and Imam Muhammad (رضي الله تعالى عنه) are both Muqallids of Imam Abu Hanifa (رضي الله تعالى عنه), why do they differ with him in seven places? – Ghair-Muqallids

Answer they are his Muqallids in principles (usool) and rules (qawaaid) and do not differ with him in these things. However they are Mujtahids themselves and are not anybody's Muqallids in laws (masaa'il). Thus they are able to differ with Imam Abu Hanifa (رضي الله تعالى عنه) in furoo 'i masaa'il.

OBJECTION: Hanafis give many verdicts of rules (masaa'il) according to the rulings of the Saabibain, leaving out the ruling of Imam Abu Hanifa (رضي الله تعالى عنه). How then can they be called Hanafas? – Ghair-Muqatilids.

Answer Amongst some Jurists are Ashaabe Tarjeeh who preponderate a particular ruling from several others. So the ruling we find to have been preferred by them is the one on which we issue fatwas.

OBJECTION: Instead of calling yourselves Hanafi, you should call yourselves Yusufi, Mubammadi or Ibn Mubaarak because in several places their ruling is adopted over the ruling of Imam Abu Hanifa (رضي الله تعالى عنه) Ghair- Muqallids.

Answer: Adopting any ruling of Imam Abu Yusuf Imam Muhammad (رضي الله تعالى عنه) or Imam Ibn Mubaarak (رضي الله تعالى عنه) is, in fact taking the verdict of Imam Abu Hanifa (رضي الله تعالى عنه) as all of their rulings are based on his principles (usool) and rules (qawaaid), just as how acting upon the Hadith is, in fact, acting upon the Quran, as Allah (عزوجل) has ordered doing so.

Imam Abu Hanifa (رضي الله تعالى عنه) states. "If any hadith is proven to be sahib, then that is my way (mazhab)." Therefore, if any Mujtabid fil-Mazhab finds a Sabih Hadith and acts upon it, he does not become a Ghair-Muqallid. He remains a Hanafi because he acted upon the Hadith in light of the principle set by the Imam (عزوجل). This discussion can be pursued further in the preface of the book Shaami, under the extract "Izaa Sabal-Hadith Fabuwa Muzhabi".

This saying of Imam Abu Hanifa (رضي الله تعالى عنه) can also mean that when a Hadith was proven to be Sahib (sound). It became his mazhab. Meaning, he had researched and critically analyzed every rule and Hadith and then chose it. Imam Abu Hanifa (رضي الله تعالى عنه) used to tirelessly research each rule (mas'ala) himself and then have a scholarly discussion about it with his Mujtahid students. Only after this did he accept it.

Some Ghair-Muqallids claim to have the ability to make ijtihaad. Thus, they do not have to make Taqleed of anyone.

A lengthy argument is not needed for this. Showing how much of knowledge is necessary for ijtihaad and whether these claimants possess this type of knowledge or not is sufficient to silence them.

Hadrat Imam Raazi, Imam Ghazali, Imam Tinnidhi, Imam Abu Dawood, Huzoor Ghous-Paak, Hadrat Bayazeed Bustaami, Shah Bahaaul-Haqq Naqshbandi, etc. (رضي الله تعالى عنه) are all exemplary and noted Ulama and Mashaaiikh of Islam. However, none of them were Mujtahids, but were Muqallids of Imam Abu Hanifa, Imam Shafee, Imam Maalik and Imam Hambal (رضي الله تعالى عنه). Who in these times possess the ability and knowledge of such celebrated individuals? When their knowledge was not sufficient for them to become Mujtahids, how can those who do not even have the ability to pronounce the names of books of Hadith correctly be endowed with the quality of a Mujtahid?

Once, a certain individual claimed to be able to make ijtihaad. I asked him how many rules he could deduce from Surah Takaasur and what Haqeeqat, Majaaz are. Sareeh, Kinaayah, Zaahir and Nas (all terms found in the Principles of Fiqh). The poor gentleman had heard these basic terms for the first time in his life.

PROOFS THAT VERIFY TAQLEED AS OBLIGATORY (WAAJIB)

I shall divide this chapter into two sections. The first will contain proofs which completely establish Taqleed while the other will prove Taqleed-e-Shakhs.

Section 1

Taqleed being waajib is proven from Quranic verses, Sahib Ahadith, the practice (amal) of the Ummah and rulings of the Mufasireen (Commentators of the Holy Quran). Proof of either absolutely making Taqleed or the Taqleed of Mujtahids follows, 1.

1." Guide us on the straight path, trath of those you have favoured."

Surah Fatiha, Verse 6-7.

This ayat clearly states that the Siraate Mustaqeem (Right path) is only that path treading on by the virtuous servants of Allah (عزوجل) the Mufasireen. Muhaditheen, Fuqahaa, Aalin of Allah (Ghaus,

Qutub, Abdaal and pious Bandas of Allah (عزوجل) were all Muqallids. Therefore making Taqleed is the straight path. None of them was a Ghair-Muqallid, as a Ghair-Muqallid is defined as a person who is not a Mujtahid and who does not make Taqleed. A Mujtahid who does not make Taqleed is not a Ghair-Muqallid because it is prohibited for him to make Taqleed.

2. "Allah (عزوجل) does not burden a person more than his ability." 1.24b

Surah Boqarah, Verse 186.

When the Almighty (عزوجل) does not burden a person with more than he is capable of, then making a person who cannot make ijtihaad and deduce laws from the Quran, Hadith, etc. to do so is placing a burden on him greater than his capacity. Hence, when Allah (عزوجل) does not burden a person more than his capacity, Taqleed is definitely allowed for those who cannot make ijtihaad. If Zakaat and Hajj is not obligatory on a destitute Muslim, why then does deducing laws become necessary on those without knowledge to extract them?

3. "And Allah (عزوجل) is pleased with the first and latter migrants (Mubaajireen) and Ansaar as well as those who follow them in goodness.

They are also content with Him."1.24.c

Surah Tauba. Verse 100

Meaning Allah (عزوجل) is pleased with those who follow (itibaa}, i.e. those who make Taqleed of the Muhaajireen and Ansaar (رضي الله تعالى عنهم). This is a further proof of the validity of Taqleed.

4. "Obey Allah (عزوجل) and obey His Messenger O and those of you who have authority." 1.24d

Surah Nisaa, Verse 59.

This verse orders obedience to be made of three,

1. A1lah (عزوجل).
2. Rasoolullah(ﷺ),
3. And the people of Amr (the Learned in Islamic Jurisprudence).

The word alee'u has been used twice once for Allah (عزوجل) and the other for both His Rasool (ﷺ) and those who have authority. The wisdom behind this is that we are only to make alaa'at of Allah's (عزوجل) command, not to act upon His actions and silence in matters. He grants the disbelievers sustenance and they are seemingly given victory in battles on occasion. They perform infidelity but He does not punish them immediately. These are Allah (عزوجل) actions but we cannot follow them. Thus we are not to aid the disbelievers.

This is in contrast to the Holy Prophet ﷺ and Mujtahid Imams. Their every action order or silence (when seeing someone perpetrates a certain action) can all be followed. The word aleelu has been used twice to demonstrate this very difference.

Some may contend that ‘people of authority’ here means Islamic rulers. It should be bared in mind however, that the Islamic Rulers are only to be obeyed in orders that are in conformity to the Shariah and not in orders against it. Islamic rulers gain perspective of these Shariah orders from the Learned and Mujtahids. Therefore the Jurists are truly those who formulate the orders while the rulers merely impose them. The ruler is the authority of the general masses but the authority of the ruler is the Mujtahid Imam.

The result of this is that the Ilama-e-Mujtahideen is what is meant by the ‘people of authority’. Even if Islamic rulers are considered as the definition, still too will Taqleed be proven – not of the Learned but of at least the ruler. It should also be remembered that alaa ‘at here stands for obedience in Shariah.

Another point that arises from this verse is that there are three types of laws.

1. Laws explicitly proven from the Quran, e.g. the iddat of a non-pregnant widow being 4 months. 10 days. This law is related to obedience to Allah (عزوجل) (Atee'ullah).
2. Laws explicitly proven from the Hadith, e.g. it being Haraam for men to wear jewelry made from gold and silver. This law is related obedience to His Rasool (ﷺ) (Atee'ur-Rasool).
3. Laws which are not explicitly proven from the Quran or Hadith, e.g. the absolute prohibition of performing sodomy with women. This law is related to Uolul-Amri Minlrum.

5. “Ask the learned you do not know.” 1.24e

Surah Nohl, Verse 43

From this ayat it can be deduced that the person who does not know a particular law should ask the Learned about it. Laws from ijtihaad, which we do not have the ability to deduce, are to be ascertained through the Mujtahids. Some contend that historical events are specifically meant in this verse in light of what precedes it. This is incorrect because the words of the verse are absolute (mutlaq) and the reason for enquiring and asking is not knowing. So, it is necessary to enquire about those matters which we do not know.

6. “Follow the path of the person who turned towards Me” 1.24f

Surah Luqmaan, Verse 15

It is ascertained from this verse that the following (Taqleed) of those who turned towards Allah (عزوجل) is necessary. This law is also general (aam) as there is no specification in the verse.

7. “And those who submit, “O our Lord! Grant us the coolness of eyes from our spouses and children and make us the leaders of the virtuous.” 1.24g

Surah Furqaan, Verse 74

Tafseer Mualimut-Tanzeel commentates on this verse. “So that we can follow the pious and they can follow us.” This ayat also proves that the Taqleed and following of the virtuous servants of Allah (عزوجل) is necessary.

8. “And why should a congregation from their every group not venture out to attain the understanding of the deen and return to inspire the people in the hope that they be saved.” 1.24h

- Surah Tauba, Verse 122

It can be understood from this verse that it is not necessary for every person to become a Mujtahid. Rather, some should become Jurists while others should malee Taqlecd.

9. “ADd if they had to refer it to the Messenger O and the people of authority, they would defmitedly know its reality tbrought those who have the ability to deduce.” 1.24i

- Surah Nisaa, Verse 83

This clearly proves that the Ahadith, Narrations (Akhbaar) and Quranic Verses should firstly be placed before those Aalims who have the ability to deduce. Thereafter practice must be made according to their rulings,

10. “That Day on which every congregation will be called with their Imam (Leader).” 1.24J

- Surah Bani Israel, Verse 71

Tafseer Roohul-Bayaan states in this ayat'a annotation, “Or.’Imam’ here means religious leader. Hence, it will be said on the Day of Qiyaamat, “O Hanafi. O Shafee,” 1.26.

From this it is known that on the Day of Qiyaamat, every person will be called with his or her respective Imam. It will be said, ”O Hanafis, O Shafees, O Maalikis, O Hambalis! Come,” But with who will those who did not prescribe to any Imam be called? Regarding this the exalted Sufiya state that Shaitaan is the Imam of a person who does not have any Imam,

11. “When it is said to them to bring Imaan like how these sincere Muslims bave brought Imaan, they say, “Must we bring Imaan like how tbose ignorant people have brought Imaan?” 1.24k

- Surah Baqarah, Verse 13

This proves that only the Imaan which is in confonnity to that of the Pious (Saaliheen) is reliable. Therefore, only that muzhab which is in accordance to the pious is correct – and that muzhab is Taqleed.

VERDICTS OF THE MUFASSIREEN AND MUHADDITHEEN

Daarimi states. "Explaining 'Uolul-Amri Minkum', Ataa is reported to have said, "Uolul-Amr are those blessed with the knowledge of Fiqh (i.e. we are to follow them)," 1.27 – Baabul-Iqtidaa bil-Ulama

Regarding the ayat 1.28 Tafseer Khaazin states. "Ask those believers who are Aalims possessing knowledge of the Quran: 1.29.

Tafseer Durre-Mansoor further states in the conunentary of this verse, "Hadrat Anas (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) narrates that he heard the Holy Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) state."Some People perform salaah, fast perform Hajj and even fight in Jihad though they are Hypocrites (Munaafiqs)." When it was asked, "Ya RasoolAllah (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ). Through what were they infiltrated with hypocrisy?" The Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) explained, "Through rebuking their Imam." When he was asked concerning who their Imam was. He replied, "Allah (عزوجل) states, "Ask those who know if you do not."1.31.

Conumentating on the verse of Surah Kahf, 1.32 Tafseer Saawi states. "Taqleed of anybody or anything besides the four rnuzhabs is not permissible even though it may seem to be in conformity to the verdict of the Sahaaba (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) Sahib Hadith or a Quranic verse. Anybody who separates himself from these four muzhabs is astray and leads others astray as well, because to take only the visible meaning of the Quran and Hadith is the root of infide1ity."1.33.

AHADITH REGARDING TAQLEED

Muslim Sharif states, "Hadrat Tameen Daari (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) reports that the Holy Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) has said, 'The deen is well-wishing.' When we asked regarding who this is for, he replied, "For Allah (عزوجل). His Book and Rasool (ﷺ), for the Imams of the Muslims and for the general body of believers." 1.34 –Vol.I, Pg. 54

Imam Nawawi (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) writes in the annotation of the above hadith, "This Hadith includes those Imams who are Aalims of the deen. 'Well-wishing for the Aalims' means that their narrations of Hadith are to be accepted, Taqleed in their laws is to be made and they are to be thought good of."1.35.

Section 2

TAQLEED-E-SHAKHSI

The Holy Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ) has said, "While you are agreed upon obedience to one person, if someone who wishes to break your stick (i.e. unity) and group comes to you. kill him."1.36-Mishkaat. Kitaabul-Imaarah with ref to Muslim.

Imams and U1arna of Islam are meant here, because obedience to the ruler of the time in that which is against the Shariah is impermissible.

Imam Muslim (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) has collected a chapter under Kitaabul-Imaarah and named it as follows, "Obedience to the Leader (Ameer) is compulsory in that which is not a sin or wrong."

It can be concluded from this that the following {ataa'at} of only one person is necessary.

Hadrat Abu Musa Ash'ari (رضي الله تعالى عنه) slates about Hadrat Ibn Mas'ood (رضي الله تعالى عنه) "Do not ask me about your laws and questions until you have this noted scholar amongst you." 1.38-Mishkaat, Kitaabul-Buyoo, Baabul-Faraaidh with ref to Bukhari.

From this it is ascertained that obedience to a less accomplished person should not be made if there is a more accomplished individual available. Verily the respective Imam of each Muqallid is more accomplished in their sight.

Fat'hul-Qadeer states "If a person in charge of the governance of Muslims appoints someone over them knowing that there is someone amongst the Muslims more worthy and knowledgeable of the Quran and Hadith, he has breached the trust of Allah (عزوجل). His Rasool (ﷺ) and the general body of Muslims. 1.39.

The Holy Prophet (صلی الله تعالیٰ علیہ وسلم) is reported to have said, 'The person who dies and does not have the allegiance (bai'at) of someone around his neck has experienced the death of ignorance.' I.40-Miskhaat, Kitaabul-Imaarah, Section 1.

Allegiance to both an Imam (i.e. Taqleed) and the Auliya are included in this. Otherwise, which Sultaan's allegiance have these Wahabis of India and other parts of the world sworn to?

These are a few Ayats and Ahadith. There are others besides these that can also be produced, but we present only the above in brevity.

When we look towards the practice (arnal) of the Ummah, we find that from the era of the Tabataba'een until now, the entire Ummah has and practicing Taqleed; meaning those who are not Mujtahids themselves make Taqleed of a single Mujtahid. To practice upon the consensus (ijmaa) of the Ummah is proven from the Quran and Hadith and is necessary. The Holy Quran states,

"And we shall forsake the person who goes against the Messenger (ﷺ) even though Truth has become apparent to him, and who travels a path separate from the Muslims in his own deplorable condition. We shall also throw him in the labyrinths of Jahannam and verily, it is a bad place of return." 1.40a.

Surah Nisah, Verse 115

This verse proves that to choose the path of the general Muslim body is fardh, and indeed Muslims have ijmaa on Taqleed.

The Prophet (صلی الله تعالیٰ علیہ وسلم) is narrated to have said, "Follow the accomplished and major group because the person who separates himself from the congregation of Muslims will be identified and sent to Jahannam," 1.41-Miskhaat, Baabul-Tisaam bil-Kitaab was-Sunnah.

Another hadith states, "Whatever is deemed good by Muslims is good in the sight of Allah (عزوجل) as well. 1.42.

Therefore in the past and even today. Muslims regard Taqleed-e-Shakhsia as good and are followers of it. Taqleed-e-Shakhsia is practiced by Arabs and non-Arabs the world over, our present time included.

The person who becomes a Ghair-Muqallid becomes a refuter of the concept of Consensus (Ijmaa). Without Ijmaa, how can you substantiate the Caliphate of Hadrat Abu Bakr Siddique (رضي الله تعالى عنه) and Hadrat Umar Farooq-e-Aazam (رضي الله تعالى عنه)? Their respective positions are proven only from the consensus of the Ummah, to the extent that the person who rejects either one is a kaafir.-Shaami, etc.

Taqleed is proven by the very same consensus of the Ummah.

Discussing the ayat "وَكُنُوا مَعَ الصَّادِقِينَ" 1.43 Tafseer-e-Khaazin narrates that Hadrat Abu Bakr Siddique said to the Ansaar (رضي الله تعالى عنه) "The Quran has classified the Migrators (Muhaajireen) to be truthful and has ordered that we be with the truthful. Therefore, you should not establish a separate caliphate. Remain with us."

Similarly, I would like to say to the Ghair-Muqallids. "The truthful have made Taqleed. You be with them too and become Muqallids."

RATIONAL PROOF

No person in this world can complete any trade or become established in any field without following someone else. In skills and knowledge, we have to follow the roles of the masters and leaders of their respective fields. The affairs of the deen are far more elaborate than worldly affairs. Hence we have to follow those who are leaders and masters in this field as well.

Taqleed can also be found in Ilme-Hadith (The Science of Hadith), e.g. a certain Hadith is of a weak narration (zaeet) because Imam Bukhari (رضي الله تعالى عنه) bas classified a certain Muhaddith or Narrator (Raawi) to be weak. Accepting his classification is Taqleed.

Taqleed further occurs in the Science of Recitation of the Holy Quran, e.g. a verse is read in a particular manner because a certain Qaari has recited it so. Thus Taqleed occurs in the ayats and vowel points (i'raab) of the Holy Quran as well.

When narnaaz is performed in jamaat, the followers make the Taqleed of the imam.

No person in this world can complete any trade or become established in any field without following someone else.

All Muslims make the Taqleed of a single ruler in an Islamic state.

In short, a human is a follower of Taqleed in every affair, and it should be bared in mind that in all these cases, Taqleed-e-Shakhs occurs. When the imam for namaaz is not two and the Islamic ruler is not two, how can the Imam of Shariah be appointed as two?

A Hadith states, "When you are three people traveling, make one your leader." 1.44-Mishkaat, Kitaabul-Jihaad, Boabul-Aadaobtsh-Sofar.

OBJECTIONS & ANSWERS TO TAQLEED

OBJECTION 1: Taqleed was necessary, why didn't any of the Sahaaba (رضي الله تعالى عنه) practice it?

Answer – The Sahaaba (رضي الله تعالى عنه) had Do Deed for Taqleed because through the blessing of the companionship of the Holy Propbet (ﷺ), they are the Imams and Lead era of the Muslims. Imam-e-Aazam Abu Hanifa, (رضي الله تعالى عنه) Imam Shafee , etc. all follow the illustrious Sahaaba (رضي الله تعالى عنه).

Rasoolullah (ﷺ) bas said, "My Sahaaba (رضي الله تعالى عنه) are like stars, Which ever one you follow, you will attain salvation," 1.45 and "Red my sunnat and that of my righteous Khulafaa as necessary to be followed." Mishkaat, Baabu Fadhaailis-Sahaaba (رضي الله تعالى عنه).

This question is like saying, "We are Dot from anyone's Ummat because the Prophet (ﷺ) was not from anyone's Ummat himself Not being of an Ummat is the sunnat of the Holy Prophet (ﷺ)- The answer to this is that Rasoolullah (ﷺ) was a Prophet(ﷺ) himself, so how could he be of anybody's Ummat? On the contrary, it is necessary for us to be Ummatis.

In the same way, the Sahaaba (رضي الله تعالى عنه) are the Imams of all Muslims, so how can anybody be their Imam?

Only those who are far from the Imam in salaah make their namaaz on the voice of the Mukabbireen. People standing in the first row have no need for the Mukabbireen because they can clearly hear the voice of the Imam.

Therefore, figuratively speaking, the Sahaaba (رضي الله تعالى عنه) were the followers (muqtadis) of the first row and directly gained guidance from the Holy Prophet (ﷺ). There is no need for them to now seek guidance from another source.

Rasoolullah (ﷺ) can be likened to the ocean of mercy. The river that joined his sea of grace through Imam Abu Hanifa (رضي الله تعالى عنه) came to be known as the Hanafi muzhab, the river that joined through Imam Maalik (رضي الله تعالى عنه) became known as the Maaliki muzhab, etc. The water of these rivers are an one and have one source, but their names are different. We need these rivers, not the Sahaaba (رضي الله تعالى عنه) just as how the chain of narrators (isnaad) in a hadith is for us, not for the Sahaaba (رضي الله تعالى عنه).

OBJECTION 2: The Quran and Hadith are sufficient to guide us. What need is there for Fiqh Islamic Jurisprudence) when they are the source for everything? The Holy Quran states, "There is nothing wet or dry not written in this clear book," 1.47 and "And we bave indeed made the Quran easy for memorizing. So is there anyone to remember it?" 1.41 It is apparent Crom tbese verses that the Quran contains everything and bas been made for everybody. Why should we go to the Mujahids?

Answer _ Indeed the Quran and Hadith is sufficient for guidance and encompasses everything. However, we should also have the ability to extract rules from them. The sea contains pearls but we need of divers to bring them up. Similarly, the Imams are the ones who dive into the vast ocean of Quran and Hadith and bring up pearls in the form of laws (masaail). Everything is written in books of medicine, but it is necessary for us to go to doctors and acquire prescriptions from them. The Imams of deen are these doctors. In the second Quranic verse cited, Allah (عزوجل) states that He has made the Quran easy for memorizing. He did not say that it was made easy for extracting laws. If deducing laws was simple, what need would there be for Hadith? If the Holy Quran encompasses everything and is also easy to learn from, what need was there for a Prophet (صلی اللہ تعالیٰ علیہ وسلم) to come and teach it to us? The Holy Quran also states, “and this Nabi (صلی اللہ تعالیٰ علیہ وسلم) teaches them the book of Allah (عزوجل) and wisdom:’ 1.49 The Quran and Hadith are spiritual medicine while the Imam is the spiritual doctor.

OBJECTION 3: The Quran has censored those who make Taqleed saying, “They made their priests and saints gods besides Allah (عزوجل) “Then if you quarrel over a certain matter, turn towards Allah (عزوجل) and the Messenger (ﷺ) “1.51 and this is my straight path. So travel on it, not on other paths which will separate you from the (straight) path,” 1.52 and “They will say, “We will be on the path we found our forefathers on.” 1.53

These verses and others like them prove that acting on the sayings of the Imams when faced with the order of Allah (عزوجل) and the Rasool is the practice of the non-Muslims. Also, there is only one straight path. These four paths (Hanafi, Shafee, etc. are all crooked paths.

Answer – I have already discussed the particular case of Taqleed which the Holy Quran has censored in the first chapter. The ‘other paths’ mentioned in the third cited verse refers to the path of the Jews, Christians, etc. {i.e. other paths contrary to Islam}. Hanafi, Shafee, etc. are not different paths.

Figuratively speaking they are likened to streams leading to rivers towards an ocean. Paths become different when beliefs are changed and the beliefs of the four mazhab are all the same. It is only in practices and Islamic rules that they differ, just as how the Sahaaba (رضی اللہ تعالیٰ عنہ) had different views on certain Islamic rules of Fiqh themselves.

OBJECTION 4: Taqleed, a person makes someone besides Allah (عزوجل) the decider and this is polytheism (shirk). Hence, Taqleed is shirk. Allah (عزوجل) states, “Judgement belongs to Allah (عزوجل) alone.” 1.54

Answer – If taking someone besides Allah (عزوجل) as the decider is associating partners to Him. then accepting the Hadith will also be shirk. Also, the Muhadithin and Mufasireen will become polytheists because Imam Tirmidhi, Imam Muslim, Imam Abu Dawood, etc (رضی اللہ تعالیٰ عنہ). Were all followers of the Imams (Muqallids) and Imam Bukhari, etc (رضی اللہ تعالیٰ عنہ). Were students of Muqallids-Refer to Aini. The annotation of Bukhari.

Any Hadith that has an open transgressor as a narrator causes it to become zaeef (of weak narration) or mauzoo (fabricated). So if a Muqallid enters the chain of narrators then, according to the above, a mushrik has infiltrated it and the Hadith will be rejected. If this is the case, the narrations of Imam Tirmidhi, Imam Abu Dawood, etc (رضی اللہ تعالیٰ عنہ).are all rejected because they were Muqallids and

“Mushriks”. So too do the traditions of Imam Bukhari, etc (رضي الله تعالى عنه). Become rejected as they were the students of Muqallids. Where are we to take Ahadith from now?

The Holy Quran states, “And if you fear a dispute occurring between the husband and wife, send an arbitrator (HakIn) from the husband’s side and an arbitrator from the wife’s-1.55

Hadrat Ali (رضي الله تعالى عنه) and Hadrat Ameer Mu’awiya (رضي الله تعالى عنه) appointed a decider (Hakm) in the Battle of Siffeen, and even Rasoolullah (ﷺ) himself appointed Hadrat Sa’ad ibn Muaz (رضي الله تعالى عنه) as the judge over the case of the Banu Quraizah. The correct sense of the Quranic verse is that true judgment and rule belongs to Allah (عزوجل) alone, and all other rules and judgment, whether from the Aalirns, MashaaiKnor Ahadith, is all indirectly His. If the verse meant that accepting a judgement besides Allah (عزوجل) is polytheism, then today the entire population of the world, who all accept the judgments of courts and judges, will become polytheists.

OBJECTION 5: The juristic reasoning (qiyaas) of a Mujtahid is a presumption (zann), and to make presumptions is a sin. The Holy Quran states, “O People who believe! Save yourselves from many zann. Verily, some presumptions become sins, and do not look for faults and do not backbite between one another.” 1.56 Thus, only the Quran and Sunoah should be acted upon in Islam.

Answer _ This question will be answered in the conclusion of this discussion by explaining what qiyaas is and what its commands are.

OBJECTION 6: Imam Abu Hanifa (رضي الله تعالى عنه) states, “Whenever a Hadith is proven to be sound (Sahib), tbat is my muzhab,” Therefore, after finding his verdict to be against the Hadith, we (those against Taqleed) have left it out.

Answer _ Undoubtedly, Imam Abu Hanifa (رضي الله تعالى عنه) states, “If opinion goes against a Sahib Hadith, then acting upon the Hadith is my way (muzhab).” This proves the unquestionable piety possessed by the great Imam, because deduction (qiyaas) of a Mujtahid occurs only where there is no dictated text (nas), such as the Holy Quran and Hadith. However, in our age, is there a Muhaddith who has complete knowledge of all Hadith and their Chains of Narrators? Such a person who also knows every Hadith upon which the rulings of Imam Abu Hanifa (رضي الله تعالى عنه) are based? Our knowledge does not properly encompass even the six major compilations of Hadith (Bukhari, Muslim, Tirmidhi, Abu Dawood, Nasaa’i and Ibn Majab). How then can we ascertain which Hadith a particular ruling of the Imam has been extracted from? A Hadith also states, “Whenever any of my Hadith reaches you. Place it against the Book of Allah (عزوجل). If it is in conformitr to the Divine Text then accept it. If it is contrary to it. then do not take it.” 31 – Introduction of Tafseeroate-Ahmadiya, Pg. 4

So just as how the saying of the Chakraalwis (those who reject the legality of the Hadith) is baseless (“We do not accept the Hadith beeause many of’ it are against the Quran. For example, the Quran states that the estate of the deceased is to be distributed while the Hadith states that the estate of a Prophet (صلى الله تعالى عليه وسلم) is not inherited.”, so too is your objection baseless.

OBJECTION 7: Imam Abu Hanifa (رضي الله تعالى عنه) did not have knowledge of Hadith. That is why there are very few narrations (from him, and whatever traditions he did narrate are all of weak narration (zaeef)).

Answer – Imam Abu Hanifa (رضي الله تعالى عنه) was a celebrated Muhaddith. Without having knowledge of Hadith, how is it possible for him to extract so many laws? His prowess in the Science of Hadith is apparent in his book, Musnad Abu Hanifa, and from the work of Imam Muhammad, Mu'otto Imam Muhammad. Narrations by Sayyiduna Abu Bah Siddique (رضي الله تعالى عنه) are found to be few, so does this mean that he was also not a Muhaddith? Caution and care is the reason for the minimum amount of narrations. The narrations of Imam Abu Hanifa (رضي الله تعالى عنه) are all Sahih as his time was very close to the Holy Prophet (صلى الله تعالى عليه وسلم). After his era, some traditions gained weakness. This weakness has no consequence on the Imam because the chain of narrators only gained weakness after progressing beyond him.

OBJECTION 8: How can you say that all four muzhabs are correct (baqq) when only one can be so? The Hanafi muzhab rules that reciting Surah Fatiba behind an Imam in Salaah is Makroob Tahrimi while the Shafee muzhab states that it is 'Vaajib. How can both rulings be correct?

Answer – The meaning of ‘haqq’ here does not mean ‘correct’, but that if you follow any of the four muzhabs, you will not be rebuked by Allah (عزوجل) because the erring and mistake of a Mujtahid is forgiven. War took place between Hadrat Ameer Mu’awiya (رضي الله تعالى عنه) and Hadrat Ali (رضي الله تعالى عنه) and also between Hadrat Sayyidah Aisha (رضي الله تعالى عنها) and Hadrat Ali (رضي الله تعالى عنه). Only one of them was on Haqq but both were said to be so, i.e. none of them will be reproached by Allah (عزوجل). A person who is lost in the jungle does not know the direction of the qibla. Through his opinion, he faces a certain direction for namaaz but changes his direction whilst reading due to a change in his reasoning. The qibla is only one but the namaaz is valid because [in this case] all four directions are correct. Even if a Mujtahid makes a mistake, still too does he attain one thawaab. The Holy Quran speaks about the error in judgement of Hadrat Dawud it and the correct verdict of Hadrat Sulaiman Y. It did not rebuke any of them, but said, 1.58. ”كلا اتينا حکما و علماء“

A Hadith agreed upon by both Imam Bukhari (رضي الله تعالى عنه) and Imam Muslim (رضي الله تعالى عنه) states, “Whenever a person makes a correct decision through ijtihaad, he receives two thawaab. If he makes an incorrect ruling, he attains only one.” 1.59-Mishkaat, Kitaabul-Imaarah, Baabul-Amal fil-Qadhaa.

This also explains why Rafa Yadain (raising the hands before and after Ruku in namaaz) performed by a Shafee is correct whilst the very same Rafa Yadain performed by someone against Taqleed (Ghair Muqallid) is incorrect. The Shafee has judged this action by a haakim (decider) and Mujtahid according to the Shariah. Therefore, even if he makes a mistake, still too is it forgiven. The Ghair Muqallid, however, did not determine this action by a Mujtahid. Thus, even if the action is correct, still will he be wrong. Today, without the decision of a judge, if a person takes the law into his own hands, he will be a criminal. However, if he decides to accept the ruling of a judge, he will not be apprehended as the judge

is responsible for the decision. Even if the judge made a mistake, still will he not be accountable. The Holy Prophet ﷺ emplaced monetary tax (fidya) on the prisoners of the Battle of Badr solely based on his juristic reasoning (qiyaas), but a verse was revealed thereafter against it. It can be deduced that Allah عزوجل was not pleased with this qiyaas but the money of the fidya was not returned. Rather, it was ordered, “Use the money because it is pure.” 1.60 Accordingly, we conclude that erroneous ijtihaad does not incur any reproach.

CONCLUSION

DISCUSSION ON JURISTIC REASONING (QIYAAS)

There are four sources and proofs of Shariah, i.e. the Quran, Hadith, Consensus of the Ummah and Deduction (Qiyaas). I have already noted the proofs of the third in this book. The Holy Quran and Hadith orders that we be with the general Muslim public, and the person who separates himself from this path is indeed an inmate of Jahannam.

Qiyaas literally means ‘to measure’, but according to the Shariah, it is defined as making the reason for an original, recorded rule apply to another Fiqhi rule, i.e. a case that has neither been proven nor found in the Quran and Ahadith arises. In this case, another rule found in the Quran and Hadith similar to it is taken into account and, after determining the cause for this rule, is applied and said, “The command of the arisen rule is so-and-so because the reason that applies to that recorded rule in the Quran and Hadith applies here as well.’ Two examples of this follow,

What is the command of performing sodomy with a woman? We answer that sexual intercourse with a woman in the condition of menstruation is Haraam. The reason for this is filthiness. Sodomy with a woman also contains this vile. Therefore, it is Haraam.

If a father makes zina with a woman, will she now be halaal or not for his son? We answer that the woman with whom a father performs Nikah with is Haraam for his son. The reason for this is sexual intercourse or sexual association. Therefore, this woman with whom he has made zina becomes Haraam.

The above-mentioned rules are examples of juristic reasoning (qiyaas). It is a condition of qiyaas, however, that only a Mujtahid makes it. Qiyaas by any common person is not valid. Any rule declared by qiyaas is in fact the command of the Quran and Hadith. The prowess of qiyaas has only been used to deduce and substantiate it.

The Holy Quran, Hadith and actions of the Sahaaba رضي الله تعالى عنهم prove the validity of qiyaas. Allah عزوجل states, “so take example, O People of Insight:’ 1.61.

Similarly, Allah عزوجل states, “To confer is an act from Shaitaan.” 1.62 So is every confidential talk from Shaitaan? No! Rather, any confidential meeting that plots against Islam and Muslims is an act from Shaitaan. Only those deductions (qiyaas) which are done against the command of Allah عزوجل have been censored whenever they have been spoken against, e.g. when Shaitaan received the order to prostrate, he used his reasoning (qiyaas) to reject the Divine command. This is infidelity (kufr).

Those against Taqleed also use the following verse as an objection, "انما اتبع بِوَحْيِ الٰئِي" 1.63 'Inna maa' comes to fix and confine. as said by them. Therefore, they argue that nothing besides the Holy Quran and Hadith should be followed; neither the Consensus of the Ummah (ijmaa) nor Juristic reasoning (qiyaas). They should know, however, that acting upon the latter is in fact acting upon the Quran and Hadith, because qiyaas is their manifestation.

In conclusion, I would like to ask the rejecters of qiyaas, "What are you going to do about these things which have not been clearly described by the Holy Quran and Hadith?" What do they rule about those things which seemingly contradict each other in the Ahadith?

Is namaaz allowed to be read in an airplane? What should be done if in the first rakat of Jurna namaaz there was a Jamaat, but in the second rakat the congregation ran away? What do they rule in qiyaasi laws like these and others? Therefore, it is best for them to begin following an Imam. May Allah (عزوجل) grant them the ability to do so

Ameen!

Haazir and Naazir

CHAPTER THREE HAAZIR & NAAZIR

INTRODUCTION

THE LITERAL AND SHAR'I MEANING OF HAAZIR & NAAZIR

Haazir literally means someone who is present in front (i.e. he is not unseen). Al-Misbaahul-Muneer states, "حضر مجلس ای شهده و حضر الغائب حضور اقدم من غیبته".

It is stated in Muntahul-Irb, "There are a few meanings to Naazir, e.g. a person wbosees, the pupil of the eye, vision, the vein of the nose, the liquid of the eye."

Al-Misbaahul-Muneer states, "It is recorded in Qaamoosul-Lugaat, "Ibn Abi Bakr writes in Mukhtaarus-Sihaah, "We are Naazir until where our sight ends, and Haazir until where our authority reaches. Due to us being able to see until the sky, we are Naazirs (people that can see) until it but are not Haazir until it because our reach does not extend to there. We are however Haazir in the rooms and homes we are present in because we can grasp them."

According to the Shariah, the meaning of Haazir & Naazir in the creation is the spiritually strong person who sees the entire world as how he sees the-palm of his hand, or the one who can also hear both near & far voices and sound equally and can travel through the whole creation assisting those with needs over thousands of miles. This speed can either be spiritually with a likeness in bodily structure [jism-e-misaali} or with that body that had been buried or is present somewhere. All of this is proven for the spiritual luminaries from the Quran, Hadith and rulings of the UJama.

IN PROOF OF HAAZIR & NAAZIR

Section 1

PROOFS FROM QURANIC VERSES

1. "0 Revealer of the Unseen! Verily we have sent you as Haazir & Naazir, I bearer of glad-tidings, a warner, inviter towards Allah عزوجل wlth His consent and an illuminating: sun."^{3.1a}.

- Surah Ahzaab. Verses 45-6

'Shaahid' can mean witness as well as Haazir & Naazir. A witness is called shaahid because he was present at the occasion. There are two reasons for addressing the Prophet ﷺ like this,

1. He bares testimony in the world by being the knower of the Unseen and the one who sees it. Otherwise, all prophets are witnesses.
2. Rasoolullah ﷺ will be an eye-witness for the Prophets on the Day of Qiyaamat. This witnessing will not be without having seen.

Similarly, he is Mubashir, Nazeer and Daaiyan Ilaah as one who has seen. Other prophets have also performed these tasks but have done them by hearing. This is why only Rasoolullah ﷺ went on Me'raj. 'Siraajum-Muneer' is the sun which is present everywhere in the world and in every home. The Holy Prophet ﷺ is also present every place. Thus, this entire ayat is proof that he is Haazir & Naazir.

2. **"And similarly, we made you the best of all ummabs so that you can bear witness for people and this Messenger ﷺ your protector and witness." ^{3.1b}**

_ Silrah Baqarah, Verse 143

3. **"So how will it be when we shall bring forth a witness from every ummab, and O Beloved of we shall bring you as a protector and witness over all of them." ^{3.1c}**

_ Surah Nisaa, Verse 41

These Quranic verses gesture towards the incident of Qiyaamat wherein the Ummahs of other prophets will say to Allah عزوجل "Your Messengers didn't propagate Your commands to us." The prophets though, will say that they did and present the Ummah of Sayyiduna Rasoolullah ﷺ as proof. Their testimony will then be objected to due to the final Ummah not having been in the times of the prophets: "How do you bare witness whilst you have not seen?" They will reply, 'The Prophet ﷺ told us.' Then, the testimony of the Noble Messenger ﷺ will be taken. He will testify to two things – that the prophets did indeed propagate (tableegh) and that his Ummah is worthy of baring witness. This will conclude the case and judgement will be passed in favour of the prophets. If Rasoolullah ﷺ did not witness the propagation of the previous prophets and the condition of his future Ummah by sight, why wasn't his testimony disputed? How was his Ummah's witnessing was? This proves that his testimony was by ~ and the Ummah's was by being told. Confirming that the Holy Prophet ﷺ Haazir & Naazir.

4. **"Verily a Messenger ﷺ from amongst you, who becomes ~ieved when you experience any difficulty, has come to you." .3.1d**

- Surah Tauba. Verse J 28

This ayat proves that the Holy Prophet ﷺ Haazir & Naazir in three ways,

- I. 'Ja'akurn' is an address to Muslims that the Holy Prophet ﷺ has come to all of them. So be is with every Muslim and they are spread out over the entire world. Thus, the Prophet ﷺ is also present at all places.

2. 'Min anfusikum' (from amongst you, i.e. his coming) is like the entering of life in the body. Life, as you know, is present in every vein and pore of the body and is aware of its surroundings. Likewise, Rasoolullah ﷺ is cognizant of every action of all Muslims. If this ayat only means "he is a human from amongst you", then 'Minkum' would be sufficient. Why was 'Min anfusikum' used?

3. 'Azeezun alai maa anirum' means that the Prophet ﷺ distressed when you experience any trouble. This proves that he has information of our difficulties and ease at every moment, which is why his heart is sorrowed by our problems. If he had no information about us, how can he being distressed be explained? Actually, this statement is an explanation of 'anfusikum', that just as when any part of the body experiences pain, the soul is grieved. Likewise, we experience grief and our master, Muhammad Mustapha ﷺ, also feels our pain.

5. "And when they have been oppressive to themselves, O My Beloved ﷺ they Ire to come In your court; They must ask for forgiveness Crom Allah عزوجل the Messenger ﷺ must make their intercession. They will find Allah عزوجل accepting repentance and Merciful through this." 3.le

- Surah Nisaa, Verse 64

This proves that the path of forgiveness for sinners is only for them to present themselves in the Holy Prophet's ﷺ presence and ask for intercession, allowing him to intercede for mercy from the Most Merciful, Allah عزوجل. It definitely doesn't mean that they should present themselves in Madina Sharif. Otherwise, what will be the means of forgiveness for poor sinners like us who are foreigners to the city? Even the wealthy only reach Madina once or twice in their lives but commit sin day and night. Thus, this would become a task beyond ability. So the meaning of the ayat is, "He is present by you. You have become unseen, so become Haazir and recognize him." This proves that the Prophet ﷺ is Haazir everywhere.

6. "And Ve have not sent you but as a mercy for the entire creation."3.If

- Surah Ambiya, Verse 107

Allah عزوجل then said,

"And My mercy encompasses everything."

- Surah Aaraaf. Verse /56

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We can ascertain that Rasoolullah ﷺ is the Mercy to all the Worlds and. from the second ayat, that the worlds are enclosed with it (mercy). Therefore, the Holy Prophet ﷺ encompasses the worlds.

Bear in mind that Allah عزوجل is the Lord of all Worlds (Rabbul-Aalarneen) and the Prophet ﷺ the Mercy to all Worlds (Rahmatulil-Aalarneen). This proves that the Prophet ﷺ rahmat of everything. Allah عزوجل is the Rubb.

7. "It is Dot befitting that Allah عزوجل sends punishment to them while you, O Beloved: I, are amongst them."3.1g

- Surah Anfaol, Verse 33

Meaning the punishment of Allah عزوجل does not descend because the Prophet ﷺ present within them, and widespread punishment will not descend on any place until Qiyaamat.

This proves that the Holy Prophet ﷺ present at every place until Qiyaamat. In fact, Tafseer Roohul-Bayaan states that he is present with every virtuous and evil doer (this will be discussed in Section 3 Allah عزوجل states, "Know that the Prophet ﷺ is present amongst all of YOU."3.1h – Surah Hajaraat, Verse 7

All of the Sahaaha are addressed by this and they used to live in various places. So we know from this that the Prophet ﷺ present with the Companions at every place they are.

8. "And similarly, we show Ibraheem عليه السلام the kingdom of the heavens and earth."3.1i

- Surah Anaam. Verse 75

This establishes that Allah عزوجل made Hadrat Ibraheem عليه السلام see the entire creation with his eye and vision. Rasoolullah ﷺ has a loftier rank than him. As a result, it necessitates that he also saw the entire world. This ayat has already been discussed in the section of Knowledge of the Unseen.

9. "O My Beloved ﷺ Did you see how your Lord treated those people of Elephants?"3.1j

- Surah Ffi, Verse 1

10. "Did you Dot see what your Lord did with the nanoa of Aad?"3.1k

- Surah Fajr, Verse 6

These incidents regarding the Ashaab-e-Feel and the nation of Aad both occurred before the birth of the Holy Prophet ﷺ yet it was said. "Didn't you see? (Ajam tara)" which means that he certainly did see. It can be asked: The Quran states, "Have they (the Kufaar) not seen how we have decimated the several nations before them?" 3.4 The Kufaar didn't see how the previous disbelievers were destroyed, so how does it prove that Rasoolullah ﷺ saw these things?

The answer is that the ayat refers to looking at the ruined kingdoms of these Kuffaar and their destroyed homes. That is why it was said, "Why don't they take heed after seeing these things?" Neither did the Prophet ﷺ visibly travel through the world nor did he see the ruins of the nation of Aad, etc. Thus, we have to conclude that seeing through the noor of prophethood is meant here.

11. "Vhen your Rubb said to the angels ... "3.II

- Surah Baqarah. Verse 30

"When Musa said to his people....", etc. 3.Im

- Surah Baqarah. Verse 54

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In such places, the Commentators of the Quran state that the word "Remember" is omitted (mahzoot). Only that which had already been seen, even with attention Dot paid to it, is remembered. This proves that all past occurrences have been seen. Roohul-Bayaan states that the Prophet ﷺ even witnessed the entire incident of Hedrat Adam عليه السلام. This will be mentioned later on.

OBJECTION: And remember the time when Ve delivered you (O Bani Isnel) from Firoun and his descendants. 3.5 This was said to the Jews of the Holy Prophet's ﷺ time. However, they were not present at the time of this incident but still too do the Commentators say that "Remember" is omitted here.

Answer – The Jews knew the historical incidents by reading books of history. Their attention was directed towards this. Rasoolullah ﷺ did not learn from anyone, study history books, sit in the company of a historian or grow up in an educated society. So, the only means of knowledge for him now is his noor of prophethood.

12. "The Nabi is closer to the Believers than their own lives."3.1n

- Surah Ahsaab, Verse 6

The founder' of Madrassah Deoband, Maulwi Qasim Nanautwi, writes that the meaning of aula is colosest of all. Tahzeerun-Naas, Pg.10

Hence, the ayat, "The Prophet ﷺ closer to the Muslims than their own lives" means that Rasoolullah ﷺ is the closest to us, our lives and even more so. Anything very close is obscured, and it is for this reason that he is not seen.

OBJECTION: You (the Ahle-Sunnah wal-Jamaat) are follwers of the Four Imams (Muqallids) and so it isn't allowed for you to take proofs from the Quran and Hadith. You are to present only verdicts of Imam Abu Hanifa رضى الله تعالى عنه.

Answer – This can be answered in four ways,

1. You (the opposition) do not hold the belief of Haazir & Naazir. So you present a verdict of Imam Abu Hanifa رضى الله تعالى عنه as proof of your belief as well.

2. In the discussion of Taqleed, we have already discussed that Taqleed is not allowed in rules of Beliefs (aqaaid). Taqleed occurs only in rules of Ijtihaadi Fiqh, and this is a case of Beliefs.

- A Muqallid can draw proofs from explicit Ayats and Hadith. Yes, he cannot deduce Fiqhi rules (masaail) from them.

Tahtaawi states, "Those commands which are understood from tbt evident wording (nasse-zaahir) and elucidated (mufassar) are not specific to the Mujtahid. Rather, the general Ulama have ability upon them IS well." 3 ·6

Musalarnus- Thaboot states, "Also, taking proofs from general ayats is prevalent in the former and latter Ulama without any objection." 3.7

The Holy Quran States, "Ask the people of zikr if you do not know." 3.7a

_ Surah Nahl, Verse 43

We don't know rules of Ijtihaad so we make Taqleed of the Imams. However, we do know the meaning of explicit ayats, and so do not make Taqleed in this.

- Verdicts of the Islamic Jurists (Fuqaha), Muhadditheen and Mufassirecn follow in later sections. After pondering over them, it is known that this belief of Haazir & Naazir is held by all Muslims.

Section 2

HAAZIR & NAAZIR IN THE HADITH

All Ahadith regarding Knowledge of the Unseen which we have presented apply here, especially Hadiths 6, 7,18 and 19. The Prophet ﷺ has said in them, "I see the entire world just as how I see the palm of my hand," "My Ummah was presented to me," "I know their identities, names, names of their fathers", etc. Their annotations, which were also produced (especially by Mirqaat, Zarqaani, etc), apply here as well. Besides these narrations, the following are also presented,

1. "Munkar and Nakeer ask the deceased in the grave, "What did you used to say about this man (Muhammad ﷺ)?" 3.8

- Mishkaat, Boob Ithbaati Azaabi/-Qabr

Shaikh Abdul-Haqq Muhaddith Dchliwi رضي الله تعالى عنه writes in its annotation, "By 'haazarliju', it is meant the praised being of the Holy Prophet ﷺ – Ashiatul-Lam,aat

And further on, "Or in the grave they present the visible self of Rasoolullah ﷺ In this manner the likeness of the Holy Prophet ﷺ being presented in the grave is glad-tiding to the sorrowful and those who yearn to look at the Beloved ﷺ to finally see him." –Ibid

The marginal notes of Mishkaat state on this Hadith, "It has been said that the veils are lifted for the deceased until he sees the Holy Prophet ﷺ. This is indeed a grand glad-tiding." 3.II

Imam Qastalaani رضى الله تعالى عنه writes, It has been said that the veils are removed from the deceased until he sees Rasoolullah ﷺ. This is an enormous glad-tiding for believers if it is done:^{oJ.12} – Imam Qastalaani's رضى الله تعالى عنه Sharah of Bukhari, KitaabutJanoaiz, Vol. 3, Pg. 390

"So how will it be when we shall bring forth a witness from every ummah, and O Beloved ﷺ we shall bring you as a protector and witness over all of them."

- Surah Nisaa

Some people are of the opinion that 'haazar-rajul' (this man) points to the Mahoode-Zehni (i.e. the angels ask the deceased, "What did you used to say about the person who is present in your mind?") However, this is incorrect because if that truly was the case, a deceased kaafir would not be asked this question because his mind is free of the Prophet ﷺ. Also, a kaafir wouldn't reply, "I don't know," to this question, but ask, "Who are you referring to?" Him saying, "Laa adri (I do not know)" proves that he sees the Holy Prophet ﷺ with his eyes but does not recognize him.

This Hadith and annotations prove that after the deceased see Rasoolullah ﷺ in the grave, they are asked, "What did you used to say about this Shamshud-Duhaa and Badrud-Dujaa (Rasoolullah ﷺ) present before you?" Thus, the close demonstrative noun was used, confining that they show him from near and then ask. That is why the Sufiya and love" of Rasoolullah ﷺ cherish death.

Thousands of deceased people are buried at one time. As a result, if the Holy Prophet ﷺ is not Haazir & Naazir, how can he be present in all of these places? It is now proven that there are veils on our vision which will be removed by the angels. This may be likened to sitting in a room. We cannot see the sun while inside, but if the roof is removed, we will.

2. "One night, the Holy Prophet ﷺ woke up dismayed and said, "Subhanallah! Allah عزوجل has sent down several treasures in this night but many mischiefs (litnas) as well." 3.13

- Mishkaat, Baabut-Tahreer alaa Qiyaamil-lail

This proves that Rasoolullah ﷺ sees the fitna that will occur in the future with his eyes.

3. "Had rat Anas ibn Malik رضى الله تعالى عنه states that the Holy Prophet ﷺ informed people about the martyrdom of Jafar, Zaid and Ibn Rawaaha رضى الله تعالى عنه before news ortbis could reach. He said, "The nag was just taken by Zaid until he became sbabeed. Then by ... (etc.) until the sword of Allah, Khalid ibn Walid., took hold of it and Allah عزوجل granted him victory." 3.15.

- Mishkaat, Baabul-Mu 'jizaat

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It is ascertained from this that whatever was happening at Beere-Maoona, which is quite some distance from Medina, was being witnessed by the Holy Prophet ﷺ whilst he was in Madina.

4. "The Holy Prophet ﷺ bas said, "Hauze-Kauthar is the meeting place (for us) and I see it from here."3.15

- Mishkaat, Vol. 2. Baabul-Karaamat, Baabu Wafaatin-Nabi ﷺ

5. And, "Keep your rows (saffs) of salaah staright because I see you even when you are behind." 3.16'

- Mishkaat, Baabu Taswiyat-saff

6. A Sabaabi narrates, "We were with the Noble Messenger ﷺ when he looked towards the sky and said, "This is the time when knowledge will be sutched away from people to the extent that they will not be able to have any control over it ,,3.17

- Tirmidhi, Vol. 2, Baabu Zihaabil-Ilm

Annotating on this narration. Hadrat Mulla Ali Qaari رضي الله تعالى عنه writes. "When the Prophet ﷺ looked towards the sky, the proximity of his demise became manifest, so he revealed this.'3.18-Mirqaat, Kitaabul-Rm

7. "Once, the Holy Prophet ﷺ stood on a bill of Madina and asked the Sahaaba, "Do you see what 1 see?" They submitted "No." He replied, "I see fitna on your homes just as how rain faUs on them.3.18.

- Mishkaat, Baabul-Fitna. Section 1

This establishes that he was seeing the fitna of Yazeed and Hajjaj ibn Yusuf which were to occur after some time.

These Abadith prove that Rasoolullah ﷺ sees the futurity, near and far occurrences, Hauze-Kauthar, Jannat, Jahannam, etc. with his blessed eyes.

Through his blessings, Allah عزوجل endows his slaves with this power and knowledge as well.

8. "Hadrat Umar رضي الله تعالى عنه sent Hadrat Saariya رضي الله تعالى عنه to Nabaawind as the commander of an army. While performing a Kbutba in Madfna, he began to proclaim, "Saariya رضي الله تعالى عنه Take the mountain!" After some time, a messenger ﷺ from that army arrived and said, "The enemies were just about to defeat us when we heard a voice say, "Saarlyya رضي الله تعالى عنه Take that mountain!" So w~ut our back! Towards the mountain and Allah عزوجل gave them defeat.,3.20.

- Mishkaat, Yolo 1. Baabul-Karaamat

9. "Hadrat Haarith ibn Nu'maan رضى الله تعالى عنه narrates that once, when he went to the Holy Prophet ﷺ he was asked, "Haarith رضى الله تعالى عنه, In what condition have you found your day?" The Sahaabi replied, "As a true believer (mu'min)." The 'Prophet ﷺ further enquired, "What is the reality of your Imaan?" He answered, "It's as if I am visibly seeing the Divine Arsh, the inmates of Jannat meeting one another and the Jahaoamis making noise in Jahanoam. ,,3.21

- Alama Jalaatuddin Suyuli" in Jaame-Kabeer

Imam Abu Hanifa رضى الله تعالى عنه has recorded this in Fiqhe-Akbar as well.

The above incident is also cited in Mathnawi Sharif in the following manner, "The Eight Heavens and Seven Hells are as visible before me as an idol before an idol-worshipper. I recognize every single creation as if they were wheat and barley in a grinding mill. The ones who are Jannati or Jahannami are like fish and ants before me. Should I remain silent or say more?" Rasoolullah ﷺ held his mouth and said, "Enough."

When this is the level of sight possessed by the Holy Propbet's رضى الله تعالى عنه slaves, that they can see Jannat, Jahannam, the AJSh, the earth, etc. with their eyes, what can be said of his vision!

Section 3

VERDICTS OF THE JURISTS AND ULAMA IN PROOF OF HAAZIR & NAAZIR

Allama Haskfi رضى الله تعالى عنه writes, "To say, 'O Haazir, O Naazir,' is not infidelity (kufr)." 3.26_ Durre-Mukhtaar, Yolo 3. Baabul-Murtad, Discussion on the miracles a/tM Aultyc

Alama Shaami رضى الله تعالى عنه writes in the commentary of this extract. "...Because Hudboor means acquainted knowledge. The Holy Quran states, "In any secret meeting of three people, Allah عزوجل the fourth," 'Nazr' means to see. Allah عزوجل states, "Do you Dot know that Allah عزوجل sees?" Hence, the meaning is, "O Knower (Aalim), O person who sees." 5.27 _ Raddul-Muhraar

Allam Haskf also writes, "Originating should be intended with the words of Attahiyaat, It will be as if the namaazi himself sends praise for Allah عزوجل and salaam upon Rasoolullah ﷺ – Vol. I. Baabu Kaifiyatis-Salaah.

Allam Shaami رضى الله تعالى عنه states in the explanation of the above, "In At-tahiyaat, intention should not be made to relate this kalaam that was said on the night of Me' raj between Allah عزوجل, the Noble Messenger ﷺ and angels." J.29 – Raddul-Muhtaar ".

These extracts of the Jurists prove that to address someone else besides Allah عزوجل as Haazir & Naazir is not infidelity (kufr), and salaam to Rasoolullah ﷺ should be made in At-tahiyaat with perception towards him. There are other extracts regarding At-tahiyaat which we now also produce.

Shaikh Ahdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, "The Prophet ﷺ informed of the actions and conditions of his Ummat. He grants guidance to those present in his august court and is Haazir & Naazir." _ Mujmaul-Barkaat

Shaikh Abdul-Haqq v also writes, “Even though there are many disagreements and muzhabs, there is absolutely no conflict between the Learned of the Ummah that the Holy Prophet ﷺ is alive and remains with actual life without any possibility of interpretation or figuration of his existence. They also agree that he is Haazir & Naazir over his ummah’s doings and bestows guidance to those who seek and are present in his court. He is also their developer. It _ Sulooki AqrabisSuln<l bit-Tawajuh ilaa Sayyidrr-Rasul ﷺ.

And, “The Prophet ﷺ are alive and exist with actual physical life. They also possess authority. There is absolutely no objection to this.” – Sharah FutoohilGluzib. Pg. 33

Mulla Ali Qaari رضى الله تعالى عنه writes, “The Friends of Allah (Auliya) can be in several different places at one moment and can even have a few likenesses of body simultaneously” 3.33 – Mirqaat, Baabu Mao Yuqala indo man Hadrahul-Maut

Shifaa Sharif states, “When there is no one in the house to make salaam to, say, “Salaam be upon you, Ya Rasoolallah ﷺ and the mercy and blessings of Allah ﷺ”

Mulla Ali Qaari رضى الله تعالى عنه writes in this extract’s explanation, ‘...This is because the soul (rooh) of the Prophet ﷺ Haazir in the homes of Muslims,”). Js _ Sharah Shifaa.

In Madaarijun-Nubuwah, Shaikh Abdul-Haqq ﷺ writes, “Remember Rasoolullah ﷺ send Durood upon him and when remembering him, remain as if he was physically present before you and that you are seeing him.

Remain with adab, respect and humility and know that the Noble Messenger ﷺ sees you and hears your speech, because he is a refection of superior qualities, one of which is, “I am present by the person who remembers me.”

Imaam Ibnul-Haaj رضى الله تعالى عنه and Imaam Qastalaani رضى الله تعالى عنه write, “Our Ulama have stated that there is no difference between the Prophet’s ﷺ life and demise. He sees his Ummah and knows their conditions.

Intentions and secrets at heart. All this is manifest for him with no obscurity.” 3.36 – Madkhal, Mawaahib. Vol. 2, Pg. 387 respectively.

In Mirqaat, Mulla Ali Qaari رضى الله تعالى عنه states, “Imam Ghazzali رضى الله تعالى عنه has said, “When you enter the masjids, send salaam to Rasoolullah ﷺ because he is present in the mosques.” 3.37

Allama Khifaaji رضى الله تعالى عنه writes, “Outwardly and physically, the prophets are with men but their concealed and spiritual strengths are angelic. This is why they see the easts and wests of the earth, hear the peevishness and complaints of the heavens and the fragrance of Hadrat Jibreel عليه السلام when he would descend to them.”) iaseemur-Riyaadh Sharah Shifaa, Vol. 3

The following narration appears in the khutba of Dalaailul-Khiraat, ‘The Holy Prophet ﷺ was asked about the condition of the Durood sent to biro by people far away and by those who are still to come. He replied, “I personally bear the Durood of those with love and recognize [them]. These Duroods are presented to me.3.39.

Imam Qaadhi Ayaadh رضى الله تعالى عنه records the following. “It is narrated that Hadrat Alqamah رضى الله تعالى عنه States, “When I enter the masjid, I say, “Salaam be upon you, O Prophet ﷺ, and the mercy and blessings of Allah عزوجل -^{3.40}Shifaa Shari

This is supported by the Hadith mentioned in Abu Dawood and Ibn Majah under Baabud-Dua inda Dukhoolil-Musjid.

Shaikh Abdul-Haqq Muhaddith Dehlvi رضى الله تعالى عنه slates, “If it is said after this that Allah عزوجل granted the body of Rasoolullah ﷺ such a condition and power that he can go to whichever place he wishes to, whether with his true body or a likeness, to the heavens or the grave, then this statement is correct. There is a special connection with the grave in every condition.” – Madaarijun-Nubuwwah, Yolo 1, Pg.450

“The Prophet ﷺ said, “Hauze-Kauthar is the meeting place (for us) and I see it from here”

Misbaahul-Hidaayat. The translation of the book Awaariful-Ma’arif by Sbaikh Shahaabuddin Suharwardi ., states. ‘Therefore, just as how the bondsman deems Allah عزوجل to be aware in every condition. Visibly and secretly. So too should he accept Rasoolullah ﷺ to be Haazir visibly and secretly. Doing so becomes a proof of seeing the Noble Messenger ﷺ and L. respecting and revering him at all times. Display regret when acting contrary to him, openly and privately. Leave no stone unturned in showing respect to him.”, Pg.165.

These extracts and rulings of the Fuqaha and Ulama of the Ummah explain that !be Holy Prophet ﷺ is Haazir & Naazir. Now, we demonstrate what a namaazi should think about Rasoolullah ﷺ while in salaah. We have already presented allacts from Durre-Mukhtaar and Shaami at the beginning of this section cooceming this. There are other rulings of the Buzurgaanedeen that now follow. Read them and illuminate your Imaan:

Shaikh Abdul-Haqq Muhaddith Dehlvi رضى الله تعالى عنه writes, “A few Aarifeen have said that the reason for the direct addressing (khitaab) of Rasoolullah ﷺ in At-tahiyaat is because the Reality of the Prophet’s ﷺ (Haqeeqat-e-Muharnmadiya) being is present in every particle of creation and possibility. Therefore he is Haazir in the beings of the namaazis. Those who make salaah should take heed of this and not neglect his witnessing. By being aware of this, the secrets and noor of proximity will propel them to success.”-Ashiatul-IMaaat. Kitaabus-Saioab, Baabut Tashahud; Madaanjun-Nubuwwah. Yolo J. Pg. 135

Discussing the internal conditions of namaaz, Imam Ghazzali رضى الله تعالى عنه writes, “Deem the Noble Messenger ﷺ his being Haazir in your heart and say, “As-Salaamu Alaika Ayuhan-Nabiyyu wa Rabmatullabi wa Barakaatuhu.” 3.44- Ihyaaul-Uloom. Vol.1, Chapter 4, Section 3

Mirqaat, Baabut-Tashahud states the same as above.

Nawaab Siddique Hasan Khan Bhopaali Wahabi quotes the extract we have presented from Ashiatul-Lam'aat about At-tahiyaat (that the namaazi should make salaam to the Holy Prophet ﷺ in it, deeming him to be Haazir & Naazir), and writes the following verse thereafter, "There is no station far and near in the path of love. I see you and make dua," – Muslcul-Khitaam. Pg. 243

Allama Shaikh Mujaddid , slates, "The Prophet ﷺ being addressed in namaaz seemingly gestures towards Allah عزوجل making him aware of his

Ummah's condition in namaaz until he becomes akin to Haazir over their deeds.

The Holy Prophet ﷺ being addressed is also a means of increased khushoo and khuzoo (concentration) in salaah by thinking of his presence:^{3,45}.

There are also some Fiqhi laws associated to the belief of Haazir & Naazir. The Jurists state that if a husband is in the east and his wife in the west, if a child is born with the husband saying that it is his, the child is his. This is because he could be a Wali (Friend) of Allah عزوجل and come to his wife through a miracle (karaamat). – Shaami, Vol. 2. Baabu Thabootin-Nasab

Allama Shaami رضى الله تعالى عنه writes, "To cover long distances is also a karaamat due to the saying of the Prophet ﷺ, "The earth has been folded for me." This ~ corroborated by the role the Jurists have made, that if a person is in the east and makes Nikah to a woman who lives in the west, who thereafter gives birth to 1 child, the child will be connected towards him. Taataar Khaaniya slates, "This role supports this karaamat to be permissible." 3.46 – Raddul-Muhtaar, Vol. J. Baabul-Murtad, Matlabu Karaamate-Auliya

He further writes, "The just statement about this is what Imaam Nasafi رضى الله تعالى عنه has said. He was asked, "Is it allowed to say that the Kaaba went to visit one Saint?" He answered, "The Ahle-Sunnah wal-Jamaat believe miracles (karaamats) by the Saints that defy normality to be correct." 3.47 –Ibid

This extract proves that even the Kaaba travels the earth to visit the Friends of Allah عزوجل.

Allama Ismail Haqqi رضى الله تعالى عنه writes in the ending of Swab Mulk's commentary. "Imam Ghazzali رضى الله تعالى عنه states, "The Holy Prophet ﷺ has the power to travel the earth accompanied the souls of his Sahaaha. Many Friends of Allah عزوجل have seen him (do this). – Tafseer Roohul-Bayaan.

Allama Jalaaluddin Suyuti رضى الله تعالى عنه writes, It is proven from the Ahadith and traditions that Rasoolullah ﷺ keeps an eye on his Ummah's actions throughout the earth. makes istigfaar for their sins and dua for their afflictions to be removed. He grants them barkat and attends the janaazah of a virtuous person who dies from his Ummah -Intibaahul-A21riyafi Hayaati/-Auliya. Pg. 7.

Imam Ghazzali رضى الله تعالى عنه writes, "Those with insight of the heart see the prophets and angels while awake and even speak to them." – Al-Munqis: minad-Dalaal.

bnam Jalaaluddin Suyuti رضى الله تعالى عنه writes, “If people hold the belief that the soul of Rasoolullah ﷺ or his likeness attends gatherings wherein the Quran is recited. Ramadaan is concluded or Meelad Sharif is read, it is permissible.” 3.50 – Sharah- Sudoor.

Maulana Abdul-Hayy رضى الله تعالى عنه states that a person who was a Naath reciter used to smoke huqqa. He saw a dream in which Rasoolullah ﷺ said to him. “I attend the gathering in which you recite Maulood Sharif but immediately leave it when buqqa is brought.” – Taraweehul-Jinaati bi Tashreehi Hukmi Shurbid-Dukhaan

These extracts prove that the vision of Rasoolullah ﷺ is fixed on every particle of the creation at all times. He attends gatherings of Tilaawat, Meelad Sharif, Neat-recitals and the janaazahs of especially the virtuous with his blessed physical self.

Commentating on the following ayat of Surah Fatb, Verse 8, ”اَنَا اُرْسَلَنِكَ شَاهِدًا“ Allama Ismail Haqqi رضى الله تعالى عنه writes, “Due to the fact that Rasoolullah ﷺ is the first creation, he is therefore the witness to the oneness of Allah عزوجل is seeing all things that came into existence and reality from non-existence. e.g. souls. bodies, minerals, the plant kingdom, animals, angels, humans. etc. This is because no secret or wonder that can possibly be attained by the rest of creation may be bidden to him.”~2 – Tafteer Roohul-Bayaan

He further states, “Rasoolullah ﷺ witnessed the creation of Hadrat Adam عليه السلام, his sajda being made, his leaving Jannat on the error, the acceptance of his tauba and all events that occurred with him until the end. He also witnessed the birth of Iblees and whatever took place with him.”^{3.53} Ibid

From this, we can deduce that before coming into the realm of physical being, the Holy Prophet ﷺ was witnessing every affair of all creation.

Tafseer Roohul-Bayaan continues further on, “Some spiritual luminaries (Akaabireen) have said that the soul of the Holy Prophet ﷺ is with every virtuous person and is what is meant by “Ar_Raqeebu.Al-Ateeed. When the constant concentration of the Holy Prophet ﷺ was removed from Hadrat Adam عليه السلام, only then did he forget, ensuing the result of his forgetfulness. A Hadith states that when a fornicator makes zina, Imam escapes from him.” 3.54.

Allama Ismail Haqqi رضى الله تعالى عنه writes that here, the Attention of Mustapha ﷺ is what is meant by Irnaan. Meaning, whatever good deed a mu’mín achieves is through the barkat of Rasoolullah’s ﷺ attention, and any sin committed is due to his disengagement of concentration.”

This clearly proves that is Haazir & Naazir.

Imam-e-Azam Abu Hanifa رضى الله تعالى عنه states, “(Rasoolullah’s ﷺ)

Whenever I listen, I hear only your remembrance, and when I look, I am able to see nothing besides you.” 3.55- Qaseedo Nu’moan.

While living in Kufa, Abu Hanifa رضى الله تعالى عنه sees the Holy Prophet ﷺ everywhere.

Section 4

PROOFS OF HAAZIR & NAAZIR

FROM BOOKS OF THE OPPOSITION

Explaining the ayat, “An-Nabiyu Aulaa bil Mu’mineen min anfusihim,” Maulwi Qasim Nanautwi writes, “The closeness Rasoolullah ﷺ possesses with his Ummah is a closeness not possessed by the Ummah with even their own lives. This is because ‘aula’ means more near {aqrab].” – Tchxeerun-Naas, Pg. 10

After giving an example of a fire and a piece of coal, Maulwi Ismail Deh1wi writes, “When the seeker’s nafs is pulled into the depths of the Oneness of Allah عزوجل (ahdiyyat) by the merciful waves, a voice from it is heard saying, “Anal.Haqq” and “Laisa fi Jubbati Siwallah”. This condition is attested to by the Hadith-eQudsi, لسانه ”كنت سمعت الذى يسمع به و بصره الذى يبصر به و يده الذى يبطش بها“ and in another narration, ”الذى يتكلم به“ Translation of Siraate-Mustaqueem, Pg. 13. Hidayat

This extract significantly proves that when a person becomes annihilated (fanaa) in Allah عزوجل, he begins to see, hear, touch and speak through Divine power. Meaning, he sees everything of the world and touches and holds every far and near object. This is the meaning of Haazir & Naazir. When this is the level of an ordinary individual’s annihilation in Allah عزوجل can you imagine the Leader of all Creation’s? Thus, Rasoolullah ﷺ is proven to be Haazir & Naazir more effectively in this.

Maulwi Rashid Ahmed Gangohi writes, UA spiritual disciple (mureed) should have certainty that the soul of the spiritual master (Shaikh) is not confined to one area Even if the disciple is far, near or physically distant from the Shaikh, the master’s spirituality (roohaniyat) isn’t far from him. When this has been established, the spiritual master should be remembered at all times so that the connection of heart is manifested and benefit can be gained from him continually. The disciple is needy of the master in his affairs. The Shaikh should be made Haazir in your heart and, through the voice of condition. you should ask from him. Through the order of Allah عزوجل, the soul of the Shaikh will inspire (but complete connection is a requirement for this). Through this connection of the Shaikh, the heart seemingly gains a voice. The path leading to Allah عزوجل is opened and He makes this person an achiever of inspiration {ilhaarn},-Imdaadus Sulool; Pg. 10

This extract establishes the following,

1. The Shaikh (peer) being Haazir & Naazir by the disciple (mureed).
2. The mureed being in tasawure-Shaikh (picturing the Shaikh).
3. The peer fulfills needs (Haajat-rawaal).
4. The mureed should ask from the Shaikh instead of Allah عزوجل.

5. The Shaikh inspires the mureed.

6. The Shaikh makes the heart of the mureed flow.

When such qualities are possessed by a Shaikh, how can it be polytheism (shirk) to accept them as qualities of the Shaikh of all creation, Sayyidua Muhanuad Mustapha ﷺ? This extract has absolutely decimated the muzhah of the opposition, and the entire text of Taqwiatul-Imaan is obliterated through this.

Maulwi Ashraf Ali Thanwi writes that Abu Yazid was asked concerning covering distances of the earth. He replied. "This is nothing of wonder. Sec, Iblees also covers the east to the west in one moment." «Hifrul-Imaan, Pg. 7

The above clearly illustrates that reaching the west from the east in a single moment. besides the close servants of Allah عزوجل، is also possible by the Kuffaar and Shayateen. In fact, it constantly occurs. This is the meaning of Haazir & Naazir. However, according to the text of Taqwiyatul-Imaan. to believe in it is polytheism (shirk).

These extracts openly prove that the Prophet ﷺ Haazir & Naazir.

Section 5

RATIONAL PROOFS OF HAAZIR & NAAZIR

All Muslims agree that the Holy Prophet ﷺ is Jaame-Kamaalaat {i.e. all excellences bestowed to other Prophets, or whatever shall be given to future Saints or creation have all been given to him and even more so}. Rather, it is through him that they have attained whatever they have. The Holy Quran states, "You follow the path of all of them." – Surah Anaam, Verse 40

Allama Ismail Haqqi رضى الله تعالى عنه writes in this ayat's explanation, "Allah عزوجل has bestowed the characteristic of every prophet to Rasoolullah ﷺ 3.51 – Tafseer-Roohul-Bayaan.

Maulwi Qasim Nanoutwi states, "The prophets extract from Rasoolullah ﷺ and present to the Ummahs. In short, whatever they possess is his reflection and supplement!" – Tahzeerun-Naos, Pg. 49

There are many proofs from the Quran and Hadith etc. that can be provided for this. However, furnishing more proof isn't necessary because it is something believed by the opposition. Thus, the accepted rule is that any quality of greatness attained by any creation has been bestowed to the Holy Prophet ﷺ completely and perfectly. Being Haazir & Naazir at all places has been given to many creations. As a result, we have to conclude that the Noble Messenger ﷺ has also been endowed with the quality.

We now clarify the amount of creation that has been given the ability to be Haazir & Naazir. The three meanings of the term discussed in the introduction 10 this discussion have been received by many:

I. Commentating on the ayat, "حتى از جاء احدكم الموت توقفه رسوله" 3.60 the Mufassireen have said. "The entire earth has been made like a tray for the Angel of Death 10 lake lives from it whenever the need arises." 3.61 Roohul-Bayaan, Khaazin, Tafseer-Kabeer, etc.

Allama Haqqi رضي الله تعالى عنه writes under this ayat, "Extracting souls is not difficult for the Angel of Death even if there is an extensive amount of souls which are spread over several places." 3.62 – Tafseer Roohul-Bayaan

Tafseer Khaazin states, "There is no person in a home or tent not visited by the Malakul-Maut twice everyday." J.6J

The Hadith states that when Azaan and Takbeer is made. Shaitaan runs away from the area it occurs to the distance of 36 miles. He then returns as soon as its finished." – Mishkaat, Baabu Fadhlil-Azaan

This is the speed of travel possessed by this cursed individual.

When we sleep. a part of our soul leaves our body and travels throughout creation.

This is known as 'rooh seerani' and is proven from the Holy Quran, "و يمسك اخرى" 3.64 However. If this sleeping person is awoken. that soul (which was present in Makka or Madinajust a moment ago) instantly returns to the body and the person subsequently wakes up.

Discussing the ayat "و هو الذى يتوفكم بالليل" 3.65 Tafseer Roohul-Bayaan states. "When a person wakes up from sleep. the soul takes less than a moment to return to the body."

The light of our vision goes to the heavens and returns to the earth in a moment. Our thought travels the world in a second and lightning, the telephone and loudspeaker all have the ability to transcend huge spaces in seconds.

The speed of Hadrat Jibreel عليه السلام is that he left the Sidrah when Hadrat Yusuf عليه السلام reached below half the distance of the well he was pushed into Hadrat Jibreel عليه السلام reached the bottom of the well before the prophet ﷺ could. This is found under the commentary of the ayat, "ان يجعلون فى غيابه" 3.66 by Tafseer RoohulBayaan.

"Hadrat Umar رضي الله تعالى عنه sent Hadrat Saariya عليه السلام to ahaawind as the commander of an army. Misirkaat

Hadrat Ibrahim عليه السلام placed the knife on the neck of Hadrat Ismail عليه السلام yet before he could begin cutting, Hadrat libraeel عليه السلام left the Sidrah with a ram and presented himself in his service.

While performing a Khutba in Madina, he began to proclaim, "Saariya ! Take the mountain!" After some time, a messenger ﷺ from that army arrived and said, "The enemies were just about to defeat us when we heard a voice say, "Saariya Take the mountain!" So we put our backs towards the mountain and Allah عزوجل gave them defeat." –

The minister of Hadrat Sulaiman عليه السلام رضي الله تعالى عنه brought the throne of Bilqeess from Yemen and presented it in this prophet's ﷺ gathering in Shaam literally in the time it takes 10 blink an eye. The Holy Quran states, "إِنَّمَا أَنْتَ مُرْتَدٌ طَرْفَكَ" 3.67 This proves that Hadrat Asif رضي الله تعالى عنه knew where the throne was. It should also be bared in mind that he went to Yemen and returned from it with a monumentally heavy throne all in the blink of an eye! The question does arise, however: Did Hadrat Sulaiman عليه السلام have the power to also do this or not? This will be dealt with in the second chapter of this discussion.

On the night of Me'raj, all the prophet read namaaz behind Rasoolullah ﷺ Baitul-Maqaddas. He then traveled on the Buraq (whose speed was such that it reached the horizon of visibility with even sleep it took, i.e. the speed of light). However, the speed of the prophets was even more so, because they were just reading salaah in Baitul-Maqaddas a moment ago but had now reached the various Heavens before his arrival! (Rasoolullah ﷺ). Spoke of meeting certain prophets in various levels of Heaven during this incident.)

Shaikh Abdul-Haqq Muhaddith Dehlvi رضي الله تعالى عنه writes that the souls of the deceased got to the homes of their family and friends on a Thursday and wish for Esaal-e-Thawaab. – Asbatul-Lam 'aat, Baabu Zihaaratil-Quboor.

Now, if their homes are in different countries, still too do the souls visit them.

We have proven from whatever we've presented that seeing the entire earth, traveling to every place instantaneously and being found in several places at once are all qualities bestowed by Allah عزوجل upon His servants.

There are two points which arise from this,

I. Accepting a bondsman to be Haazir & Nazir everywhere is not polytheism (shirk) because shirk is defined as ascribing partnership of another in the being and qualities of Allah عزوجل. This is not found here.

Also, if the slaves of the Prophet ﷺ have the capability to be in every place, then the Prophet ﷺ himself definitely possesses this attribute. In fact, even more so.

3. Water and grain is not found everywhere in the world but are present in particular areas. The former is found in wells, streams. Rivers, etc. while the latter in farms, homes, etc.

However, air and sunshine are found in every niche of the world. According to philosopher'3, an empty space is impossible because air is everywhere (as everything is needy of it). Brightness is also found to be consistent.

Every creation of Allah عزوجل has need of the Holy Prophet ﷺ at all times, as we have proven from the reference of Roohul-Bayaan, etc. So. This necessitates that the Noble Messenger ﷺ also be found in all places. The Holy Prophet ﷺ is the source of the entire creation due to the Hadith, "All creation is from my Door." A source being found in all points of its supplements is necessary.

OBJECTIONS & ANSWERS TO HAAZIR & NAAZIR

OBJECTION 1: To be Haazir & Naazir in all places in the attribute of Allah 3.68
“بِكُلِّ شَيْءٍ مُحِيطٌ” 3.69 Thus, to accept this quality for anyone else besides Him is polytheism (shirk fis-sifat).

Answer _ To be Haazir & Naazir at every place is not the quality of Allah عزوجل because He is free from area and space. “Allah عزوجل does not endure time and no space can encompass him.” 3.10 – Books of Beliefs (Aqaaid)

Allah عزوجل definitely Haazir, but He is free from being in an area, which is why the ayat, “ثُمَّ اسْتَوَى عَلَىٰ عَرْشٍ” 3.71 has been classified as Mutashaabihaat. The Mufassireen state in the commentary of ‘Bi ku1li Shai-in Muheet’ and other similar ayats, “Allah’s عزوجل knowledge and power (qudrat) encompass the entire creation.” 3.72

To accept Allah عزوجل being present in every place is not part of deen. This is the glory of the Prophet ﷺ of Allah عزوجل. Even if it is accepted to be Allah’s عزوجل quality, Haazir & Naazir’s attribute for the Holy Prophet ﷺ will then be successive {ataa’i}, have an ending (haadith), a creation and in the control of Allah عزوجل.

Haazir & Naazir for Allah عزوجل will become original (zaati], infinite (qadeem), not a creation and not in the control of anyone else.

With all of these differences, how can this be ascribing partners to Allah عزوجل? The difference that exists in our hearing, seeing and other qualities are present here too.

Maulwi Rashid Ahmed Gangohi writes, “Accepting the Prophet ﷺ go to Mouloods is not proven. If, by Allah’s عزوجل bestowal, this is accepted then it is not polytheism (shirk). Otherwise, it is:’ – Fataawa Rashidia, Vol. J, KilaablJ· Btdcas, Pg. 91

The same statement is found in Baraheen-e-Qaatia, Pg. 23. Maulwi Rashid Ahmed has clarified that to accept someone besides Allah عزوجل being Haazir ! Naazir at all places by His bestowal is not shirk. It can be asked. “This necessitates that Khaaliqiyyat (being the Creator), Obligation of presence & Being (Wujoob), Infinite (qidaam) and other Divine attributes be accepted for the prophets as successive (ataa’i) and that Rasoolul1ah ﷺ can also be called Kbaaliq (creator), Qadeern, etc.?”

The answer to this is that there are four qualities which are unable to be bestowed because Divinity is concentrated on them (Wujoob, Qidam, Khaaliqiyyat and not losing life and existence). The splendour of other qualities can be present in the creation (e.g. seeing, Hearing, etc.). However there is a major difference, as these qualities of Allah عزوجل are original {zaati}, obligatory and will not cease, while those of the creation are successive (ataa’i) and will cease.

OBJECTION 1: "And you were not by them when they were putting their pens in water." – Surah Aale-Imran, Verse 44

The Quran also states, "And you were Dot by them when they agreed 00 their case," J.7J "And you were Dot by the western part when we sent to Musa," 3.7 and "And you were Dot at the direction of Toor when we called out to I1u5a." J-75

These prove that Rasoolullah ﷺ was not present at these past incidents when they occurred. This clearly means that he is not Haazir & Naazir at every place.

Answer – This question has been asked due the questioner's ignorance of the meaning of Haazir & Naazir. We have already said that there are three cases to Haazir & Naazir: To see the entire world while remaining in one place; to travel throughout the entire world in a moment and to be present in several places _ all simultaneously. What these ayats are saying is that he was not physically present at these occurrences. Where do they say that he was not witnessing these events? Not being present with an elemental, physical body and seeing these happenings are two very opposite things. Rather, the ayats mean, "O My Beloved ﷺ! Even though you were not present there with this physical body, still do you have the knowledge and testimony of these events." This proves that he is a true prophet ﷺ and the verses prove that the Holy Prophet ﷺ Haazir & Naazir

Commentating on Verse 46 of Surah Qasas, Tafseer Saawi states. "You were not present at Toor has been said in relation to the physical world. In relation to the spiritual (roohani) realm, Rasoolullah ﷺ is a witness over all the prophet's ﷺ prophethood and present over all affairs from the time of Hadrat Adam عليه السلام until his physical birth into this world.,3.77

During his Migration (Hijrat), the Kuffaar of Makkah reached the entrance of the cave wherein the Prophet ﷺ and Sayyiduna Abu Bakr رضى الله تعالى عنه were present. The Sahaabi became apprehensive but was consoled by RasooJullah ﷺ with the following, "Don't worry, Allah عزوجل is with us." 3.7. In other words, "Allah عزوجل is with us and not with those Kuffaar.' Thus, Allah عزوجل is not everywhere because the Kuffaar are also part of this world.

Also, addressing the Kuffaar after the Battle of Uhud, it was said, "الله مولينا و لا مولى لكم".⁷⁹ Meaning "Allah عزوجل is our Maula and you do not have any Maula," This proves that the dominion of Allah عزوجل is only upon the Muslims. The Kuffaar don't fall under His governance. (Note: Maula means Ruler.)

So just as how these two verses will be interpreted (i.e. the former meaning that Allah عزوجل is with us with mercy and compassion and with the Kuffaar with fury and anger, while the latter that Allah عزوجل is our ruler who abets us. He is also your ruler but He does not assist or demonstrate mercy to you.) – So too will those two verses cited by the opposition be interpreted that apparently, with this physical body, he was not present by them.

OBJECTION 3: The Holy Quran states, "And some residents of Madina rebelled with Hypocrisy (nifaaq). You do not know them but we do." Surah Tauba, Verse 101

This proves that the Prophet ﷺ not Haazir everywhere. If he was, he would have been aware of the hidden secrets of the Hypocrites. From the above, we know that he wasn't.

Answer –We have already given a detailed answer and explanation of this ayat in the section of Knowledge of the Unseen.

OBJECTION 4: Hadrat Zaid ibn Arqam رضي الله تعالى عنه complained that Abdullah ibn Ubai (the Leader of the Hypocrites) said, “Do not spend anything on the Muslims.”..10 He also came to the court of the Holy Prophet ﷺ and swore the following false oath, “I did not say this.”

“The Holy Prophet ﷺ accepted him to be correct and belied me [Hadrat Zaid ibn Arqam رضي الله تعالى عنه.]” 3.81 – Bukhari Sharif, Kitaabut-Tafseer

If the Prophet ﷺ was Haazir & Naazir everywhere, why did he incorrectly verify Abdullah ibn Ubai? The following ayat was then revealed verifying Hadrat Zaid ibn Arqam رضي الله تعالى عنه to be correct – “Laa Tunfikoo – Sura Jr Munaafiqeen, Verse 7

Answer-Granting verification to Abdul1ah ibn Ubai does not necessitate that the Prophet ﷺ did not have knowledge of the original intent. In a case, the plaintiff needs to provide a witness of the defending win the ease by swearing on oath. The ruling of a Judge (Qaazi) is based on the presenting of a witness by the plaintiff or the swearing of an oath by the defendant, not by his own personal information. Hadrat Zaid ibn Arqam رضي الله تعالى عنه claimed that Ibn Ubai had shown disrespect. But the latter denied this. Hadrat Zaid رضي الله تعالى عنه was the plaintiff but he didn't have a witness. Therefore, the case was decided on the swearing of oath by the defendant, Abdullah ibn Ubai. Thereafter was the Quranic ayat revealed, attesting the claim of Hadrat Zaid رضي الله تعالى عنه.

On the Day of Qiyaamat, the Kuffaar will deny that the prophets had propagated Allah's عزوجل commands. The prophets will counter that they did, and Allah عزوجل will then accept their claim by the Ummah of Rasoolullah ﷺ in their favour. Similarly, the Kuffaar will say, “Oath on Allah, عزوجل, we were not Mushriks.” Surah Anaam, Verse 23

After this, their record books, the angels and even their own body parts will be made to bare witness against them. So does Allah عزوجل also not have knowledge of the original occurrences? Obviously He does. These are examples of observing rules and regulations. Kazzabani means “He did not accept my claim”. It doesn't mean “He accused me of lying”, because a-liar is a sinner and the Sahaaba were all virtuous and just (aadil). To call any Muslim a sinner without any proof is disallowed.

Deobandis also ask, “Is the Holy Prophet ﷺ Haazir in impure places and Jahannam as well? To accept him being in such places is disrespectful.”

The answer to this is that the Prophet ﷺ being present everywhere is similar to the angels or rays of the sun. These things are present everywhere but don't become impure by being in unclean places. Do you also accept Allah عزوجل to be Haazir in all of these places or not? If you do, then is this not disrespectful

to Him as well? The light of the sun doesn't become impure by coming into contact with impure places. So how can impurity be accepted to reach the noor of Rasoolullah ﷺ?

OBJECTION 5: The Holy Prophet ﷺ reported by Hadrat Ibu Mas'ood رضى الله تعالى عنه to have said, "None should relay the affairs of aoy Sahaabi to me. I wish to meet you with a complete heart." – Tirmidhi

If Rasoolullah ﷺ is Haazir in every place, what consequence is there for any affair being related to him? He would know of these even prior to their relating.

Answer – The prophet's ﷺ have attested (shuhoodi) knowledge of everything at all times. However, it is not necessary that their vigilance is directed to all of these things continually. We have already presented an excerpt from Haaji Imdaadullah Makki رضى الله تعالى عنه in the discussion of Knowledge of the Unseen concerning this. The meaning of the Hadith is now perfectly clear, “00 not tum my attention to the affair of someone in order for me to become angry with that particular individual.”

OBJECTION 6: Rasoolullah ﷺ has said, “I myself hear the Durood of. person who recites it near my Qabr. The Durood of one who recites it far away is brought to me.”3.84 -Baihaqi

This proves that distant sounds do not reach the Prophet ﷺ Otherwise, what need is there for them to be brought to him?

Answer – Where does it say in this Hadith, “I do not hear the Durood from faram” The meaning of the narration is clear: that the Durood of people near is heard by Rasoolullah ﷺ himself while the Durood of those far is both heard and presented to him. We have already presented, in the proof of Haazir & Naazir, the Hadith wherein it is stated, “I myself hear the Durood of people of love, and the Durood of those who are not in this category is brought and made to reach me.” – Dalaailul Khairaat

So “near” and “far” is in relation to love of the heart, not to physical distance. Being brought does not imply that Rasoolullah ﷺ doesn't hear them. Otherwise, the angels present the actions of the bondsman in the Court of Allah عزوجل so does He also not know? Durood being presented and brought is veneration for the servants. It is through the barker of Durood Sharif that the slaves are blessed by their names being present in the Holy Master’s ﷺ august Court.

The Iurists (Fuqahaa) state that the repentance (tauba) of the person who disrespects the Holy Prophet ﷺ is not accepted. Refer to Shaami, Baabul-Mwtad. This is because this disrespect is connected to Ute Rights of Ute Creation {Haqqulbaad} which cannot be forgiven by tauba. If insolence was made but the Prophet ﷺ has no awareness of it. How can this be adjoined to Haqqul-Ibaad? Backbiting (gheebat) becomes associated to Haqqul-Ibaad only when the person whose gheebat was being made comes to know of it. Otherwise, it remains in the Haqq of Allah عزوجل. Refer to Sharab Fiqhe-Akbar by Mulla Ali Qaari رضى الله تعالى عنه.

Ibn Qayyim, the student of Ibn Taymiya, records the following tradition, The sound and words of Durood recited by anyone, anywhere reaches me. This will continue after my demise as well.” us – Jiltout-Afhaam, Pg. 73

A narration states that the Noble Messenger ﷺ said, “Recite durood abundantly on me on every Friday (Jumua) and Monday after my demise because I hear it directly.” J.86 – Jilaul-Afhaam, Pg. 73; Uneesu-Jaees, Pg. 222, authored by Imam Jalaaluddin Suyuti رضى الله تعالى عنه.

OBJECTION 7: Whoever says, “The souls of the Mashaaiikh are present and aware,” becomes a Kaafir.”J.J7 – Fataawa Bazaatia

Shaikh Abdul-Azeez Muhammadi Deblwi رضى الله تعالى عنه writes, “To accept the prophets to have Divine attributes such as Knowledge of the Unseen (Ilm-e-Ghaib), hearing the pleas of all people from all places or having power over all things possible ... ”-Tafseer Fatbul-Azeem; Pg. 55

It can be deduced from this that Knowledge of the Unseen and being Uaaazir & Naazir at every place is Allah عزوجل quality alone. To accept such qualities for others besides Him is an explicit kufr. Bazaaziya is an authentic book of Fiqh and it rules disbelief (kufr).

Answer-The opposition also come under the strike of the visible extract of Fataawa Bazaaziya for the following reasons,

1. We have already presented the extract of Maulvi Rashid Ahmed Gangohi from his book, Imdaadus-Sulook, in which he clearly writes and promulgates the belief that the soul of the Shaikh is Haazir by the disciples.
2. The extract of Bazaaziya does not elucidate whether accepting the souls of the Mashaaiikh being Haazir in one or all places is an act of disbelief. Due to this generality of the extract, it is deduced that if the soul of a Shaikh is accepted to be Haazir even in one place, or acceptance of having knowledge of even a single affair, leads to a person becoming a kaafir. The dissenters also accept the souls of the Mashaaiikh to be present at their graves, at the station of Illiyeen, Barzakh, etc. Wherever they are, the dissenters accept them to be Haazir there. Therefore. Accepting them to be Haazir anywhere becomes a kufr too.
3. Under the discussion of Haazir & Naazir, we have already presented the extract of the book Shaami which states that to say “Ya Haazir” or “Ya Naazir” is not a kufr. (8-)
4. Extracts from Ashiatul-Lam’aat and Ihyaaul-Uloom, even Nawaab Siddique Hasan Khan Bhopali Wahabi who states that the namaazi should say, “As-Salaamu aJaika ayuhan-Nabi”, thinking the Holy Prophet ﷺ to be Haazir at heart, have already been furnished. Now, will be verdict of Bazaaziya also be applied to these elder Jurists or not? Therefore, it has to be agreed to that the acceptance of Haazir and Naazir deemed kufr by Bazaaziya is that kind of Haazir & Naazir unique to the quality of Allah عزوجل Meaning, Haazir & Naazir that is Zaati, Qadeem, Waajib and being Haazir without being present in any place. This form of being Haazir is Allah’s عزوجل quality that He is everywhere, but in no place at all (physically).

In answer to the first question, we have already presented extracts from Fataawa Rashidia, Vol. I, Kitaabul-Bidaat, Pg. 91 and Baraheene-Qaatia, Pg. 23. These extracts prove that both Maulwi Rashid Aluned Gangohi and Maulwi Khalil Ambethwi agree with us in this verdict.

The excerpt of Shah Abdul-Azeem Muhaddith Dehlwi رضى الله تعالى عنه is clear, that to accept the Mashaaiikh and Prophets to have power like Allah عزوجل over all His qualities is infideJi (kufr). If this was not the case, then under the ayat, "رَبُّكُونَ الرَّسُولَ عَلَيْكُمْ شَهِيدًا" 3.89 Shah Abdul-Azeem himself accepts the Holy Prophet ﷺ to be Haazir & Naazir. We have already recorded his excerpt under the abovementioned ayat in the discussion of Knowledge of the Unseen.

OBJECTION 8: Some dissenters who cannot find any other way to ensnare us Muslims say, "We accept and believe that Iblees has the ability to reach any place. Similarly, we accept this power for Hadrat Aasif ibn Barkhiya رضى الله تعالى عنه the Angel of Death and other angels as well. However, we do not accept that the excellence of other creations is possessed by the prophets or by our Holy Prophet ﷺ)

Maulwi Qaasim Nanautwi writes, "With regards to deeds, sometimes non. prophets supercede prophets." – Tahzeerun-Naas

Maulwi Husain Ahmed has written, "See, Hadrat Sulaiman عليه السلام does not have the power to bring the throne of Bilqeess, but Aasif رضى الله تعالى عنه possessed it If the former had the ability, why didn't he bring it by himself? Similarly, Hud-Hud said, "O Sulaiman عليه السلام I come knowing something which you are unaware of." 3.1, -Surah Naml, Verse 22

Hud-Hud's eye was able to see the water within the earth, which is why he used to remain in the service of Hadrat Sulaiman عليه السلام. It used to inform Hadrat Sulaiman عليه السلام of water within the earth of jungles and desolate areas. Hadrat Sulaiman عليه السلام had no knowledge of this. – Rujoonul-Mutnibeen

So, it is known that the knowledge and power of non-prophets and even animals can be more than that of the Ambiya.

To be Haazir & Naazir at every place is not the quality of Allah عزوجل because He is free from area and space.

Answer-To accept a non-prophet ﷺ have more excellence than a prophet ﷺ, and to accept any other prophet ﷺ to possess more excellence than our beloved master, Muhammad Mustapha ﷺ contrary to explicit Quranic verses, Sahib Ahadith and the Consensus (Ijmaa) of the Ummah. The opposition themselves accept this (their excerpts concerning this have already been produced). This eighth objection is against their own rulings and forsaking the verdicts of the it elders.

Shifaa Sharif states that the person who claims another individual to possess knowledge than the Holy Prophet ﷺ is a Kaafir. To accept anyone exceeding Rasoolullah ﷺ in any excellence is infidelity (kufr). No non-prophet ﷺ exceed my Nabi A, whether it is in knowledge or practice. If a person who tives for 800 years, spending every moment of his life in worship, says, "My worship compromises of 800 years

whereas the Holy Prophet's ﷺ worship goes only until 65," then he is bereft of deen. The thawaab of his Prophet's ﷺ sajda is more than our thousands of years in ibaadat. Only the striving was more, but he [worshipper] has no likeness at all to any prophet ﷺ in proximity to Allah عزوجل rank and reward. The glory of a prophet ﷺ above explanation.

Rasoolullah ﷺ has said, 'The small amount of barley given out by my Sahaaba in charity is more excellent than you giving an entire mountain of gold.' Mishkaat, Baabu Fadhaailis-Sahaaba.

Shamoon (from the Bani Israel) continuously made ibaadat for months (83 years, 4 months). Muslims became envious of his worship and submitted, "How will we ever reach his rank?" Then the following was revealed, 'The night is more excellent than a thousand months.')- 9b –

Surah Qadr, Verse 2

Meaning, O Muslims! I give to you Lailatul-Qadr, a night in which ibaadat made is more excellent than the thousand months of ibaadat of the Bani Israel." Rasoolullah's ﷺ every moment is more excellent than thousands of LailatulQadrs. One rakat of namaaz in the masjid of which the Holy Prophet ﷺ is present within {i.e. Musjidun-Nabawi} is equal to 50 thawaab. So, he through whose closeness an increase in our ibaadat's reward is experienced. What can be said of his worship and ibaadat!

Similarly, saying that Hadrat Aasif ibn Barkhiya رضى الله تعالى عنه had the power to bring the throne and Hadrat Sulaiman رضى الله تعالى عنه didn't is utter nonsense. The Holy Quran states, "The person who had knowledge of the book said, "I shall bring the throne of Bilqeess to you before the blink of your eye:, 3.89c; – Surah Naml, Verse 40

It can be concluded that Hadrat Aasif رضى الله تعالى عنه gained the ability to do so due to the knowledge of the Kitaab (Book). Some Commentators state that he was given the Personal Name of Allah (Isme-Aazam) and was able to bring the throne through this. He gained this knowledge through the blessings of Hadrat Sulaiman عليه السلام . Therefore, how can it be possible for him to have this power while his teacher, Hadrat Sulaiman عليه السلام , doesn't?

The question remains: Why didn't Hadrat Sulaiman عليه السلام bring the throne himself? The answer to this is apparent! Servants are charged with the responsibility of completing chores, not Rulers. The grace of kingship demands that servants be made to complete tasks. Kings ask their servants to bring water to them for drinking. Does this mean that they don't have the ability to bring the water themselves? Allah عزوجل makes the angels complete many tasks of the world (e.g. making it rain, taking away life, giving features to the fetus in the womb, etc.).

Because all of these tasks are appointed to angels, does it mean that Allah عزوجل doesn't have the ability to do these things? Do angels possess more power than Him?!

Commentating on the ayat, "فَصَيَامٌ شَهْرِينَ مُتَابِعِينَ" 3.90 Tafseer Roobul-Bayaas states that Hadrat Sulaiman عليه السلام ordered Hadrat Aasif رضى الله تعالى عنه to bring the throne of Bilqeess because he did not want to descend from his rank, i.e., this job is the work of servants.

Similarly, the Quran has merely recorded the statement of Hud-Hud, who said to Hadrat Sulaiman عليه السلام, "I have seen that which you are not aware of." Where does the Holy Quran state that Hadrat Sulaiman عليه السلام truly had knowledge of it? Thinking that perhaps Hadrat Sulaiman عليه السلام wasn't aware of it, Hud-Hud made this statement. Hence, this statement cannot be used as a proof.

Hud-Hud also said, "I have come after seeing that which you have not seen." 3.901a In other words, "You did not go to that country with your physical body to see it." Hadrat Sulaiman عليه السلام was aware of all these things but it was Divine Planning that such a tremendous task be completed by the bird (Hud-Hud). This was to prove that the animals that keep the company of the prophets can complete such tasks which are unable to be performed even by humans! If Hadrat Sulaiman عليه السلام was not aware of these things, how could Hadrat Aasif ibn Barkhiya رضى الله تعالى عنه have reached the home of Bilqeess in the city of Saba without asking of directions and bring back the throne within the passing of a moment? So, it can be deduced that the entire country of Yemen was before Hadrat Aasif ibn Barlhiya رضى الله تعالى عنه. Can all of this now be hidden to Hadrat Sulaiman عليه السلام?

Hadrat Yusuf عليه السلام recognized his father but did not divulge this information before time so that his father's glory could be known to the world and the drought would occur. Only after this would he meet his father.

Hud-Hud deciphering water beneath the earth was its service to Hadrat Sulaiman عليه السلام Kings and Rulers do not do these tasks themselves.

The following incident is recorded in the Mathnawi Sharif of Maulana Jalaaluddin Rumi. Once, the Holy Prophet ﷺ removed his socks to make wudhu. A kite-bird flew low and suddenly picked up one of them. After the bird flew higher, it dropped the sock and a snake was revealed to have been inside. When the Prophet ﷺ asked the bird why it had picked up his sock, it replied, "While flying, I came across your blessed head and there was an intense light (noor) emanating from it until the heavens. When I flew into this noor, the seven levels of the earth became apparent to me. Through this, I was able to see that there was a snake in your sock and, after thinking that you will wear it inattentively with harm being brought to you, I picked it up."

Sayyidah Aisha رضى الله تعالى عنها said, "O Prophet ﷺ of Allah عزوجل Today, there was heavy rain and you were out in the Graveyard of Madina (Jannatul-Baqi). However, your clothes did not become wet?" He explained, "O Aisha رضى الله تعالى عنها what have you worn head?" She replied, "Your tahband (lower-garment)." The Prophet ﷺ then said, "O My Beloved, the veils from the unseen has been lifted from your eyes through the blessings of this tahband. The rain you saw was that of noor, not water. The sky and clouds for this rainfall of noor are completely different. O Aisha رضى الله تعالى عنها, it cannot be seen by others easily. But you have seen it through the blessings of my tahband." – Mathnawi Sharif

Hud-Hud's eye attained this power through the blessings of putting water on the fire of Hadrat Ibraheem عليه السلام and through the companionship of Hadrat Sulaiman عليه السلام.

OBJECTION 9: If the Noble Messenger ﷺ Haazir & Naazir at all places, what need is there for us to present ourselves in Madina Sharif?

Answer-When Allah عزوجل is everywhere. What need is there for us to go to the Kaaba? Also, what benefit was there for the Holy Prophet ﷺ to go to the Heavens on the night of Me'raj?

Madina Munawwara is the capital city of Rasoolullah's ﷺ kingship. The base of his noor. Every Qabr of the Saints is a reflection of this noor. Visiting them is necessary for us to gain noor ourselves.

Calling the prophet (ﷺ) a man or brother

CHAPTER FOUR

CALLING THE PROPHET (ﷺ)

A “MAN” OR “BROTHER”

INTRODUCTION THE DEFINITION OF “NABI” AND HIS RESPECTIVE POSITION. **Belief** - A Nabi (Prophet) is that male and human whom Allah عزوجل has sent to propagate the commands of the Shariah. – Sharah Aqaaid Therefore, a Nabi cannot be non-human or a woman. The Holy Quran states. “We did not send before you but those men whom we made revelation (wahi) to”^{3:91}-Surah Yusuf Verse 109. This proves that Jin, angels. Women, etc. cannot be Nabis. **Belief**- A Nabi always hails from a distinguished family and genealogy. They are also given exceptional mannerism (akhlaaq) and are saved from both disreputable actions and a contemptible family background. – Bahare-Shariat When the order from the Prophet ﷺ concerning accepting Islam and remaining safe reached Hiraql, the king of the Roman empire. He called Hadrat Abu Sufyaan رضى الله تعالى عنه and asked a few questions regarding the Prophet ﷺ. First, he enquired “According to you how is his family and genealogy ?” Abu Sufyaan answered, “He hails from a prestigious genealogical and family background amongst us [i.e. be is a Haashmi and Muttalabi].” In response to this, Hiraql said, “Prophets (Nabis) are always sent from illustrious families .4.1 Bukhari, Vol. 1. This proves that the Prophets emanate from noted family backgrounds. Note – Some individuals say. “A prophet came in every nation, so they must have been born from within loathed nations, e.g. Chamaars, Hindus, etc. Hence. Krishna, Buddha, etc. and should not be spoken bad of because they were prophets.” (Allah عزوجل Forbid!) They use the following ayat as proof, “There is a guide (Haadi) in every nation.” – Surah Raad, Verse 7. These uninformed people also say. “Women were also Prophets because revelation (wahi) was made to the mother of Hadrat Musa عليه السلام and Sayyidah Maryam رضى الله تعالى عنها and anyone to whom wahi is made to is a Nabi. و اوحينا الى ام موسى. Thus, this and the other verses prove that these women are Prophets.” Both of these deductions are wrong. Regarding the first claim (that Prophets heralded from evil nations), the complete ayat was not given and the translation made of it was incorrect. The complete verse is as follows, “You are a forewamer and the Haadi of all nations” 403 In other words, being the Haadi (guide) of all nations is the quality of RasoolAllah ﷺ. Other Prophets were Prophets for specific nations, but our beloved Prophet ﷺ is the Nabi of all. However, even if the ayat is accepted to mean that there was a guide (Haadi) in every nation, where does it state that the Haadi was himself from amongst the nation he guided? It is possible that the Nabi hailed from a reputed people while the rest fell under the former’s command. Rasoolullah ﷺ himself is a Quraishi (one from the Quraish tribe) but is the Nabi of the pathans, Shaikhs, Arabs, Non Arabs rather, of all creation. Also, the word ‘Haadi’ is absolute and general. Meaning it can also refer to Prophets and non-Prophets. Thus, it can also mean that in every nation, some people were the guides of others. The existence of Mahadeo, Krishna. Buddha etc. has no Shariah proof (i.e. the Quran and Hadith have not given information about them). Awareness about them has been attained from idol-worshippers, and that too with some of them having four hands, some with six legs, an elephant’s head for a human one, a monkey’s tail at the rear, etc. They have contorted their names and distorted their appearances. Allah عزوجل said to the idol-worshippers

amongst the Arabs, “These are names contorted by you and your fathers:,4 – Surah Najm Verse 23When there is no certainty of their existence, to accept them to be Prophets is definitely stupidity. The second deduction (the women who received revelation are Prophets) is wrong because ilhaam (inspiration) was made to the heart of Hadrat Musa’s عليه السلام mother. This was interpreted by the word” Auhainaa’ as warn also means ilhaam (inspiration). The Holy Quran states, “Your Lord inspired to the heart of the honey bee:,403b Here, wahi means to inspire to the heart. Neither was Revelation to Propagate (warn-e-tablighi) made to Hadrat Maryam رضى الله تعالى عنها nor was she sent to proclaim and promulgate Divine Commands. Also, not every utterance of the angels is wahi and not every wahi is for purposes of propagation. Some Sahaaba heard the speech of angels. At the time of death, in the grave, in the Hereafter all people will be able to speak to angels. But not all are prophets. For a complete discussion regarding this, refer to my book Shaan-e-Hebibur-Rahman. **Belief** - No one can attain Prophethood through one’s worship or deeds because Propbethood (nabuwwah) is Divinely bestowed. **الله اعلم حيث يجعل رسالته** - Surah Anam, Verse 124A non-Prophet, whether he is a Ghauth, Qutb or from the Abdaal, cannot equal or exceed any Nabi in distinction. These points should be kept in mind. **TO CALL THE HOLY PROPHET ﷺ “A MAN” OR “BROTHER”, ETC. IS HARAM** A Nabi is a human and comes in human form. He is not a Jinn or Angel. This is in relation to the world. Bashariyat (humanity) commenced from Hadrat Adam عليه السلام because he is known as Abul-Bashr (The Father of Humanity). However, our Rasoolullah ﷺ was already a Prophet before Hadrat Adam عليه السلام was between sand and water (i.e. while he was being created). Rasoolullah ﷺ himself states, “كنت نبياً و آدم بين الماء والطين”. At that time, he was a Nabi but not a human. The Prophet ﷺ being a man and human is definitely true, but to call him a man or human or address him by saying. “Ya Muhammad,” “O Father of Ibraheem عليه السلام” “O Brother,” etc. or remember him by expressions and words of equality is Haraam. If these words Were not used with the intention of insult, then it is infidelity (kufr). Alamghiri and other books of Fiqh state that the person who calls or addresses the Holy Prophet ﷺ by saying “This man” while intending offense is a Kaafir. The Holy Prophet ﷺ should be called by saying, “Ya Rasoolaltah ﷺ,” “Ya Habeebullah ﷺ,” and other expressions of respect and dignity. The “Ya Muhammad ﷺ used by poets in their stanzas is in relation to the literal meaning of it (e.g. Ya Mustapha ﷺ, Ya Mujtaba ﷺ), not to his personal name. The Holy Quran states. “Do not make the calling of the Rasool ﷺ as how you address each other.” 4.4 – Surah Noor, Verse 63. “Do not raise your voices and speak before the Rasool ﷺ as how you do amongst yourselves, lest your deeds be destroyed and you won’t even be aware of it.” 4.4 – Surah Hujaraat, Verse 2. Deeds being destroyed occurs due to infidelity (kufr). Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, “The Holy Prophet ﷺ should not be called or addressed by his name like how some people call each other. Rather, “Ya Rasoolallah ﷺ Ya NabiAllah ﷺ should be said with respect and reverence.” Modoortjun-Nubuwwoh, Vol. I

Commentating on the first ayah, Allama Ismail Haqqi رضى الله تعالى عنه writes. “The meaning is that the calling of the Holy Prophet ﷺ using his blessed name for calling should not be done like how some

people use the names of others when calling, e.g. "Ya Muhammad ﷺ" "O Son of Abdullah ﷺ" etc. Rather, his titles of greatness should be used. e.g. "Ya Rasoolallah ﷺ" "Ya HabeebAllah ﷺ" etc. just as how Allah عزوجل Himself states, "Ya Ayuhan-Nabi ﷺ" "Ya Ayuhar-Rasool ﷺ".^{4.6} Tafseer Roohul-Bayaan. These ayats and verdicts of the Mufassireen and Muhaditheen prove that the respect of Rasoolullah ﷺ must be maintained in calling out or talking to him. Rather, respect must be shown in every condition. Secondly the names of people possessing any worldly status are also not used when addressing them. Parents and elder siblings are addressed with respect not by their names. If a person has to call his mother or father by the following, "O wife of my father" or "O husband of my mother", or by their names, then although this is true. Such a person will be deemed disrespectful because he used words that demonstrate equality. The Holy Prophet ﷺ is the greatest Khalifa and sign of Allah عزوجل calling him by his name or by saying "Brother" etc. is undoubtedly Haraam. At home, your sisters. Daughters, wives and mothers are all women but they are separate in regards to chores and name. Whoever calls his mother his wife or vice-versa is verily a person without Imaan, and he who deems them to all be equal is definitely cursed. Similarly, the person who deems a Prophet to be an Ummati or vice-versa is cursed. Deobandis have given the Prophet ﷺ the status of an Urnmati, and their mentor. Maulvi Ismail Dehlwi, equated Sayyid Ahmed Baraelwi to the rank of a Prophet (Allah عزوجل - Forbid). Refer to the conclusion of the book Siraate-Mustaqueem. 3. Addressing someone whom Allah عزوجل has granted a unique rank to with general titles is a rejection of his prestigious eminence. Calling a person who was granted a certain title from the king as. "a Man" or "Brother" etc. is an offence because it means that the caller doesn't agree and is unhappy with the title. Hence, addressing that blessed personality, who Allah عزوجل has granted the title of Nabi and Rasool to, with common words such as "Brother" etc. is a severe transgression. 4. Allah عزوجل Himself has not addressed the Holy Prophet ﷺ to by saying, "Ya Muhammad ﷺ" or "O Brother of the Mu'mins"! Rather, He used "Ya Ayuhan Nabi ﷺ," "Ya Ayuhar-Rasool ﷺ," and other respected titles. When Allah عزوجل, as the Rabb, does so, what right do we slaves have to call Sayyiduna Rasoolullah ﷺ merely "man" or "brother"? 5. The Holy Quran has classified calling the Prophets as men to be the habit of the Kuffaar of Makkah. 'The Kuffaar said, "Y ou are only a man like us."^{4.6a}" 4.6& – Surah Yaseen, Verse 15 states "If you follow a man like you, you are definitely hopeless,"^{4.6b}" Surah Muminoon. Verse 34 There are many ayats like these. Similarly, claiming equality or lowering the status of the Prophets is the habit of Shaitaan. He said, "O Allah عزوجل! You created me from fire and him [Hadrat Adam عليه السلام] from sand"; 4.7 In other words, "I am more excellent than him." Likewise, saying, "What is the difference between us and the Prophets? We are humans and they too are humans. In fact, we are alive and they are dead," are all sayings of Iblees.

OBJECTIONS & ANSWERS TO THE CONCEPT OF BASHARIYAT (HUMANITY) OBJECTION

1: The Holy Quran states, "O My Beloved ﷺ! Say: "I am a man like you." a-Surah Kahf, Verse 110 This ayah proves that the Holy Prophet ﷺ is a human like us. If he is not deemed so, the ayah will be incorrect.

Answer – It is necessary for this ayah to be pondered over in the following ways, I. "Qul" has been said, meaning, "O My Beloved ﷺ! You say", So only the Prophet ﷺ allowed saying this statement based on humility and humbleness. It has not been said, "O People! You say that Rasoolullah ﷺ is a man like us." 4.8.Rather, by "Qul" the ayah means, "Utterance of man etc. are to be said by you, Ya Habeeb ﷺ , and I (Allah عزوجل) shall address you as (عزوجل) Surah Ahzaab, Verses 45-6 . "I (Allah عزوجل) shall say (يالها المزمل) and describe your excellence. You are to make these sort of utterances out of humility' Also, the Kuffaar are being addressed in this

ayat. Due to everything having fear and hate for something foreign and different to themselves. It was accordingly said, "O Kuffaar! Do not fear me (the Prophet ﷺ). I am from your category {i.e. I am a man}.'Hunters imitate the voices of their prey to catch them. The object behind the ayat is to make the Kuffaar inclined (towards the Prophet ﷺ). If Deobandis also consider themselves to be Kaafirs, they may also accept this statement to apply to them. Rasoolullah ﷺ said to us Muslims, "Who from amongst you is like me?" Hadith Sharif 2. The ayat does not end on 'Mithlukum' ('Yuh aa ilaya' follows). This stipulation of 'Yuhaa ilaya' can be understood in the following manner. If I say, "Zaid is an animal (haiwaan) like other animals but has the ability to speak {uaatiq}, the stipulation of being able to speak, creates an inherent difference between Zaid and other animals. Through this stipulation. Zaid is deemed to be the most respected of creation (i.e. human) and the other animals are classified as something different. Similarly, the stipulation of revelation (wahi) explained a major difference between the Nabi and -"mrnatis. There is only one difference between animals and humans, but there are 27 differences of rank between humanity and the glory of Rasoolullah ﷺ. Refer to the book, Shaan-e-HabiburRahman, for a detailed explanation of this. Therefore. How can a common human be equal to Sayyiduna Rasoolullah ﷺ? Claiming equality with him is like saying. "We are equal to Allah عزوجل because we see and He sees, He is alive and 50 are we Just as how our existence has no connection to Allah's عزوجل existence, so too does our humanity has no correspondence to the Noble Messenger ﷺ: ﷺ: ﷺ: being human. 3. The Holy Quran states. "The likeness of the Rubb's noor is like a niche on which there is a lamp. This ayah also includes the word 'misl' (likeness) can anybody say that the noor of Allah عزوجل is like the brightness of a lamp? Furthermore, Allah عزوجل states, "There is no animal on the earth or any bird that uses its wings to fly. But they are Ummats like you," e.g. The word 'amthaal' is used in this ayat. So, will it be compare donkeys/ chickens to humans? Definitely not! The confinement of 'Inamaa' is not substantial (haqeeqi) but supplemental (izaafi); meaning, "Neither am I (Rasoolullah ﷺ) Allah عزوجل nor His son. Rather, I am merely a servant like you." 4. After some reflection, we can conclude that Rasoolullah ﷺ is not like us in anything, wheather thats in Imaan, Ibaadat, social interaction, etc. There is a major difference between him and us in everything. His Kalima is "Anna Rasoolullah ﷺ (I am the Messenger of Allah عزوجل). If we have to say it, we would become Kaafirs. The Imaan possessed by him is coupled with seeing in what he believes in. e.g. Allah عزوجل, Jannat, Jahannun, etc. but our Imaan is based on hearing about these things. There are five pillars of Islam which are Fardh up/compulsary on us, but there are only four pillars obligatory on him. Zakaat wasn't. – Shoomt. Beginning of Kitaabuz Zakaat. We are obliged to perform five daily Salaah, but there is a sixth Salaah (Tahajjud namaaz) Fardh upon our Beloved Prophet ﷺ. Surah Bani Israel. Verse 79.

There is a restriction of four wives on us, but there is no such limitation on the Holy Prophet ﷺ. He can marry above this as much as he wishes. After our death, our wives can marry again, but the wives of the Prophet ﷺ are the Mothers of all Muslims." و از واجه امها تهم " 4.14 They cannot perform Nikah to anyone else. " و لا تنكحوا از واجه من بعده ابدا ". Our estates are divided after our demise, but his estate is not. Our ur is 100% impure (naa-paak), but Rasoolullah's ﷺ excretions are pure (paak) for the Ummah. – Shaami,

"ومن ثم اختار كثير من اصحابنا طهارة فضلاته" writes Baabul-Anjaas Mulia Ali Qaari, رضى الله تعالى عنه Baobu-Ahkaamil-Miyaah, Sect.1 And. "ولذا احجم ابو طيبة فشرب دمه" Mirqaat, Baabus-Satr. Madaarijun-Nabuwwah, Vol. I, Pg. 25 state the same as well. These were differences in regard to laws of the Shariah. Verily in these and thousands of other affairs are major differences found between the Holy Prophet ﷺ and ourselves. We have absolutely no correspondence with his blessed personality. He can be understood to be the matchless Creator's unrivalled creation. How can there be any equality in the face of such considerable unlikeness? **Objection – The Holy Quran states, "All Muslims are brothers to each other."** The Holy Prophet ﷺ is also a Mu'min. Therefore, he is also the brother of us Muslims. **Why shouldn't we call him "brother"?** Answer- if this is the case, then call Allah عزوجل your brother as well, because he is also a Mu'min. The Holy Quran states, "الملک القدس السلام المؤمن".⁵ The ayat states, "Basharurrr Mithlukum," it doesn't say "Insaanum-Mithlukum." "Bashr" means a person with a visible face and appearance: "Bushrah" is the visible skin. Hence, the meaning is, "I am seemingly like you in visible shape and appearance but the truth is "Yuhaa ilayya" (wahi is revealed to me)." Even our visible body pains have no relation to that of the Holy Prophet ﷺ. Marvel at the miraculous body of Sayyiduna Rasoolullah ﷺ he has to place his saliva in a brackish well, it turns it into sweet water. His saliva caused the dried-up well in Hudaibiyah to gush out water. It increased the food in the pot of Hadrat Jaabir رضى الله تعالى عنه as and increased the dough it touched. His salin removed the venom of the snake-bite on the leg of Sayyiduna Siddique-Akbar رضى الله تعالى عنه joined the fractured bone of the leg of Hadrat Abdullah ibn Aleeq رضى الله تعالى عنه and removed the pain in the eye of' Hadrat Ali رضى الله تعالى عنه at Khaibar. Today, medicine worth thousands cannot do any of this. If you wish to gain insight into the barkat of every body part of Rasoolullah ﷺ refer to my book Shaane-Habibur-Rehman. Our bodies have a shadow, but the Prophet's ﷺ didn't. His perspiration had a fragrance more excellent than musk and ambar.⁶ Sbaikh Abdul-Haqq رضى الله تعالى عنه writes, "Actually these ayats are mutashaabihaa verses (this term has been explained in the introduction of this book). The Ulama have excelled in interpreting all of their meanings to establish the truth." Madaarijun-Nabuwwah. Vol. 1, Chapter 3. It can be ascertained from this that just as how those ayats which are seemingly against the glory of Allah مثلاً نوره كمشكورة^{4.19} بيد الله فوق ايدهم (e.g. عزوجل) are mutashaabihaat, so too are those verses which are seemingly contrary to the status of Rasoolullah ﷺ (e.g. انما انا بشر^{4.21}) and other verses. Thus to use their visible meanings as proofs is incorrect. 7. Concerning Saume-Wisaal (continuous fasting without sehri or iftaar), the Prophet ﷺ himself asked. "Who from amongst you is like me?" He also said, "But I am not like you." with regards to sitting and performing nafl salaah. The Sahaaba said on many occasions, "Who from amongst us is like the Holy Prophet ﷺ ? The Ahadith state that Rasoolullah ﷺ is not like us but, seemingly the ayat asserts that he is. Therefore, it is necessary for conformity to be made between them. This is possible by interpreting the verse. 8. Commentating on the ayat, "4.22" رضى الله تعالى عنه Allama Ismail Haqqi كمحض writes that the Prophet ﷺ has three appearances: human (bashari), authentic (haqqi) and angelic (malaki). The first is spoken of by the ayat, "بُشَرٌ إِنَّمَا" The second by the Hadith, "He who sees me has seen Haq", and the third by the following, "Sometimes I have such close proximity to Allah عزوجل that even the nearby angels and mursal Prophets are not accommodated in it." u5 – Tafseer Roohul-Bayaan The strength of Hadrat Jibreel عليه السلام ended when the Sidratul-Muntahaa was reached on the night of Me'raj. (assension) However, the human strength of Sayyiduna Rasoolullah ﷺ . had just begun. This ayat only mentions one case of appearance. 9. "I am like you:" has been said in the ayat. The exact quality of the likeness was not

mentioned. In other words, the Prophet ﷺ meant. "Just as how you are not Allah or His sons but merely His servants. So too am I not Allah. His son or endowed with His qualities. I am only His servant. After seeing a few miracles of Hadrat Esa عليه السلام, Christians began to accept him as Allah's عزوجل son. You should not see my many miracles and accept me likewise. I am the servant and messenger of Allah عزوجل". Commentating on verse 27 of Surah Hood, "Imam Raazi رضى الله تعالى عنه writes in the explanation of Hadrat Nuh's عليه السلام incident that Prophets are men because, if they had come as angels. people would allot their miracles to their angelic prowess. When a Nabi demonstrates these miracles as a man. his excellence becomes established. In short, the humanity of the Prophets is their excellence." – Tafseer Kabeer. Thus, the aim of this ayat is, "I demonstrate these wonders being a man like you. Can you also demonstrate them?" 10. There are some words the Prophets can use for themselves which are in their excellence. However, if others use them. they will have committed blasphemy. Hadrat Adam عليه السلام said, "ربنا ظلمتنا انفسنا" 4.27 and Hadrat Yunus عليه السلام submitted to Allah 4.28, "عزمي جل عزوجل" and Hadrat Musa عليه السلام said to Fraun 4.29 If somebody else call the Prophets oppressors (Zaalims) or Oaal (deviant) then his Imaan will be lost. The word "bashr" has the same command. **OBJECTION 2: The Holy Prophet ﷺ said about himself, "You should respect your brother (i.e. Rasoolullah ﷺ we know from this that the Prophet ﷺ is our brother, but our elder – not younger – brother.** **OBJECTION 3: The Holy Quran states,** "والى عاد اخاهم هودا" 4.32 and "والى مدين اخاهم شعيبا" 4.33 These ayats prove that Allah عزوجل called the Prophets "The brothers of the nations Madyun, Thamood and Aad". We come to know that the Prophets are the brothers of the Ummaahs. Answer – Through his graceful mercy and blessed humility, the Holy Prophet ﷺ said. "Your brother." How does Rasoolullah ﷺ saying this permit us to also call him our brother?! If a king says to his subjects, "I am your servant;" will they then be allowed to call him their servant? Similarly, Allah عزوجل clarified that Hadrat Shuaib عليه السلام were from amongst the nations of Madyun, Thamood and Aad respectively. Not from any other. To do this, He used the word "Akhaakum". Where does it say that the people from these nations were given consent to call them their brothers? We have already proven, in the first chapter, that it is Haraarn to address the Prophets with words of equality, and the word "brother" is such a word. Even a father doesn't allow his son to call him "brother",

OBJECTION 4: The Holy Quran states, "All Muslims are brothers to each other."

The Holy Prophet ﷺ also a Mu'min. Therefore, he is also the brother of us Muslims. Why shouldn't we call him "brother"? Answer – If this is the case then call Allah عزوجل your brother as well, because He is also a Mu'rinn. The Holy Quran states, "الملك القدس السلام المؤمن" 4.35 every mu'min is a brother to the other. Hence, according to you, is Allah عزوجل also the brother of Muslims (ma'azallah)? The wife of a brother is a sister-in-law and Nikah with her is allowed. However, the wives of the Prophet ﷺ are the Mothers of the Nations and Nikah with them is Haraam. – Holy Quran Therefore, the Holy Prophet ﷺ like a father to us because the wife of the father is a mother, not the wife of the

brother. My friend, we are believers (Mu'mins) and Sayyiduna Rasoolullah ﷺ is our actual faith (Imaan). Imaam Sharfuddin Busairi states, "Both the Sidiq (the truth, i.e. Rasoolullah ﷺ) and the Siddique (the truthful, i.e. Hadrat Abu Bakr رضي الله تعالى عنه were present in the cave of Thoor^{4.36} - Qasida Burda. The word "Mu'min" is only common to both the Holy Prophet ﷺ and the general body of mu'mins, just as how it is mutual to Allah عزوجل and us. There is no connection between them in the reality and truth of Imaan. We are different Mu'mins to them and they are dissimilar to us. **OBJECTION 5:** Rasoolullah ﷺ is from the children of Hadrat Adam عليه السلام. He eats, talks, walks, sleeps and spends his life just like us. He experienced sickness and underwent death. In face of so much relation, why can he Not be called "a man" or "our brother"?

Answer – Maulana Jalaaluddin Rumi رضي الله تعالى عنه answers this question very eloquently: 'The Kuffaar said, "We and the Prophets are both "bashr" because we both have the need of eating and sleeping," but these ignorant people do not know that there is a major difference in their respective destinations. The honey-bee and wasp both suck the nectar of the same flower but the former makes honey from it while the latter formulates venom. Both the deer and buck eat and drink the same things, but one emits the fragrance of musk: from doing so while the other simply excretes. We excrete whatever we eat. But whatever the Holy Prophet ﷺ eats perpetuates divine Noor." – Mathnawi Sharif This mentality is like saying, "The Quran and my book are the same because the same ink, paper and pen have been used to write it. Both are comprised of the same alphabets and have been printed from the same printing-press. They also share the same shelf. So, what difference is there between them?" Thankfully, 110 idiot says that his book is like the Holy Quran based on these visible differences. Thus, how can we claim likeness to the Prophet ﷺ to whom the Quran was revealed, based on any visible factor? Have they no knowledge that in me Kalima of Rasoolullah ﷺ it is proclaimed 'I am the Messenger ﷺ of Allah عزوجل that he underwent Me'raj, Salaam is made-to him in Salaah, Durood is read upon him in namaaz and all the Prophets and Saints are his servants? When even the angels do not possess such qualities, what can be said about us?! Muhammad ﷺ is a man but not an ordinary man. A ruby is a stone but not a common stone. Some Deobandis say that if calling Rasoolullah ﷺ "a man" is Haraam, then calling him a human or servant (abd) should also be prohibited, because their meanings are close to similar. As a result, why do we say "Abduhu wa Rasooluhu" in the kalima? The answer to this is that the Kuffaar should use the word "bashr" with the intention of insult while Allah عزوجل called the Nabi ﷺ by the words "Insaan" and "Abd" in respect: 4.37 خلق الانسان، علمه البيان، 4.38 اسرى بعده ليلا. Therefore, to use these words in respect is permissible, but to say "bashr" is Haraam, just as bow saying "Raa'inaa" is Haraam even though it is similar in meaning to "Unzumaa" (because saying "Raa'inaa" is the practice of the Kuffaar). The famous poet, Dr. Iqbal, states, "The glory of Allah عزوجل is demonstrated through the humanity of Rasoolullah ﷺ. But our bondsman ship became established through the greatness of Allah عزوجل. Both a prime-minister and soldier are civil servants, but the former demonstrates the grandeur of the king while having a civil job is honour for the soldier." **OBJECTION 6: Sayyidinah Aisha رضي الله تعالى عنها** states, "The Holy Prophet ﷺ was a man amongst men." 41 Similarly, when the Prophet ﷺ wanted to honour her his Nikah, Hadrat Abu Bakr رضي الله تعالى عنه said to him, "I am your brother. Is my daughter Halaal for you?" In the above, Sayyidinah Aisha رضي الله تعالى عنها called Rasoolullah ﷺ a man and her father called himself the Noble Messenger's' ﷺ brother. Answer – To call the Prophet ﷺ as "man" or "brother" in speech is Haraam. However, explaining beliefs (aqaaids) and

realizing rules (masaail) have separate situations. Both the father and daughter never addressed Sayyiduna Rasoolullah ﷺ as “brother” or “man”. In the examples cited above. They did so out of necessity. Actually, Sayyidinah Aisha رضى الله تعالى عنها made this statement to explain that the life Rasoolullah ﷺ led was very simple and unceremonious. It was like any normal person’s, with him completing his every chore personally. Likewise, here Hadrat Abu Bakr Siddique رضى الله تعالى عنه was enquiring a rule of Shariah. The Noble Messenger ﷺ had previously blessed him with the title of “brother”. Hadrat Abu Bah Siddique رضى الله تعالى عنه now wished to know if the rules of a true brother also applied to him (i.e. are his children permissible in marriage for Rasoolullah ﷺ or not?) In explaining beliefs (aqaaids), we also say that a Nabi is a man. Out of necessity, Hadrat Ibraheem عليه السلام said to Sayyidah Saara رضى الله تعالى عنها ‘This is my sister,’ whereas she was his wife. This does not impel her to now call him “brother”. We now present the speech if these respected Sahaaba to the Noble Messenger ﷺ beyond this instance. Everyone knows that Sayyidah Aisha رضى الله تعالى عنها and Hadrat Abbas رضى الله تعالى عنه is the wife, cousin-brother and uncle of the Prophet ﷺ respectively. However, when they narrate Ahadith, they didn’t say, “My husband”, “My brother”, or “my nephew Slates.’ Rather, they all said, “Rasoolullah ﷺ” states so when those who are true brothers do not address him as “brother”, how can we shameless slaves have the audacity to call him so? In the initial period of Islam, it was a rule that whoever wanted to submit something to the Prophet ﷺ should give out some sadaqah first and then come to him. The Holy Quran states, “O Believers! If you wish to sell something discreetly to the Rasool, give out something first before you do.” .42 _ Surah Mujaadalah, Verse J 2 Sayyiduna Ali رضى الله تعالى عنها acted upon this command and enquired often laws after giving one dinaar in charity. – Tafseer Khaazin beneath the above ayat. Even though this rule is now annulled, the verse still establishes the great glory of the Holy Prophet ﷺ. If you wish to converse with Allah - عزوجل in namaaz, only wudhu is needed, but if you want to make a submission to the Holy Prophet ﷺ give out charity before doing so. How can such a prestigious person be called “brother” by us?

Calling out, Ya Rasool Allah (ﷺ) (o prophet of allah) (عزوجل)

CHAPTER FIVE

CALLING OUT, "YA RASOOLALLAH (ﷺ) (O PROPHET OF ALLAH)" ("عزوجل")

To call out to the Holy Prophet ﷺ is permissible. Whether it is done from far or near, during his visible life or after his demise, or by one person or a congregation collectively. This discussion is divided into two chapters.

PROOF OF PROCLAIMING "Y A RASOOLALLAH"

To call out to the Prophet ﷺ is proven from the Holy Quran, the actions of the angels and the practice of the Sahaaba رضى الله تعالى عنهم and Ummah. The Holy Quran has called out the Holy Prophet ﷺ in several places, e.g. "Ya Ayuhan-Nabi," "Ya Ayuhar-Rasool," etc. Calling to the Prophet ﷺ is proven from all of these ayats. Yes. other Ambiya were called by their names, e.g. "Ya Musa عليه السلام" "Ya Esa عليه السلام" "Ya Yaha عليه السلام" etc. but our Beloved Master has been addressed with appreciative titles:

ياليها النبي، يا ايها الرسول، يا ايها المزمل، يا ايها المدثر

In fact the Holy Quran has even called out the general body of Muslims, "Ya Ayuhalazina Aamanoo," and has ordered Muslims to call out and address the Holy Prophet ﷺ with cherished titles, "يا اليها الذين امنوا لا تجعلوا دعاء الرسول بينكم كداعء بعضا صلی الله علیه وسلم".^{5.1} This ayat doesn't disallow addressing the Holy Prophet ﷺ. Rather, it says that he shouldn't be addressed like ordinary people.

The Holy Quran states "Call and address them, relating them to their fathers"^{5.2} This verse allows calling out to Hadrat Zaid ibn Haaritha رضى الله تعالى عنه. However, he should not be addressed as "the son of Rasoolullah ﷺ", but the son of Haaritha". Likewise, the Kuffaar have been allowed to call their helpers for assistance كم من دون الله ان كنتم صديقين"^{5.3}.

In the first Hadith of Mishkaat Sharif, Hadrat Jibraeel عليه السلام submitted "يا محمد اخبرني عن الاسلام" Calling out (nidaa) is found here. At the time of the Holy Prophet's ﷺ passing away, the Angel of Death عليه مرحبا Mishkaat Baabu Wafaatin-Nabi said, "يا محمد ان الله ارسلني اليك" السلام.

Calling out is proven here as well. Hadrat Uthman ibn Haneef رضى الله تعالى عنه reports that a blind person came to Rasoolullah ﷺ and requested a dua. Sayyiduna Rasoolullah ﷺ instructed him to make the following supplication, "O Allah I ask from Thee and turn towards You with the Prophet of Mercy, Muhammad ﷺ. Ya Muhammad ﷺ I have turned towards my Lord using your means in this need of mine so that it is fulfilled.

Ya Allah Accept the intercession of Rasoolullah ﷺ for me." Hadrat Abu Isbaaq رضى الله تعالى عنه states that this Hadith is Sahib (sound)." Ibn Majah, Baabu Salaatil-Haaja.

This dua was taught to all Muslims until the Day of Qiyaamat. It proves that the permissibility of calling out, and help from the Prophet ﷺ was invoked in it.

Hearing distant voices and callings is absolutely not the quality of Allah عزوجل، because only he who is far from the caller hears callings from afar.

Alamghiri states, "Peace be upon you. O Nabi ﷺ! I testify that are the Messenger of Allah Kitaabul-Hajj, Adaabu ZiyaaralilQabrin-Nabi ﷺ.

After this, the book further states, "Salaam to Hadrat Abu Bakr Siddique رضى الله تعالى عنه must be made by saying the following, "Peace be upon you, the true successor of Rasoolullah ﷺ. Peace be upon you, the Companion of the Noble Messenger in the cave."^{5.7}-Ibid

It also states, "The following should be said when presenting Salaam to Hadrat Umar Farooq-e-Azam رضى الله تعالى عنه "Peace be upon you, O Leader of the Muslims. Peace be upon you, the Illuminator of Islam. Peace be upon you, the destroyer of idols."^{5.8} _Ibid .

Calling out to both Rasoolullah ﷺ and the two Companions at his side. Hadrat Abu Bakr رضى الله تعالى عنه and Hadrat Umar رضى الله تعالى عنه is found in these extracts.

Superior and senior Saints (Auliya) and pious people of this Ummat used to say, "Ya Rasoolallah ﷺin their supplications and religious recitals (wazifas).

Imam Busairi رضى الله تعالى عنه writes. "O Greatest of Creation ﷺ! There is none besides you for me to take refuge in at the time of difficulties.^{5.9} - Qasida Burda.

Imam Zainul-Abideen رضى الله تعالى عنه states in his Qasida, "Ya Rahmatulil- ﷺ ! Come and assist Zainul-Aabideen رضى الله تعالى عنه because he is a prisoner at the hands or oppressors in this procession"^{5.10}.

Maulana Jaami رضى الله تعالى عنه states, "The life of the world is diminishing because of separation. Ya Nabi ﷺ Have mercy. Are you not Rahmatulil-Aalameen? Why then are we criminals distant from the attention of your mercy?"

Sayyiduna Irnam-e-Aazam Abu Hanifa رضى الله تعالى عنه states, "O Leader of all leaders رضى الله تعالى عنه I come to your august court with a heartfelt desire. I am hopeful of your pleasure (radaa) and hand myself over to your protection.^{5.12}.

These extracts establish calling out to Sayyiduna Rasoolullah ﷺ as well as seeking assistance (istiaanat) from him. All of the above calls were made from afar and after the Holy Prophet ﷺdemise.

Muslims say in namaaz "السلام عليك ايها النبي و رحمة الله و بركاته" "Addressing the Noble Messenger ﷺ at this juncture is compulsory (Waajib).

Extracts from the books Shaami and Ashiatul-Lam'aat, concerning At-Tahiyaat, have already been presented in the discussion of Haazir & Naazir. Refer to them there. All of the above was in regards to calling out "Ya Rasoolallah ﷺ" individually.

Many people collectively making a naraa (shout) of Risaalat (i.e. saying “Ya Rasoolallah ﷺ”) is also permissible because, if doing so individually is allowed, then surely nothing prohibits saying “Ya Rasoolallah ﷺ” collectively. A few permissible things coming together cause its result and collection to be allowed. Just as how biryaani (a kind of food) is permissible because it is a collection of Halaal ingredients, so too is this also explicitly proven.

Hadrat Baraa رضي الله تعالى عنه narrates that when the Holy Prophet ﷺ entered Madina Sharif after migrating from Makkah, men and women ascended the roofs of their homes. The children and slaves went out to the streets and began to call out, “Ya Muhammad ﷺ! Ya Rasoolallah ﷺ Ya Muhammad ﷺ Ya Rasoolallah ﷺ! ^{5.13} Muslim, Vol. 2, Baabu Hadeethil-Hijrat.

This Hadith of Muslim Sharif proves the permissibility of making the naraa of risaalat, and we also conclude that the blessed Sahaaba used to practice it. The narration further states that the Sahaaba organized a march (juloos) to welcome the Holy Prophet ﷺ to Madina. Whenever the Prophet ﷺ returned from a journey, the residents of the city used to march to welcome him. – Mishkaat, Bukhari, etc.

“Jalse” means sitting, and “juloos” is its plural. Namaaz is the jalsa of Divine remembrance (zikr) because it occurs at only one place while Hajj is the juloos of remembrance because it occurs in many places. It is proven from the Quran that the angels brought the Ark of the Covenant {Taaboot-e-Sakina} in a march (juloos). At the time of the Holy Prophet’s ﷺ birth and Me’raj, angels coordinated themselves in juloos. Emulating the good is a means of reward. Hence, the march (juloos) which we hold is an emulation of these practices and a means of attaining thawaab.

OBJECTIONS & ANSWERS

TO CALLING OUT ·YA RASOOLALLAH عزوجل“

OBJECTION 1: The Holy Quran states, “Besides Allah عزوجل, do no call out to anyone who can neither grant you benefit nor inflict harm.” ^{5.13a} Surah Yusuf, Verse 106.

We can ascertain from this that to call out to anyone besides Allah is prohibited and is the practice of idol-worshippers.

Answer – The word “dua” in this ayats and others like it doesn’t mean to call, but to worship (ref. Tafseer Jalaalain and other Commentaries of the Holy Quran).

Therefore, the meaning of these ayats is that no one except Allah عزوجل should be worshipped. Other verses corroborate this meaning. Allah عزوجل states, “And who calls another to be worshipped (ma’bood) with Allah عزوجل (“calls” here meaning worship) ” ^{5.13b}-Surah Muminoon. Verse 117.

We now understand that deeming someone besides Allah عزوجل to be Allah and calling out to him is polytheism (shirk) because this is worship of someone who isn't Allah. If this meaning was not asserted to these ayats, then all of the extracts we have produced from the Quran, Hadith and rulings of the Ulama wherein calling to others besides Allah عزوجل was found will all prove to be polytheism. Then calling or addressing anyone, whether near or far, alive or deceased, will all equal polytheism. We daily address and call out to our family and friends. Therefore, there will be no one in this world free from shirk. Also, shirk is termed as ascribing a partner to Allah عزوجل in His being and qualities. So, why would calling out to or addressing someone be taken as applying DilW attributes to that person? How can this be polytheism?

OBJECTION 2: Remember Allah عزوجل sitting, standing and while resting It is known from this that to respect the name of someone besides Allah عزوجل & while sitting or standing is polytheism. Only Allah's عزوجل remembrance should be made at all intervals.

Answer – Deeming remembering Rasoolullah ﷺ as Haraam or polytheism (shirk) based on this verse is ignorance. The ayat merely states that when you are finished with namaaz, you may make Allah's عزوجل zikr in every condition and state. In other words, namaaz has restrictions (e.g. it cannot be done without wudhu, Quran must not be recited during sajda, ruku or while sitting and that it (Salaah) should not be made sitting or lying down without a valid excuse) but when it is completed, these limitations are lifted. Now, you may make the remembrance of Allah عزوجل standing, sitting. Lying down or in any other condition.

After paying special attention to this ayat, the following points clearly emerge.

1. The imperative “Remember Allah عزوجل is not for obligation (Wujood) but for permissibility (jawaaz). Meaning, out of namaaz you have the choice to remember Allah عزوجل or others besides Him, or remain silent altogether. All of the above is allowed.
2. Even if this command was for obligation, still too would the remembrance of someone besides Allah عزوجل not be the abrogation of Allah's عزوجل remembrance (i.e. that by His remembrance becoming compulsory, remembering someone else besides Him becomes Haraam). Rather, the abrogation of Allah's عزوجل remembrance (zikr) is not making His remembrance at all.
3. The zikr of Rasoolullah ﷺ is indirectly the remembrance of Allah عزوجل. “Whoever is obedient to the Rasool has shown obedience to Allah عزوجل.”^{5.14a} Surah Nisaa; Verse 80.

When the Holy Prophet's ﷺ remembrance is included in the Kalima, Namaaz, Hajj, Durood, Khutba, Azaao – in short, all forms of worship and is necessary in them. how can this remembrance become Haraam if made out of Salaah, whether whilst standing or sitting? Whoever recites Durood Sharif of the Kalima while standing, sitting or in any other condition is making the zikr of Rasoolullah ﷺ and is worthy of thawaab.

4. Is reciting ayats that specifically mention the Kuffaar or idols, e.g. Surah Lahab, Surah Munafiqoon, etc. the remembrance (zikr) of Allah عزوجل or not? Surely it is because these are Quranic verses. There is

reward for every word. Even though the subject of these verses is the Kuffaar or idols, the speech (kalaam) is definitely Allah's عزوجل's. The remembrance of Allah's speech is His remembrance.

5. However, according to you, the remembrance of the Mercy. Noor and Prophet of Allah Muhammadur-Rasoolullah ﷺ, cannot be the remembrance of Allah عزوجل How is this fair? The Holy Quran states, "Qaala Firaun." The reciter of "Qaala" attains 30 thawaab for this' and 50 for "Firaun", because the reward for every letter read is multiplied by 10. So 50 thawaab was attained from reading the name of Firaun in the Quran, but taking the name of Sayyiduna Rasoolullah, Muhammad ﷺ, is equal to polytheism? What kind of intelligence is this?

6. Due to being separated from Hadrat Yusuf عليه السلام, Hadrat Yaqoob عليه السلام used to repeat his name whether he was sitting or standing. He cried so much that his eyes became white. Likewise, when Hadrat Adam رضى الله تعالى عنه was separated from Sayyidah Hawa عليه السلام and Imam zainul-Aabideen رضى الله تعالى عنه from Imam Husain رضى الله تعالى عنه they would both repeat the names of their loved ones sitting or standing. Tell us, will the ruling of polytheism (shirk) apply to them as well? If the answer is "No", why then will the lover of Rasoolullah ﷺ who takes his Nabi's ﷺ name at every turn become a mushrik today? Day and night a businessman talks and thinks of his business, while a student repeats his lesson to memorize it. This is also the repetition of someone or something besides Allah عزوجل. Will they also be labeled as Mushriks?

Note - A debate on this topic of calling out "Ya Rasoolallah ﷺ" occurred between Maulwi Thanaullah Amritsari and I in Deena Nagar, Punjab. Maulwi Sahib presented this very ayat. I asked him only three questions,

1. How many meanings does a command (amr) have in the Holy Quran and which one applies here?
2. Will one opposite (naqeed) becoming Waajib make the other Haraam?
3. What is the opposite of the remembrance of Allah عزوجل? Is it remembering someone besides Him, or not making His remembrance at all?

He replied, "You have brought Principles of Fiqh {Usool-e-Fiqh} and logic (Mantiq) into these questions. Both these Sciences are Innovated (Bidat)." (In other words, being an ignorant person is Sunnat, according to him). I then asked him to correctly define Innovation (Bidat), showing how gatherings of Meelad become Haraam according to him but taking out a magazine propagating the beliefs of the "Ahle-Hadith" is Sunnat. These questions still need to be answered by him (and today, remain unanswered by both him and his supporters).

OBJECTION 3: Hadrat Abdullah ibn Mas'ood رضى الله تعالى عنه reports that the Holy Prophet ﷺ taught them At-Tahiyaat in the following words, "When the Prophet ﷺ passed away, we read At-Tabiyaat in the following manner, "فَلَمَا قَبْضَ قَنَّا السَّلَامَ عَلَى يَعْنَى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" Bukhari, Vol. 1, Kitabul-Istizaan, Baabul-Akhz bil-Yadain. Imam Aini رضى الله تعالى عنه writes under this Hadith, "The apparent meaning of this is that the Sahaaba used the 'kaat' for addressing the Prophet ﷺ in "As-Salaamu Alaika (Peace be upon you.....)"

during his time. When he passed away, they stopped this and began to use the word for absence, saying, "As-Salaamu alan-Nab" (peace be upon the Prophet ﷺ ..." ^{5.17} - Aini Sharah Bukhari.

This Hadith and its annotation prove that "As-Salaamu Alaika" was said in At-Tahiyaat during the time of Rasoolullah ﷺ, but after his demise, calling out to him in it was forsaken. Thus, when the Sahaaba omitted calling out to him in At-Tahiyaat, then the person who proclaims "Ya Rasoolallah ﷺ etc. out of Damaaz is a Musbrik indeed.

Answer – These extracts from Bukhari and Aini are contrary to you as well because no Mujtahid imam, even until today, has ordered that the At-Tahiyaat be changed.

Imam Abu Hanifa رضى الله تعالى عنه and Imam Shafee رضى الله تعالى عنه adopted the At-Tahiyaat narrated by Hadrat Ibn Mas'ood رضى الله تعالى عنه and Hadrat Ibn Abbas رضى الله تعالى عنه respectively, but "As-Salaamu Alaika" is present in both their narrations. Ghair-Muqallids (these who reject the Four Imams رضى الله تعالى عنه also read this At-Tahiyaat with addressing. This leads us to deduce that some Companions changed the At-Tahiyaat through their ijtihaad. However, in the presence of a morfoo Hadith, the ijtihaad of a Sahaabi is not accepted. These Sahaaba didn't change it because calling out to the unseen is Haraam. Otherwise, the Sahaaba who lived far away during the time of the Holy Prophet ﷺ would not have recited it even during the Prophet's life. Namaaz was being performed everywhere, e.g. Yemen, Khaibar, Makkah, Iraq, Najd, etc. and this very At-Tahiyaat was also read everywhere. Calling out to the unseen was continuously being made because the Holy Prophet ﷺ was present in Hijaz whilst the At-Tahiyaat with addressing was being read everywhere. Neither did the Prophet prohibit this nor did the Sahaaba object to it. When teaching the At-Tahiyaat, Rasoolullah رضى الله تعالى عنه did not say that this At-Tahiyaat is to be read only during my lifetime and another must be read after my demise.

Maulwi Rashid Cangoohi writes. 'Therefore, to change the wording of address is NOT necessary, and neither is making the Taqleed of some Saahaba in this matter.'

Otherwise, the Holy Prophet ﷺ himself would have said that addressing shouldn't be done after his passing away. In any case, to adopt the wording of address is better because it was originally taught in this manner. – Fatawa Rashidia, VoJ. J, Kitaabul-Aqaaid, Pg.17.

In short, this action of some Sahaaba is not a proof, otherwise it will mean that polytheism (shirk) was being made during the Holy Prophet's ﷺ time and he didn't stop it. Also, only some, not all of the Sahaaba, changed it afterwards. In fact, Mulla Ali Qaari رضى الله تعالى عنه writes, "قول ابن مسعود كنا نقول الخ فهو رواية أبي عوامة و رواية البخاري اصح فيها بینت ان ذلك ليس من قول ابن مسعود بل من فهم " "الراوى عنه و لفظهما فلما قبض قلنا سلام يعني على النبي فقوله قلنا سلام يحتمل انه اراد به استمررنا على ما كنا عليه في حياته" - Mirqaat, Baabut-Tashabud, Last Section.

We know from this that the Sahaaba never did change the At-Tahiyaat. This is only the understanding of the narrator and is not what truly happened.

OBJECTION 4: It is polytheism to call out to a Prophet or Saint from afar, believing them to hear these callings, because hearing from far is only a quality of Allah عزوجل. Accepting this power to be possessed by someone other than Him is ascribing partners to Him. If this belief was not held, the saying, "Ya Rasoolallah ﷺ Ya Ghaus عزوجل عنہ رضی اللہ تعالیٰ عنہ" etc. would be allowed just as how it is permissible to call out to the winds, e.g. "O wind!" Here, it is not believed that the winds hear. (Fataawa Rashidia and other books or Wahabis stress this point.)

The Prophet ﷺ said, "When the angels beneath the Arsh used to make tasbeeh, I used to hear it even though I was in the womb of my mother."

Answer – Hearing distant voices and callings is absolutely not the quality of Allah عزوجل, because only he who is far from the caller hears callings from afar. Allah عزوجل is closer to us than our own jugular veins. He Himself states, "We are more closer to him than his jugular vein (i.e. his life source)," ^{5.19}"When My servants ask you about Me, then say that I am close," ^{5.20} and "We are more closer to him than you are but you don't see."^{5.21} Allah عزوجل hears all callings and voices because all voices are near to Him and He Himself is close also, even if it is accepted that hearing from a distance is Allah's عزوجل quality, then hearing from near is also His quality. So if we now believe that someone has heard something from near, will we be ascribing Partners to Allah عزوجل, Every should be believed 10 be deaf.

Just as how hearing distant voices is a quality (sifat) of Allah عزوجل, so too are seeing distant things and objects and attaining a scent from afar. We have a read proven in the discussion of Knowledge of the Unseen and Haazir & Naazir that both far and near are equal for the Friends (Auiiya) of Allah عزوجل. When their eyes can see both far and near equally, why does it become polytheism for their ears to hear distant sounds? They have attained this ability through Allah's عزوجل bestowal. We now prove that the Prophets and Saints hear distant Sounds and callings:

While in Kinaan, Hadrat Yaqoob عليه السلام attained the Scent of Hadral Yusurs shirt and said, "انی لا جدريح يوسف" ^{5.22} Is this polytheism or not?

While in Madina, Hadrat Umar رضی الله تعالیٰ عنہ called out to Hadrat Saaria رضی الله تعالیٰ عنہ who was Present in Nawaahind during a jihad. The latter heard this call.- Mishlcoat, Baahu/Karaamat, Section 3.

The eye of Hadrat Umar رضی الله تعالیٰ عنہ saw from afar and the ear of Hadrat Saaria رضی الله تعالیٰ عنہ heard a distant calling. Commentating on the ayat, "و اذن فی النّاس بالحج" ^{5.23} Mufassireen State that when Hadrat Ibraheem رضی الله تعالیٰ عنہ completed the construction of the Holy Kaaba, he ascended a mountain and called out to all the souls, "O Servants of Allah عزوجل Come!" Everybody who will be born until Qiyaamat heard this. The soul that said "Labbaik" on this calling will definitely go for Hajj and the soul that remained silent shall never. Tafteer RoohUI-Bayaan, Jalaalain, Madaarik.

Here, nevermind being far, all souls heard the Calling of Hadrat Ibraheem عليه السلام before even being born! Is this polytheism or not? Hadrat Ibraheem عليه السلام also submitted. "O Allah عزوجل Show me how you give life to the dead." He was ordered to slaughter four birds and put their flesh on four mountains. "Then call them, they will come hastily towards you.-Surah Baqarah, Verse 260.

Here, dead animals were called and they quickly carne forward. So are the Saints lesser than these animals? Sitting in Cape Town, a person can converse with someone in London with a phone. The former speaks to the latter with the belief that he can hear him through this instrument. Will this calling be polytheism (shirk) or not? So, if a Muslim who believes that the power of prophethood is more than the power of this telephone, and that the Nabi ﷺ, through this Divinely bestowed ability, his calling and thus calls out, "Ya Rasoolallah ﷺ Al-Ghiyaath," how can polytheism he made? While on a journey, Hadrat Sulaiman عليه السلام heard the voice of an ant in the jungle from afar. It said, "Ants! Go into your homes lest Sulaiman عليه السلام and his army crush you unknowingly,"^{5.23b} -Surah Naml, Verse 18.

Under this ayat, Tafseer Roohul-Bayaan states that Hadrat Sulaiman عليه السلام heard the voice of this ant from a distant of three mites. Think the voice of an ant and the distance of three miles!? Is this polytheism or not?

The Ahadith state that after burial, the deceased in the Qabr hears the sound of the feet of those outside. He also sees and recognizes those who visit the grave. This is why Salaam should be made to the inmates of the graves when entering the graveyard. – Mishkaat, Baabu Ithbaati Azaabil-Qabr.

Under so much of sand, being able to bear even a soft sound is definitely hearing from afar. Is this shirks or not? In the discussion acknowledge of the Unseen of the Prophets. We have already produced the Hadith which states that the Friend of Allah عزوجل sees bears and touches with divinely bestowed power. Mishkaot, Kitaabud-Dawaat.

If the person, whom Allah عزوجل has granted this ability to, hears from afar, how is this proving partnership to Allah عزوجل?

A trusted Aalim of the opposition, Maulwi Abdul-Hayy Lucknowi, records the following Hadith. Hadrat Ahbas رضى الله تعالى عنه asked, "Ya Rasoolallah ﷺ ! What did the moon do when you were an infant of 40 days?" Sayyiduna Rasoolullah ﷺ replied. "My compassionate mother put my hands tightly together. When I began to cry due to some discomfort, the moon used to console me and stop me from crying." Hadrat Ibn Abbas رضى الله تعالى عنه asked, "At that time you were a baby of 40 days' old, so how do you know this? Rasoolullah ﷺ explained, "When the Pen (Qalam) used to write on the Protected Tablet (Lauhe-Mahfooz), I used to hear n even though I was in the womb of my mother. When the angels beneath the Arsh used to make tasbeeh, I used to hear it even though I was in the womb of my mother." Fataawa Abdul-Hayy, Kuaobut-Aqaaid,Pg.43.

This narration proves that the Prophet ﷺ used to hear all sounds of the heavens and earth from the time he was in his mother's womb. The Ahadith state the whenever a woman fights with her husband. the Maidens (Hoors) of Jannat cad out to her and curse her. We know from this that the Hoors see the fight within the confines of a home and hear it as well. They also have Knowledge of the Unseen with which they know the result of this man. Distant sounds lit heard by means of the radio or telephone. So, is the

power of Sainthood (wilaayat) and Prophethood less than the power of wires? In the Me'raj, the Holy Prophet ﷺ heard the footstep of Hadrat Bilal رضى الله تعالى عنه, whereas the Sahaabi did not go for Me'raj but was at home. He must have been moving to perform Tahajjud Salaah here in the world, but the Holy Prophet ﷺ also reached Jannat with a misaali body, then Haazir & Naazir is proven.

The dissenters will say to all of this, "Allah عزوجل made them hear. That is why they heard all of this." We too say that Allah عزوجل makes the Prophets and Saints hear distant callings and it is through this that they hear. This is Allah's original (zaati) quality and this is their successive (ataa'i) quality. It is qadeem for Him but haadith for them. For Allah عزوجل, this quality is not controlled by anyone, but for the Prophets and Saints, it is controlled by Allah عزوجل. His listening is without the means of an ear, etc. and their listening is through the means of the ear. With so many differences, how can there be polytheism (shirk) in this? Much can be written on this subject, but we make do with the above.

Attaining help from the prophets (ﷺ) and saints

CHAPTER SIX

ATTAINING HELP FROM

THE PROPHETS (ﷺ) AND SAINTS

Asking the Prophet and Saints for assistance is permissible when it is believed that the help is actually from Allah عزوجل Himself, and that these personalities are merely the reflections of His assistance. Muslims ascribe to this belief alone and there is no ignorant person who deems a Saint to be Allah عزوجل. There are two chapters in this discussion.

PROOF OF ASKING HELP FROM OTHER THAN ALLAH عزوجل

There are Quranic verses, Ahadith-e-Shaheeha, rulings of the Jurists, Muhadditheen as well as the opposition in proof of asking for help from someone besides Allah عزوجل (Ghairullah). We shall discuss each part separately Allah عزوجل orders, “Besides Allah عزوجل call your supporters if you are true.” 24 – Surah Baqarah, Verse 23

In this verse, the Kuffaar are invited to produce a chapter like the Holy Quran and to call their supporters to help them. Taking assistance from other than Allah عزوجل is permitted in here.

“Hadrat Esa عليه السلام asked, “Who is my helper in Allah’s deen? His Companions (the Hawaaris) said, “We shall aid the deen of Allah عزوجل,” 5.25 – Surah Aale-Imran, Verse 52

This verse states that Hadrat Esa عليه السلام asked the Hawaaris, “Who will help me?” Thus, Hadrat Esa عليه السلام asked for help from other than Allah عزوجل.

“Help one another in good deeds and piety and not in sin and wrongdoing,’ 6.1 Helping one another is ordered in this ayat.

“If you help the deen of Allah عزوجل. He will help you.” 6.2 Allah عزوجل Who is Himself Al-Ghani (The Prosperous), commanded His servants to help his deen.

On the Day of Mithaaq, Allah عزوجل took a promise from the souls of all the Prophet ﷺ regarding His Beloved Nabi ﷺ, “You are to bring Imaan upon and aid him; 61a – Surah Aale-Imran, Verse 81

“Seek help through patience and salaah.” 6.3 Muslims are ordered to attain help from patience and Salaah, which are both other than Allah عزوجل.

“Help me with strength.” 6.4 We see in this that Hadrat Zul-Qamain رضى الله تعالى عنه asked the people for help while building the aluminum wall (surrounding Yajuj and Majuj).

Allah states, "O Nabi ﷺ Allah عزوجل has strengthened you with His aid and through the Muslims." 6.5 "Ya Nabi ﷺ Allah عزوجل and your faithful Muslims are sufficient for you," 6.6 "Allah عزوجل عليه السلام Jibreel and pious Muslims are the helpers of the Rasool ﷺ Thereafter are the angels his helpers." 6; 7 "O Muslims! Verily Allah عزوجل, His Rasool ﷺ and those believers who perform Salaah and give out Zakaah are your helpers."

And in another ayat, "وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِعِصْمِهِمْ أَوْلَيَاءُ بَعْضٍ" 6.9 It is known from this that Allah عزوجل, the Rubb, is your Helper, as well as Muslims to each other.

However, Allah عزوجل is the direct (biz-zaat) Helper while the Muslims are indirect helpers.

When Hadrat Musa عليه السلام was ordered to go to Firaun for propagation (tabligh), he submitted, "O Allah عزوجل! Make my brother a Prophet and a minister for me. Strengthen my back through his assistance," 6.1 At that point, Allah عزوجل didn't reply, "Why have you taken someone besides me to be your helper? Am I not sufficient?" Rather, He accepted his request. We know from this that to become the helper of the bondsmen is the characteristic (sunnah) of the Prophets.

Hadrat Rabee'ah ibn Ka'ab Aslami رضى الله تعالى عنه narrates that the Holy Prophet ﷺ said to him, Ask I replied, "I ask you for your companionship in Jannat." Upon this, he asked, "Is there anything else you desire to ask for?" I replied, "This is all," Rasoolullah ﷺ then said, "Help me assist you by performing extra nafl salaah." 6.11 _ Mishkaat, Baabus-Sujood wa Fadhlahi.

This Hadith is clear that the Holy Prophet ﷺ was asked by Hadrat Rabee'ah رضى الله تعالى عنه for Jannat. Note: he did not say in reply, "You have asked me for Jannat, leaving out Allah عزوجل. You have become a polytheist (mushrik)." Rather, the answer was, "Your request is accepted. Is there anything else you wish for?" This is also asking from other than Allah عزوجل for help. The Prophet ﷺ even said, "Help me assist you in this matter by performing nafl," which is requesting assistance from other than Allah عزوجل "".

Shaikh Ahdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes in the annotation of this Hadith, "Ask was said absolutely by the Prophet ﷺ. He did not restrict it to any specific thing. We know from this that all affairs are in the blessed hands of Sayyiduna Rasoolullah ﷺ 0, He bestows whoever he wishes to and with whatever he wants with the command of his Rubb because,

فَانْ مَنْ حُوِدَكَ الدُّنْيَا وَضَرَتْهَا، وَمَنْ عَلَمَكَ عِلْمَ الْلَّوْحِ وَالْقَلْمَ

This world and Hereafter are from his (Sayyiduna Rasoolullah ﷺ generosity. The knowledge of the Tablet and Pen is only a portion of what he knows (uloom).

If you desire the goodness of this world and the next, present yourselves in his court and ask for whatever you wish: Ashiatul-Lam Sharah Mishkaat

"**O Allah! Make my brother a Prophet and a minister for me (i.e, Hadrat Musa عليه السلام).**
Strengthen my back through his assistance."-Surah Taaha.

There were 360 idols present in the Holy Kaaba which remained there for 300 years. It was later purified through the Holy Prophet ﷺ Allah عزوجل established, “When My house didn’t become pure without the help of My Beloved ﷺ Of, your hearts will not be purified without his assistance.”

The Khutba of the book Noorul- Anwaar, discussing Khalq, says, – Surah Taaha “Blessing and bestowing both the worlds and himself being attentive to his Rubb is the characteristic of the Holy Prophet ﷺ 6.13 It is apparent that only the person who is the owner (Malik) of both worlds and whatever they possess can bestow and give from it.

This extract from Shaikh Ahdul-Haqq رضى الله تعالى عنه decided that all of the blessings of the world and Hereafter should he asked for from the Holy Prophet ﷺ. Ask for wealth, children. Jannat, safety from Jahannam and even to attain Allah عزوجل himself a Suli poet states, “Ya Rasoolullah ﷺ Allah عزوجل I ask you to haring me to Allah . O Allah عزوجل I ask you for the Holy Prophet ﷺ”

Hadrat Qibla-e-Aalam, Muhaddith Alipuri رضى الله تعالى عنه states, “Allah states, “if those who were oppressive on themselves come to your court ask for their forgiveness and this Rasool ﷺ also supplicates for their forgiveness, they will attain Allah عزوجل by your court.” (But in what manner?) “Allah عزوجل will be merciful and accepting of their repentance.’ 6.16 In other words, they will attain Allah عزوجل by coming to you, Ya Rasool ﷺ Allah عزوجل.

Like Ashiatul-Lam’aat, Mulla Ali Qaari e, writes under the same Hadith, “The Holy Prophet ﷺ gives whatever he wants to whoever he wishes.” 6.17 – Mirqaar, Sharah Mishkaat.

Imam Fakhruddin Raazi writes, “The third group from them is the Prophet ﷺs, who have been bestowed with so much knowledge (uloom) and cognizance by Allah عزوجل that they know the secret conditions of the creation and have authority over their souls. They have also been blessed with so much power that they may have authority over the visible beings of the creation.’ – Tafseer Kabeer

Under the ayat ” وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ ” 6.19 this very Tafseer Kabeer records a narration of Hadrat Abdullah ibn Abbas رضى الله تعالى عنه [The Prophet ﷺ said] ”The following should be said by the person who becomes lost in a jungle or desolate place, “O Servants of Allah عزوجل ! Help me, Allah عزوجل will show mercy to you.’ 6.20

Commenting on the ayat ” وَيَسْعَونَ فِي الْأَرْضِ فَسَادًا ” 6.21 Allama Ismail Haqqi رضى الله تعالى عنه writes that Shaikh Salahuuddin عزوجل has granted me so much power that I can make the sky fall on the earth. If I wish, I can destroy all of the people on Earth by His power, but I only supplicate for goodness.” – Tafseer RoohulBayaan.

Maulana Jalaaluddin Rumi رضى الله تعالى عنه writes, ‘The Saints have attained the power from Allah عزوجل to bring back the arrow which has left the bow.” -Mathnawi Sharif

Shaikh Abdul-Haqq رضى الله تعالى عنه writes, "Imam Ghazzali رضى الله تعالى عنه states, "The help of a person who used to be asked for assistance during his lifetime should be asked from after his demise as well. A buzurg states, "I have seen four people who help the same, or with even more intensity, from their graves just as how they used to assist in their lifetime." A group of people state that the help of those alive is more powerful. However, I say that the help of the deceased is. The Saints (Auliya) have governance over the worlds because their souls are kept intact" – Ashiatu Lam'aat, Baabu Ziyaarati-Quboor

The marginal notes on Mishkaat Sharif state, "Asking for dua from the inmates of the graves, besides our Holy Prophet ﷺ and other Prophets, has been refuted by the Jurists (Fuqahaa). However, the Mashaaiikh of the Sufiya and some Jurists have proven that it is permissible. Imam Shafee states, "The grave of Imam Musa Kaazim رضى الله تعالى عنه proven effective for acceptance of dua," Imam Ghazzalie رضى الله تعالى عنه , states that help can be asked for from the person who used to be asked for assistance in his lifetime after his demise.,,6.24 – Baabu Ziyaaratil-Quboor.

This extract proves that the Jurists have no disagreement in asking for dua from the Holy Prophet ﷺ and other Prophets. There is only a difference of opinion in asking for dua from the graves of the Saints (Auliya). The U1ama of visible knowledge have refuted it but the Sufiya and Jurists who receive Divine revealing (Kashf) have deemed it to be permissible.

Hisnul-Haseen states, "When help is sought, say, "O Servants of Allah عزوجل, help me! O Servants of Allah عزوجل, help me! O Servants of Allah عزوجل, help me!" '6.25-Pg.202

Mulla Ali Qaari رضى الله تعالى عنه writes under this, "If the animal of a person runs awal' he should proclaim the following, "O Servants of Allah عزوجل a, stop the animal!"6.26-Hinuth-Tahmeen.

Commentating on "Ibaadullah", he writes, "Servants can mean any of the following: Angels, Muslims, jinns or the Abdaals (Rijaalul-Ghaib).6.26a-Ibid

And further states, 'This Hadith is accepted (Hasan). Travelers have a dire need for this tradition and this practice is effective.'6.27-Ibid

Shah Abdul-Azeem رضى الله تعالى عنه writes, "It should be understood that to ask for assistance from someone else, not believing that the help he gives to truly be Allah's عزوجل and only on trust, is Haraam. However, if attention is made to Allah عزوجل and this person is thought to be the reflection (mazhar) of His help, keeping in mind the procedure and reasons of Allah's عزوجل works, and then asks for visible assistance, it is not far from Divine Recognition (Irfaan) and is permissible in the Shariah. This form of seeking assistance (istiaanah) from someone else has also been made by the Prophet ﷺ and Saints. Actually, seeking help is not only asked from other than Allah, but is asked from Allah عزوجل Himself." – Tafseer Fathul-Azeem; Pg, 20

He further writes, "By ascribing Allah's عزوجل works (e.g. giving children, increasing sustenance, giving health back to the sick, etc) to the impure souls of the Mushrikeen and idol worshippers, these very people become Kaafirs. However, Muslims regard these things to be from the command of Allah عزوجل .

We consider the following to be beneficial to the creation (e.g. medicine, the good dua of Allah's عزوجل pious servants) as these bondsmen ask in His court and complete the needs of people. The Imaan of these believers is not shaken through this." Tajseer Azeezi, Surah Baqarah; Pg. 460

In his book Bustaanul-Muhaditheen, Shah Abdul-Azeem رضى الله تعالى عنه records the following stanzas of Shaikh Abul-Abbas Ahmad Zardani رضى الله تعالى عنه, "I am the collector of the various items of my disciple (mureed) when the problems of the time afflict him. If you are in any uneasiness or hardship, proclaim. "O Zarooq رضى الله تعالى عنه!" and I shall immediately come to you." 6.29

Under the ayat, "فَلَبِثْتُ فِي السَّجْنِ بِضَعْفِ سَنِينٍ" 6.30 Tafseer Kabeer, Roohul-Bayaan and Khaazin state, "فَإِنْسَاهُ الشَّيْطَانِ" and beneath the verse, "بِالنَّاسِ فِي دُفعِ الضرَرِ وَالظُّلْمِ جَائزٌ" 6.32 Tafseer Khaazin also states, "الاستعانة بالخلق في دفع الضرر جائز" It is permissible to ask for assistance from the creation to alleviate hardships."

The following is done as an amal to find a lost item, "When something is lost and the owner wishes that Allah عزوجل return the item to him, he should stand on an elevated place facing the Qibla, recite Surah Fatiha and present its thawaab, first to the Holy Prophet ﷺ and then to Sayyidi Ahmad ibn Alwaan رضى الله تعالى عنه. Thereafter, the following dua is to be read, "O my Ahmed ibn Alwaan رضى الله تعالى عنه. If you don't return my belonging to me, I shall take you out of the register of the Saints (Auliya)." Through this, Allah عزوجل will return the lost object with barkat."-DurreMukhtaar, Vol. 3, Baabul-Luqta

Sayed Ahmad ibn Alwaan رضى الله تعالى عنه has been called, his help was requested and the lost item was asked from him in this dua. Who taught this supplication, you might wonder? It was the eminent Faqih of the Hanafi Muzhab and author of Durr-e-Mukhtaar, Imam Haskafi رضى الله تعالى عنه.

Irnam Abu Hanifa رضى الله تعالى عنه states, "O Most honored of all creation and treasure of Divine Blessings. Whatever Allah عزوجل has blessed you with, grant me some of it as well. Allah عزوجل has made you content (Raazi), so make me content.

I am aspirant generosity and there is no one besides you in the creation for Abu Hanifa رضى الله تعالى عنه. 6.34-Qasida Nu'man.

In these verses, help has explicitly been asked for from the Holy Prophet ﷺ

Imam Busairi رضى الله تعالى عنه writes, "O Most excellent of all creation ﷺ "There is no one besides you for me to seek refuge in at the time of difficulty." 6.35-Qasida Burda.

If we had to compile every text wherein the Learned and Jurists of Islam asked the Holy Prophet ﷺ for help, many journals would be required. We make do just this much.

From an extract of Shaami, in the discussion of undertaking a journey to visit the graves, Imam Shafee رضى الله تعالى عنه states, "Whenever I am faced with a need, I present myself in the mazaar of Imam Abu Hanifa رضى الله تعالى عنه and, through this barkat, my need is fulfilled."

Mulla Ali Qaari رضى الله تعالى عنه records the statement of Hadrat Shaikh Abdul-Qadir Gawthal-Azam رضى الله تعالى عنه, "Whoever asks for my assistance in any problem or sorrow, his difficulty will be removed. Whoever takes my name and calls out to me in any hardship, his hardship will be alleviated, and whoever uses me as an intermediary (waseela) to Allah عزوجل in any need, it will be fulfilled." 6.36- Nuxhatul-Khaatiril-Faatir fi Tarjamati Sayyidi Abdil-Qaadir Pg. 61

At the same juncture, it is written that Hadrat Ghauthal-Azam رضى الله تعالى عنه himself explains the method to perform Namaaz-e-Ghauthia: Two rakaats nafl should be read, with Swab Ikhlaas 11 times in both. After making Salaam Durood and Salaam should be read 11 times each. Then, take 11 steps towards Baghdad Sharif and, on every step the name of Hadrat Ghauthul-Azam رضى الله تعالى عنه should be taken and the need submitted. These two stanzas must also be read,

ایدر کنی ضیم و انت ذخیرنی، و الظلم فی الدنیا و انت نصیری

و عار علی حامی و هو منجدی ، اذا ضاع فی البیدا عقال بعیری

After writing this, Mulla Ali Qaari رضى الله تعالى عنه states, "This Namaaz-e-Ghauthia was tested many times. Its result was always correct and good, 6.37

Hadrat Ghauthul-Azam رضى الله تعالى عنه teaches the Muslims to ask for his help in times of problems. A reliable scholar of the Hanafi muzhab recorded his teaching without any refutation and even testified to its effectiveness and validity. We know from Ibis that asking for help from the Buzurgs after their demise is permissible and beneficial.

All of the above were proofs from the Holy Quran, Ahadith and rulings of the Fuqahaa, Ulama and Mashaaiikh. Now follows the opinions of the opposition themselves.

The Shaikhul-Hind of the Deobandis, Maulwi M Hasal writes translation of the Holy Quran under the ayat, " ایاک نستعن " 6.38 "Yes, it is permissible to visibly ask for help from a bondsman, believing him to be a means or Divine mercy and non-permanent (Ghair-Mustaql) because this seeking of help (istiaanat) is actually seeking help from Allah عزوجل [It should be bared in mind that Maulwi Mahmood Hasan wrote marginal notes on only 4 paras of the Quran. The rest were completed by Maulwi Shabeer Ahmed Uthmaani for him.] This extract has decided the matter.

It is our claim that no Muslim believes any Prophet ﷺ or Saint to be Allah عزوجل or His son. They merely accept them to be the intermediate (waseela).

The following question was posed to Maulwi Rasheed Ahmed, "What is the ruling of reading stanzas that say."Ya Rasool ﷺ Allah عزوجل A! This is a plea to you. Ya Muhammad Mustapha ﷺ we have a request to ask of you. Help, O Muhammad Mustapha ﷺ for the sake of Allah عزوجل ! Every moment I request you."?

He answers, “Reading such stanzas in love and solitude. With the thought that Allah عزوجل will inform him (of those pleas) or in mere love without any though all is permissible:’ – Fataawa Rasheedia, Vol. 1. Kitaabul-Hazr wal-Ibaaha, Pg. 64

Someone asked him as to what his ruling was on reciting the following stanzas as a wazifa,

يارسول الله انظر حالنا، يارسول الله اسمع قالتنا

انتى فى بحرم هم مغرق، خذ بيدي سهل لنا اشكالنا

or this verse of Qasida Burda, ”بِاَكْرَمِ الْخَلْقِ مَا لَيْ مِنَ الْوَنْبِيِّ، سُواكَ عَنْدَ حَلْوِ الْحَادِثِ الْعَمْ“ He answered that reciting such statements, whether in poetry or prose, is Makrooh-e-Tanzeehi, not infidelity (kufr) and transgression (fisq). – Rasheedia, Vol. 3, Pg. 5

In both these extracts, asking the Prophet ﷺ for help has not been ruled a infidelity or polytheism. But as permissible and Makrooh-e-Tanzeehi at the most.

Maulwi Qaasim Nanautwi writes. ”رَضِيَ اللَّهُ تَعَالَى عَنْهُ، بَلْ وَلَمْ يَرَاهُ أَهْمَّ مِنْهُ“ because there is no helper besides you for this unfortunate Qaasim.” -Qasaade-Qaasimi

Help from the Holy Prophet ﷺ was asked in this verse, and it was further said, ”There is no supporter for me besides you.“ What happened? Did he forget about Allah عزوجل?

Maulwi Ismail Dehlwi writes, ‘These highly ranked individuals have authority and absolute permission in the Aalam-e-Mithaal and Aalam-e-Shahaadat” Translation of Siraate-Mustaqeem, Pg. 103

Haaji Imdaadullah Makki رضي الله تعالى عنه states, ”Ya Rasoolallah ﷺ, Allah عزوجل has placed the ship of the Ummah in your control. You can now either make it sink before you or let it proceed on its course.“

Maulwi Rasheed Gangohi writes, ”The following has been narrated in some traditions, ”O Servants of Allah عزوجل! Help me.“ Actually, this is not a plea for help [istiaanat] from any deceased being. Rather, the ‘Ibaadullah’ are those who are present in the wild, as Allah عزوجل has appointed them for this very task.“ _ Fataawa Rasheedia, Vol. 1, Kitaabul-Bidat, Pg. 99

This extract is explicit, that there are some servants of Allah عزوجل present in deserts, jungles and the wild and are there by His permission to help people.

Seeking assistance from them is permissible. Asking for help (istimdaad) from the servants of Allah عزوجل is permissible is our claim as well. The question remains as to whether the Holy Prophet ﷺ helps or not. We have already written much about this and shall provide rational proofs for it in the next chapter.

Maulwi Mahmood Hasan writes, ”Actually, the Holy Prophet ﷺ is the owner (Malik) of the world after Allah عزوجل. Animals, lifeless things like stones, mountains, etc; humans and non-humans all fall under his control. In short, he was truly the owner and it is for this reason that giving dowry (mehr) and Adl was not compulsory on him.“ – Awwala Kaamila, Pg.12

Maulwi Ismail Dehlvi writes, "Hadrat Ali رضى الله تعالى عنه has a unique excellence over the first two Khalifas of Islam: It's that those who are obedient to him are many and all stations of sainthood (wilaayat, incl. Qutbiyat, Ghausiyat, Abdaaliyat and other services) are in his medium from his time until the Day of Qiyaarnat. He also has a major involvement in the kingship of kings and opulence of the wealthy. This is not obscured to those who have insight and travel the angelic realm." – Siraate Mustaqeem, Pg. 60

From this, it is clear that kingship, governance, opulence, sainthood, gausiyat, etc. are attained by people from Hadrat Ali رضى الله تعالى عنه. The Peer and Murshid of the Deobandis, Haaji Imdaadullah Makki رضى الله تعالى عنه writes, "Reaching this rank, the bondsman becomes the viceroy of Allah عزوجل and people are made to come towards him. In the Zaahir, the bondsman's secret becomes divinely infused. This is called Barzakh, and both Wujoob and Imkaan are equal here. No one has mastery over anyone in this realm. Reaching this station, the Aarif becomes authoritative over the world." – Zia-ul-Quloob, Pg. 29

Pay attention! The Peer has accepted Divine infusion and authority over the world.

There was an article in the newspaper lung (Monday, 9th July 1961) wherein Maulana Ihtishaamul-Haq Deobandi is reported to have tied an Imam Zaamin the arm of the Pakistani President, Muhammad Ayub Khan, on his departure from Karachi to tour America. On Tuesday the 10th of July 1961, there was also a photo in the same newspaper wherein the above Maulana is tying a few notes of money on the arm of a president. Imam Zaamin means tying a few notes of money on the name of Imam Husain رضى الله تعالى عنه, to the arm of a traveler. The Imam then becomes his protector (i.e. the traveler is in his control). When the traveler returns safely, Fatiha will be made with those notes of money on the name of Imam Husain رضى الله تعالى عنه in whose custody the traveler was placed.

See, help from Imam Husain رضى الله تعالى عنه was taken in this incident, Fatiha and Nazar was made on his name and the President was given in his custody. Subhan Allah what an Imaan-enlightening deed was performed. Allah عزوجل be thanked that the Deobandis have accepted this part of Islam.

Maulwi Ashraf Ali Thanwi writes, "Seeking assistance from other than Allah (Istiaanat and Istimdaad) made with the belief that the person (to whom it was made) has knowledge, power and is mustaqil (permanent) is polytheism. If help was asked without the belief of knowledge and power and the person asked is believed to be non-permanent (Ghair-Mustaql), with his knowledge and power having been proven through a proof, then this is allowed, irrespective of whether the person beseeched is alive or has passed away." -Imdaadul-Fataawa, Vol. 4, Pg.99

He has decided that asking for help (istimdaad) made to the creation is permissible with the acceptance that he has non-permanent power, even if help is asked from a person who has passed away.

Maulwi Ashraf Ali Thanwi has translated the Arabic verses of Shiamul-Habeea and named it Shiamut-Teeb in the end of his book, Nashruti-Teeb. In it, he passionately asks for help from the Holy Prophet ﷺ. The verses now follow.

O My Nabi ﷺ me, as only you are my guardian in difficulties.6.40

**Besides you, who is my refuge? The armies of rampage have overpowered
me. 6.41**

**O Son of Abdullab! This world is against me. O My Master عزوجل ! Attend to
me. 6.42**

- Ashraf Ali Thanwi, Nashrut-Teeb, Pg. 145

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RATIONAL PROOFS FOR ASKING THE SAINTS (AULIYAj FOR HELP

This world is the reflection of the Hereafter and the affairs ant gesture as to how the affairs of the Hereafter occur. That is why the Quran has proven Hashr, Nashr and Allah's عزوجل Divinity through worldly examples. For example, it states that greenery begins to appear when rain falls to the dry earth. This is shown to teach us how lifeless bodies will be given life again. It is also said that when you dislike having a partner over your slaves, why then do you accept idols to be partners over Allah's عزوجل governance? In short, the world is the reflection of the Hereafter.

"Do not call those who were killed in the path of Allah عزوجل "dead".

Instead, they are alive but you have no realization of it."

- Surat Baqarah

It is noticed in the world that a king does not complete every work himself. Rather, he sets up various departments for the affairs of the kingdom and keeps different levels and categories of people in each department, e.g. an officer, someone below him, etc. Then, a prime minister is appointed to oversee and be an authority over all these departments. In other words, everything and every affair occur according to the wish and desire of the king, but not directly through his hands. The king doesn't keep workers and administrators based on any helplessness. He can complete almost all needs of his existence by himself (i.e. he is able to drink water himself) but it is due to awe and dignity that he takes the service of servants for every work. His subjects are guided that they turn to these appointed officials in their times of need.

In sickness, they should go to the doctor of the hospital or to the court and speak to the judge through lawyers in legal cases, etc. The subjects going to these departments and having appointed people for their needs and problems is not rebellion or insolence to the king but is in accordance to his desire, because he appointed these officials and authoritative people for this very reason. Yes, if the subjects

make another their king and thereafter request help from him, they will be deemed rebels against the first for abandoning the officially appointed people and making someone else (a ghair) their judge.

When this is understood, comprehending the works and affairs of Allah's dominion (Sultanat) will be easy. Allah عزوجل tit has power to do and complete every minor and major task of His dominion Himself but doesn't, choosing father to appoint angels, etc. over the running of the world -and giving them separate factions and departments, e.g. the department of taking away life is run by Hadrat Izraa'il عليه السلام(the Angel of Death). Likewise, there are other departments concerned with protecting humans, making sustenance (rizq) accessible, ensuring it rains, and producing the form and feature of the baby in the mother's womb, writing down the child's fate. asking the deceased the questions of the grave, blowing the Trumpet (Soor) to destroy the world and bring it back to life again, giving life back to the dead, making Qiyaamat occur, etc. To sum up, many affairs of the world and Hereafter have been allocated and distributed amongst angels.

Similarly, Allah عزوجل has handed the management of the world to His beloved servants and gave them special authority as well. A study of works in spirituality (Tasawwuf) will suffice in knowing how many groups of Saints there are and what their tasks and responsibilities are. This doesn't mean that Allah عزوجل is in need of them. No. Rather, this is the demand of the reflection of Dominion (Sultanat). They are also endowed with special authority through which they may say, "We can do this." 'This is not based on their own deduction but is attested to by the Quran and Hadith.

Hadrat Jibraeel عليه السلام said to Sayyidah Maryam عليه سلام "O Maryam! I am a Messenger of your Rubb and have come to give you a pure son," 7.1 From this, it is known that Hadrat Jibraeel عليه السلام gives children.

Hadrat Esa عليه السلام said, "I shall create for you the appearance of a bird from sand, and when I blow in it, it will become a bird by the command of Allah عزوجل. 7.2 This proves that Hadrat Esa عليه السلام can give life to the lifeless by Allah's permission,

"Say, "The Angel of Death عليه سلام will give you the death that has been appointed to you," 7.3 We can deduce from this that Hadrat Izraa'il عليه السلام can make a living object lifeless, There are many ayats like these in which Divine works have been attributed to the servants.

Allah عزوجل states about the Holy Prophet ﷺ, "My Beloved ﷺ purifies then and teaches them the Book and wisdom."7.3a-Surah Aale-Imran, Verse 164

'They have been made wealthy by Allah عزوجل and His Rasool ﷺ through His grace.'7.3b _ Surah Tauba, Verse 74

We know from the above verses that the Prophet ﷺ purifies people from every kind of impurity and makes the poor wealthy.

"Take sadaqah from their wealth and cleanse them with it.7.3c- Surah Tauba, Verse 103

Thus, it can be ascertained that only the amal which is willed in the court of Rasoolullah ﷺ is accepted in Allah's عزوجل presence,

"And it would have been good if they were content with what Allah عزوجل His Rasool ﷺ, gave to them, and if they said, "Allah عزوجل is sufficient for us.

Now Allah عزوجل and His Rasool ﷺ will grant us from His bounties." 7.3d – Surah Tauba, Verse 59

We know from this that the Holy Prophet ﷺ bestows. It is proven from these ayats that if a person says, "Rasoolullah ﷺ gives us respect, wealth and children," it is correct because these ayats have illustrated this.

However, the intent will be that these blessed people are the officials of the Divine control.

Allah عزوجل has given to them and they give to us. Likewise, asking the Prophets and Saints for help in problems is similar to the servant of a king asking for assistance from the doctor or judge in their respective need.

The Holy Quran states, "And if these sinners who have been oppressive upon themselves come to you (O Prophet ﷺ), ask Allah عزوجل for forgiveness and you also supplicate for their forgiveness; then Allah عزوجل will be found to be accepting of repentance and merciful." 7.3e – Surah Ntsaa, Verse 64

Aalamghiri states that people who visit the blessed Rauza of Rasoolullah ﷺ still recite this ayat. – Kitaabul-Hcjj; Baabu Zihaarat Qabrin-Nabi ﷺ.

So far, the discussion was confined to the dunya. In the grave, three questions are asked by Munkar and Nakeer (the angels who are assigned to ask the questions of the grave). The first question is, "What is your deen?" and he replies, "Islam: All the dimensions of the deen is incorporated in the answer of Imaan, but the questioning doesn't stop with it. The last question is, "What do you say about the Master of Madina. When he answers, "Yes I recognize him. He is my Nabi ﷺ Muhammad the questioning stops. So, salvation is attained through the help of his name in the grave. On the Day of Qiyaamat, being in complete misery, people will search for an intercessor. Upon reaching the court of the Holy Prophet ﷺ the giving of account (Hisaab, Kitaab) will commence – and that too, with the Holy Prophet's ﷺ intercession. We can deduce from this that the entire creation being needy of Rasoolullah ﷺ is sanctioned by Allah عزوجل in the world, Hereafter and even in the grave. That is why He states, "Find a medium (waseela) to your Rubb." 7.4 In other words, the mediation (waseela) of the Holy Prophet ﷺ necessary.

If "waseela" here is taken to mean the mediation of good deeds, then sinful Muslims like us and those who die immediately after bringing Imaan will be without any.

Good deeds are also attained through the blessings of the Holy Prophet ﷺ. Still too is the Noble Messenger's ﷺ mediation indirectly necessary. Even the Kuffaar accepted the Nabi ﷺ to be the waseela, "و كانوا يستقبحون على الذين كفروا" – Surah Baqarah, Verse 89.

The Kaaba was cleansed from the filth of idols by the mediation of the Holy Prophet ﷺ, and through his waseela did it become the direction for Salaah (i.e, the Qibla). “فَلَوْ لَيْنَكَ قَبْلَةً تَرْضَهَا”.

Through his waseela, the Quran became classified as the Quran and its verses were categorized to be Makki or Madani by him being Makki or Madani. Otherwise, they would all be known as Arshi.

The cursed Shaitaan wants to reach Allah عزوجل without the means of the Prophets but is shot down by a meteor every time. If he went via Madina, he would never be treated so. This will be the same result of the person who says, “Accept Allah عزوجل and no one else.”

This discussion of mine is clear. Asking the Prophets ﷺ and Saints for help or believing them to be able to fulfill needs is neither polytheism nor is it insolence to Allah عزوجل. Rather, it is in complete accordance to Islamic Law and His desire. My friends! On the night of Me’raj, Salaah was originally made Fardh 50 times a day. Then, through Hadrat Musa’s عليه السلام request, it was reduced until it reached. Why? It was so that the creation may appreciate the help of Hadrat Musa عليه السلام in 50 Salaah becoming 5. In other words, the beloveds of Allah عزوجل give their help to us even after their demise. With regards to polytheists (Mushriks) asking their idols for help, it is no doubt polytheism for two reasons,

1. Believing them to possess Divine effects and to be false gods. This is why they call these idols “gods” and partners, meaning they accept these idols to be the servants of Allah عزوجل and to also be a part of Divinity, just as how Christians accept “Jesus” to be Allah’s عزوجل servant, His son, a part of the “Holy Trinity” or “God” Himself. Mu’mins, believing the Prophet ﷺ and Saints to be Allah’s عزوجل servants, accept them to be able to fulfill their needs just as how Deobandis accept the wealthy to be the supporters and helpers of their Madrassahs and Darul-Uloorns.

2. Allah عزوجل has not bestowed this power to the idols. It is the idol worshippers who choose to accept these idols to be their helpers and ask them for help, etc. Therefore, they are criminals and rebels amongst the servants of Allah عزوجل. The example to better illustrate this has already been given.

Shah Abdul-Azeez رضى الله تعالى عنه based his judgement with this difference in mind. Thus without comparison an idol-worshipper becomes a polytheist by performing sajda towards a stone because he himself invented this action. Muslims prostrate in the direction of the Kaaba, which is also a building of stone. However, we do not become polytheists (Mushriks) because this sajda is for Allah عزوجل in reality, not for the Kaaba, and is done on His command. On the contrary, the prostration of the polytheist to a stone is against the command of Allah عزوجل. This difference is necessary. Respecting the water of the Ganges is infidelity (kufr), but respecting the water of Zurn-Zurn is Imaan. Revering the stone in a temple is polytheism, but revering the Maqaarne-Ibrahim is Imaan, even if it is also a stone.

OBJECTIONS & ANSWERS

TO SEEKING HELP FROM OTHER THAN ALLAH عزوجل

OBJECTION 1: The Prophet ﷺ once said to Sayyida Zahra رضى الله تعالى عنها ”I cannot help you.”
7.6 -Mishkaat, Baabut-Tahszeer

When Rasoolullah ﷺ couldn't help Sayyida Fathima رضي الله تعالى عنها what assistance can he give to others?

Answer – Firstly, this incident is connected to acceptance of Islamic propagation (tabligh). The intent was, “O Fathima، رضي الله تعالى عنها if you hadn’t accepted Irnaan, I would not have been able to prevent punishment befalling you against the command of Allah عزوجل.” An example of this was the son of Hadrat Nuh عليه سلام.

That is why ‘Min Allah عزوجل’ was said here. It is the believers that Sayyiduna Rasoolullah ﷺ helps in every place. Allah عزوجل states, “Besides the pious, all friends will become an enemy to each other on the Day of Qiyaamat.” 7.7 The Prophet ﷺ will intercede for even major sinners and take care of those stumbling on that Day. He once said, “All bonds and relationships will break on the Day of Qiyaamat except for my bond and family tie.” - Shaami, Baabu Ghuslil-Mayyit

The Holy Prophet ﷺ will truly not assist the Deobandis. Alhamdulillah, we are Muslims and due to this he will definitely help us.

OBJECTION 2: The Holy Quran states, -we make only your (Allah’s عزوجل) worship and only you do we beseech for help.” 7.7. -Surah Fattlia, Verses 4-5

This proves that, like worship, help is to be asked for from Allah عزوجل alone. When the worship of someone besides Him is polytheism (shirk), asking from someone besides Him also becomes shirk.

Answer – Help here refers to actual help, meaning, “Believing You (Allah عزوجل) to be the true Maker (of affairs to occur), we ask only you for help.” With regards to seeking assistance from the servants of Allah عزوجل, they are only asked for it with the sole belief that they are the means of Divine guidance, just as how the Holy Quran states, “There is no judgment except for Allah’s عزوجل.” or like how Allah عزوجل states in another verse, “Only for Allah عزوجل is everything of all the heavens and earth.” 7.9 However, we still accept the rulings of our judges and lay claims of ownership over our possessions. In other words, the ayat refers to actual (Haqeeqi) rule and ownership, but through Divine bestowal, they are proven for the bondsman as well.

Also, clarify what the connection is between worship and seeking assistance. This ayat mentioned both of them. The connection is only that asking for help in the belief that Allah عزوجل is the true helper is also a branch of worship (ibaadat). Idol-worshippers ask for help at the time of worshipping their idols (e.g. “Kali Ma! We beseech you and ask for your help.”) This is why both have been mentioned. If the meaning of the ayat is taken to be that asking any other besides Allah عزوجل {Ghairullah} for any kind of help is polytheism, then there will not be any Muslim on the face of the earth – neither the Sahaaba, nor the followers of the Quran, not even the opposition themselves! We have already proven this clearly.

Even today, the help of the wealthy is asked for in donations for Madrassahs. A human being is in need of the bondsmen’s help from birth until burial (his parents’ affection and nurturing, the lessons of his teacher, etc.); rather, he is even in need of it on Qiyaamat. When our entire lives are based on the

generosity of the creation, how can we say that we don't request help from anyone? There is no restriction in this ayat as to which form of assistance or time.

OBJECTION 3: Allah عزوجل states, "وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ" 7.10 this proves that there are no Walis and helpers besides Allah عزوجل.

Answer – Here, the Friends of Allah عزوجل (Auliya-Allah) have not been rejected, but Wali min Doonillah (i.e. the idols and devils), who the Kuffaar believed were their helpers and supporters. A Waliullah is someone who Allah عزوجل has made to be the helper of His servants, e.g. the Prophet ﷺ and Saints. So, help should be attained from the people who are appointed for this task, not others who can't. When Allah عزوجل commanded Hadrat Musa عليه السلام to go to Firaun because he had become a tyrant, he said, "Make my brother, Haroon, my minister so that my an is strengthened. 7.10a-Holy Quran

Allah didn't say in anger, "Why did you take the support of someone else besides Me?" Rather, He accepted the request. We know from this that taking the help of the pious servants of Allah عزوجل the practice of the Prophets.

OBJECTION 4:Durre-Mukhtaar, Baabul-Murtadeen, under the discussion of Karaamaatll-Auliya, states, "قول شيئاً لله قيل بکفره" we can ascertain from this that saying, "Ya Abdal-Qadir Jilani Shai-an Lillah رضى الله تعالى عنه is infidelity (kufr).

Answer- Here, "Shai-an Lillah" means, "For helping Allah's need, give something." Is Allah عزوجل in need of anything? This meaning is without doubt infidelity. Shaami writes in its explanation, "If the correct meaning was intended, "Give something for the sake of Allah عزوجل", then this is permissible." 7.11

"Shai-an Lillah" has this very meaning according to us.

Objection 5: Being Allah's عزوجل servants, why should we go to anyone else? We are His servants and present our needs to Him only. – Taqwiatul-Imaan

Answer – We go to His servants upon His command. The Holy Quran sends us to them. Allah عزوجل has sent these servants to the world for this very purpose. Refer to the previous chapter for a better understanding of this.

OBJECTION 6: Speaking about the infidelity of the disbelievers, the Holy Quran states that they ask idols for help. They became polytheists (Musbriks) by asking the idols for help and you have also become polytheists by asking the Saints (Auliya) for help.

Answer – You have become polytheists by asking the wealthy, policemen and government for help. We have already explained this difference in the section on rational proofs. Allah عزوجل states, "There is no

helper for the person on whom Allah's curse descends." 7.12 The mercy of Allah constantly descends upon the believers. This is why He has created many helpers for them.

OBJECTION 7: Hadrat Mulla Ali Qaari رضى الله تعالى عنه writes that when Hadrat Ibraheem عليه السلام was put in the fire of Namrud, he didn't want any help from Hadrat Jibreel عليه السلام after being offered. Instead, he said, "O Jibreel, I have no need from you." If asking from other than Allah was permissible, why didn't Hadrat Ibraheem عليه السلام seek the help of Hadrat Jibreel عليه السلام?

Answer – This was the time of a test In the fear of saying something that could be equated to a complaint and being disliked by Allah, Hadrat Ibraheem عليه السلام didn't even make dua to Allah . He said, "O Jibreel عليه السلام! I have no need from you. The One from who I do have a need knows what it is." Likewise, the Holy Prophet ﷺ did not inform people of Hadrat Husain's رضى الله تعالى عنه martyrdom, but no one not the Prophet ﷺ, nor Hadrat Ali رضى الله تعالى عنه nor Sayyidah Fathima made dua for these difficulties to be removed.

OBJECTION 8: Asking those alive for help is allowed but not to the dead. This is because the living has the power to help, not the deceased. Thus, this is polytheism (shirk).

Answer- the Quran states, "We ask only you (Allah عزوجل) for help." Where is the differentiation between the living and the dead? Is the worship of the living permissible and the dead impermissible? Just as how the worship of anyone but Allah (Ghairullah) is polytheism unrestrictedly, so should the requesting of help from the living or dead be. 2,500 Years after Hadrat Musa's عليه السلام demise, he helped the Ummah of the Prophet ﷺ on the night of Me'raj by decreasing 50 salaah each day to only. Allah عزوجل knew that the Salaah would eventually be five, but to prove the help of the Buzurgaaneedeen, He appointed it as 50. Then, through the dua of two of His beloveds, He decreased it to only 5.

Refuters of asking for help from others but Allah عزوجل (istimdaad) should read 50 salaah because the help from other than Allah عزوجل is included in the 5 daily Salaah.

Also, the Holy Quran regards the Friends of Allah عزوجل to be alive and states that they should not be called dead or even thought to be so:

"Do Dot call those who were killed in the path of Allah عزوجل "dead". Instead, they are alive but you have no realization of it." 7.14

When they are alive, asking them for help will be permissible. Some say that this ayat is about the shaheeds who were martyred by swords in the path of Allah عزوجل. This is an unjust deduction because the ayat doesn't confine itself by mentioning this. Those who were martyred by the sword of Divine love are also included in this order. – Roohul-Bayaan

It is for this reason that, according to the Hadith, the person who dies drowning, being burnt, by a plague; the woman who dies while giving birth or an Islamic student passing away while traveling, etc. are all shaheeds (martyrs). If only those killed by swords are alive while the others are dead, it would

necessitate accepting the Holy Prophet ﷺ and Hadrat Abu Bakr رضي الله تعالى عنه to be dead (Allah Forbid!) whereas it is the unanimous belief of all that they are alive with complete life. We have already presented the study into requesting assistance from the deceased and alive in the proof of this topic. The saying of Imam Ghazzali رضي الله تعالى عنه should be referred to. Further insight into this will be given in the discussion of kissing the relics (tabarrukaat) and undertaking a journey to visit the graves, Insha-Allah عزوجل.

Under the ayat, "وَ لَا تَدْعُ مَعَ اللَّهِ أَهْلَهَا أَخْرًا" 7.15 Tafseer Saawi states, "Here, "Laa Tad'u" means "Do not worship". Thus, there is no proof to validate the Khaarijies belief that asking from other than Allah (Ghairullah) is pure ignorance, because asking others besides Allah, عزوجل, in the belief that Allah عزوجل gives benefit or harm through their mediation, is sometimes Waajib as this is the attainment of means. Only a dissenter or ignorant person will refute means of attainment." 7.16

There are three things that can be deduced from this extract,

1. Asking from someone besides Allah عزوجل is not only permissible but, in some instances, Waajib.
2. Only Khaarijies reject this beseeching.
3. 'La Tad'u' negates worshipping. It doesn't refute calling or asking for help.

OBJECTION 9: The illustrious and pious servants are seen unable to walk in their old-age and are, after their demise, absolutely powerless.

Therefore, asking help from such weak people is absurd, just as taking the help of idols is.

Allah عزوجل has spoken of its detriment, "وَ إِن يَسْلِبُهُمُ الْذَّبَابُ شَيْئاً لَا يَسْتَقْدِمُهُ مِنْهُ" 7.17 These Saints cannot remove even a fly from their graves. What assistance can they give us?

Answer-All of these weaknesses befall a physical body because the connection of the soul (rooh) with it is weakened with it. After demise, the soul doesn't experience any weakness at all, but becomes stronger. Proof of this is that the soul sees people outside of the grave while inside and even hears their footsteps. This is all especially proven for the souls of the Prophet ﷺ. Allah عزوجل states, "Every coming moment is better for you than the moment passed." 7.18 – Surah Duhaa, Verse 4

Seeking assistance is made to the soul of the Saint, not his physical body. Those who the Kuffaar ask for help from are bereft of any spiritual (roohani) power. They also believe stones, which have no soul at all, to be their helpers.

Commentating on the ayat, "يَحْلُونَهُ عَالَمًا وَ يَحْرُمُونَهُ عَالَمًا" 7.19 Tafseer Roohul Bayaan states that the Holy Prophet ﷺ drank poison at Khaibar. However, its effect only became apparent at the time of demise. He drank it while he was in the station of truth (haqeeqat), and poison has no effect in this station. At the time of demise, humanity (bashariyat) appeared, and death occurs on manhood.

Therefore, the effect had now appeared. What to speak of removing a fly from the qabr – these Saints (Auliya) have the power to topple the world, but they pay no attention to this. Idols remained in the

Kaaba for 300 years and Allah عزوجل didn't remove them. So was Allah weak that He couldn't purify His house from filth?

OBJECTION 10: Hadrat Ali رضى الله تعالى عنه had any power, why were they martyred at the hands of enemies? When they cannot remove their own problems, how can they remove your afflictions? Allah عزوجل states و ان يسلبهم الذباب شيئا لا ينتقده منه -SurahHajj, Verse 73

Answer – Indeed, they had the power to remove these hardships but didn't use it because Allah's desire was for this to occur. The staff (asaa) of Hadrat Musa عليه السلام could've eaten Firaun, but he didn't use it. Imam Husain رضى الله تعالى عنه had the power to bring the Fountain of Kauthar to Karbala, so what was the river of the Euphrates? In the end, he chose to remain content with the pleasure of Allah عزوجل. In Ramadaan, we have water with us but don't use it due to Allah's command. This is in contrast to idols that have no power at all. Thus, to fit these ayats on the Prophets and Saints is not a part of deen, as they are intended for idols. The grandfather of Imam Husain رضى الله تعالى عنه (i.e. Sayyiduna Rasolullah ﷺ) made fountains of water flow from his fingers several times. This water used to come from Jannat.

Innovation (bidat) in Islam

CHAPTER SEVEN

INNOVATION (BIDAT) IN ISLAM

THE MEANING OF INNOVATION AND ITS TYPES & LAWS

The literal meaning of ‘Bidat’ (Innovation) is a new thing. The Holy Quran states, “Say, “I am not a new Rasool,” 7.2 ”The Creator of the heavens and earth,” 7.22 and 7.23. و رہانیتہن ابتدعوا ها ما کتبنها علیہم“

The literal meaning of Bid at has been used in these verses (i.c. to create, to make new, etc). Mulla Ali Qaari رضی اللہ تعالیٰ عنہ writes, “Bidat is the action which has no past example.” 7.24 _ Mirqaat Sharah Mishkaat, Baabul-Itisaam bil-Kitaab wasSunnah

It is now used in three meanings,

1. A new action that came to be after the Holy Prophet ﷺ.
2. An action against the Sunnat which removes a Sunnat.
3. Bad or false beliefs (aqaaid) that came to be afterwards.

The first meaning of Bid at is divided into two categories,

1. Hasana (Good Innovation)
2. Sayyia (Bad Innovation)

The second and third meanings of innovation refer only to a Bad Innovation. The second meaning was meant by the pious when they said, “Every Innovation is Bad (Sayyia).” The third meaning is meant by the Hadith, “Every Innovation is a deviance.” Thus, the Ahadith and rulings of the Ulama are not in conflict.

According to the Shariah, Innovation (Bidat) refers to those beliefs or practices which were not prevalent in the visible lifetime of Rasoolullah ﷺ and were produced afterwards. This results in Innovation within Shariah (Shar”i Bidat) to be of two types, Bidat-e-l’tiqadi and Bidat-e-Amali.

Bidat-e-l’tiqadi (Innovation in Belief) are those false beliefs that were produced in Islam after The Holy Prophet ﷺ. The beliefs of Jews, Christians, fire- worshippers and polytheists are not Bidat-e-l’tiqadi because they were found in his time, also, these beliefs are not considered to be Islamic beliefs according to the Christians, etc.

The beliefs of the Jabriya, Qadriya, Murjiya, Chakraalwi, Ghair-Muqallids and Deobandis are Bidat-e-l’tiqadiya because they were made afterwards and these people consider them to be Islamic beliefs. Examples of this follow: The Deobandi belief that Allah عزوجل has power to speak lies, The Holy

Prophet ﷺ is ignorant of Knowledge of the Unseen, thinking of Rasoolullah ﷺ in Salaah is worse than thinking of donkeys and mules in it, etc. These impure beliefs have been innovated from the Century A.H. Reference for this from Shaami has already been given in the introduction of this book. Now follows proof of the Good Innovation (Bidat-e-Hasana).

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ ابْتَدَعُوهُ رَفَةً وَرَحْمَةً طَوْرَهَانِيَّةً نَابِعَةً مِنْ كَتَبِنَا عَلَيْهِمُ الْأَبْتَغَىِّيِّ رَضْوَانَ اللَّهِ عَزَّوَجْلَهُ states, ”فَاتَّبَعْنَا الَّذِينَ امْنَوْا مِنْهُمْ أَجْرًا هُمْ 7.25“ He then says, ”فَمَارَ عَوَاهَا حَقُّ رِعَايَتِهَا Christians produced a Good Innovation, i.e. abstinence from the world. Allah عَزَّوَجْلَهُ praised them for this and even rewarded them for it. Yes, He rebuked those who could not accomplish it. He then states, ”فَاتَّبَعْنَا الَّذِينَ امْنَوْا مِنْهُمْ أَجْرًا 7.27“

Rebuke was not made for bringing about something new, but for not fulfilling it. We can deduce from this that the Good Innovation is something excellent and a means of reward. However, not keeping to it is bad. The Holy Prophet ﷺ states that continuance in something makes that affair the best. For this reason, Muslims should complete hosting Meelads, etc. regularly. Rasoolullah ﷺ is reported to have stated in a Hadith, “The person who invents in our deen a belief that is contrary to it is rejected (mardood).” 7.28 – Mishkaat, Baabul-Itisaam

We have translated ‘Maa’ as belief because the deen constitutes of beliefs, Deeds (amal) are their supplement. A person who doesn’t perform namaaz is a sinner but not someone out of the deen or a Kaafir. Mulla Ali Qaari رضى الله تعالى عنه writes in the annotation of this Hadith, ”وَالْمَعْنَى أَنَّ مَنْ احْدَثَ فِي الْإِسْلَامِ رَأِيًّا فَهُوَ مِنْ دُودِ عَلَيْهِ مِنْ دُودِ عَلَيْهِ أَقْوَلُ وَصَفَ امْرَنَا بِهَذَا اشْرَاعَةً إِلَى امْرِ الْإِسْلَامِ كُمْلَى invented in Islam contrary to it will have the person rejected. I say, “The description (wast) of ‘Haazal-Amr gestures that the affairs of Islam are complete.” – Mirqaatul Mafaateeh

This proves that Innovation (Bidat) has been asserted towards beliefs, Once, someone came to Hadrat Ibn Umar رضى الله تعالى عنه and said, “[So-and-so] has sent you Salaam.” He replied, “I have information that he has become an Innovator (Bidati). If this is truly the case, do not convey my Salaam to him.” 7.30 Mishkaat, Baabu/-Imaan bil-Qadr

How did this person become an Innovator? Rasoolullah ﷺ said, “In my Ummat, there will be sinking in the earth, distortion of appearances and throwing of stones amongst the Qadriya people.” 7.31 -Ibid

We can deduce that the person who sent the Salaam was from the Qadriya (he rejected the concept of fate (taqdeerj)).

Durr-e-Mukhtaar states, “Narnaaz performed behind an Innovator (Bidati) Imam is makrooh. Innovation (Bidat) is harboring that belief against the beliefs known from The Holy Prophet ﷺ.” 7.32 – Kitaabus-Salaah, Baabul-Imaamat

We ascertain from these extracts that Bidat applies to innovated as well as bad beliefs, and all of the strong warnings of punishment mentioned in the Ahadith concerning Innovation and Innovators are towards Bidat-e-l’tiqadiya. The Holy Prophet ﷺ states, “He who shows respect to an Innovator (Bidati) has helped in decimating Islam {i.e. one who has the Bidat-e-l’tiqadia}.” Maulwi Rasheed Ahmed

Gangohi writes, “The Innovation which such strong threats were made against is Innovation in Beliefs, e.g. the innovation of the Khaarijies and Shias.” Fataawa Rasheedta, Vol.1. Kitaabul-Bidat, Pg. 90

Bidat-e-Amali (Innovation in Practice) is every action and doing that was produced after the time of Rasoolullah ﷺ, irrespective of whether it is religious (deeni) or worldly, during or after the time of the Sahaaba رضى الله تعالى عنهم Mirqaat states, “According to the Shariah, Innovation is an action or practice that was not present in the Noble Messenger’s ﷺ time.” 7.33 – Baabul-Itisaam

Under this very chapter, Ashiatul-Lam’aat states, “Any action that was created after the Prophet ﷺ is Bidat (Innovation).”

In both of these extracts, neither is there any restriction of a religious action nor was the era of the Sahaaba considered. Any practice that took place after the time of the Prophet ﷺ, whether religious or worldly, is a Bidat, even if it occurred in the era of the Sahaaba. Yes, in general usage of speech, the innovations of the Sahaaba are called Sunnat-e-Sahaaba, not Bidat. This is usage. Otherwise, Hadrat Umar رضى الله تعالى عنه himself said after fixing Taraweeh salaah with Jamaat, “This is indeed a very excellent innovation (Bidat).” 7.35 – Hadith Sharif, there are two categories of Innovation, Good and Bad (Bidat-e-Hasana & Bidate-Sayyia).

Bidat-e-Hasana is the innovation that doesn’t go against any Sunnat, e.g. gatherings of Meelad, Madrassahs, exotic and new foods, printing the Quran and religious books, etc.

Bidat-e-Sayyia is the innovation that is contrary to a Sunnat or ruins it, e.g, reading the Khutba of the Iuma and Eidain Salaah in a language other than Arabic (as the Sunnah is for it to be read in Arabic, etc.)

Bidat-e-Hasana is permissible. Rather, it is preferable (mustahab) and even compulsory (Waajib) at times. A Bad Innovation is either Makrooh-e-Tahrimi or Haraam. It can also be Makroohi-e-Tanzeehi. We shall discuss this categorization later on. Proof of both Good and Bad Innovations follow. Under the Hadith, ”وَ كُلْ بَدْعَةٍ ضَلَالٌ“ Ashiatul-Lam’aat states, “The Innovation that is in conformity to the principles and laws (of the Shariah) and Sunnah and which Qiyaas is made with is known as Bidat-e-Hasana. Whatever is against the above is known as a deviant Innovation.” – Vol. 1, Baabul-Itisaam.

A Hadith states, “He who initiates a good practice in Islam receives its reward. The reward of those who act upon it will also be attained by the initiator, with none of their thawaab being decreased. He who initiates a bad practice in Islam accumulates its sin and the sin of those who act upon it. Their sin will also not be lessened.” 7.38 – Miskhaat, Kitaabul-Ilm

We can deduce from this that inventing a good practice in Islam is a means of reward, and innovating a bad one causes sin to be accumulated.

Discussing the excellence of Imam-e-Azam Abu Hanifa رضى الله تعالى عنه, the introduction of the book Shaami states, "The Ulama state that the following Ahadith are from the laws of Islam: "He who invents a Bidat accumulates the sin of all those who act upon it. The person who brings out a Good Innovation attains the reward of all who act upon it until the Day of Qiyaamat." 7.39

This also proves that a Good Innovation causes thawaab to be attained while a Bad Innovation is a sin.

Something that goes against a Sunnat is a Bad Innovation. This is proven by the following, "Any person who takes out a practice or opinion in our deen contrary to it is rejected." .40 – Mishkaat, Baabul-Itisaam

"Contrary to it [i.e. the deen]" means against the deen, Therefore, Shaikh Abdul-Haqq رضى الله تعالى عنه writes in the commentary of this Hadith, "It refers to something that is against the deen or something which changes it." Ashiatul-Lam'aat

Another Hadith states, "The Innovation produced by a nation causes the Sunnah of the same proportion to be lifted. Hence, holding on to the Sunnah is better than introducing an Innovation." 7.42 – Mishkaat, Baabut-Itisaam, Section 3

Ashiatul-Lam'aat states in the annotation of this Hadith, "When bringing out an Innovation wipes out a Sunnah, then upholding the Sunnah will effectively erase the Innovation."

This narration and its annotation prove that a Bad Innovation is that which erases a Sunnah. Examples of this have already been given. Both Good and Bad Bidats should be properly understood and recognized.

TYPES OF INNOVATION (BIDAT) AND THEIR CATEGORIES

We already know that there are two types of Innovation, Good (Hasana) and Bad (Sayyia). It has been mentioned that a Good Innovation is of three kinds: permissible (jaaiz), preferable (mustahab) and compulsory (waajib).

There are two types of Bad Innovations (Bidat-e-Sayyia): the disliked (makrooh) and prohibited (haraam). Proof of this categorization follows,

"Innovation is sometimes,

1. **Waajib** – such as to attain the knowledge of Arabic grammar and syntax (nahw) and deduce principles of Fiqh.
2. **Haraam** – the Jadriyya sect (i.e. their beliefs).
3. **Mustahab** – to build quarters for travelers and Madrassahs, to read Taraweech salaah with general congregation (jamaat) and every other good thing that was unfound in previous times.
4. **Makrooh** – to decorate the Musjids extravagantly.

5. **Permissible** – to shake hands (*musaafaha*) after Fajr salaah and to prepare and improve in food and drink.” 7.44 – *Mirqaat*, Baabul-Itisaam bil-Kitaab was-Sunnah

Allama Shaami writes, "Performing namaaz behind a follower or believer ora Haraarn innovation is makrooh (Note: what is meant here is prohibited dislike). Otherwise, Innovation is sometimes Waajib, e.g. learning Arabic grammar (nahw) and gathering proofs (of the Ahle-Sunnah); Mustahab, e.g. constructing traveler quarters and Madrassahs and instituting any good thing that was not present in past times; Makrooh, e.g. expensively adorning the masjids; Mubaah (allowed), e.g. dilation in tasty foods, drink and clothes. Jaame-Sagheer also states the same as above." 7.45 – Raddul-Muhtaar, Kitaabus-Salaah, Baabul-Imaamat, Vol. 1

The five kinds of Innovation (Bidat) are clearly understood from these extracts. Thus, we come to know that every innovation is not Haraam. Rather, some are occasionally necessary, such as deducing principles of Fiqh, to gather and place i'raab (zabar, zero pesh) in the Holy Quran, printing it in modern times, making schedules for teaching, etc. in Madrassahs, etc.

CATEGORIES OF INNOVATION, THEIR SIGNS AND RECOGNITION

The definitions of the Bad and Good Innovation (Bidat-e-Sayyia and Hasana) have already been given (an Innovation that goes against Islam or erases a Sunnah is Sayyia, and that which is contrary to this is Hasana). Now follows the recognition of these given categories:

Permissible (Jaaiz) Innovation – Every new action that is not prohibited by the Shariah and is carried out without any intention of goodness, e.g. eating various types of food, etc. Reference for this from Mirqaat and Shaami has already been presented. There is no reward or punishment accumulated in these actions.

Preferred (Mustahab) Innovation new action that is not prohibited by the Shariah and which the general Muslim public deems to be a deed of reward," that which a person completes with the intention of goodness, e.g. gatherings of Meelad and making the Fatiha of the pious, as the general Muslim public deems these actions to be of reward. The person who completes these actions will attain thawaab and the person who doesn't will not be a sinner. Proof of this follows.

رضی اللہ تعالیٰ عنہ Mulla Ali Qaari writes, "It has been narrated from Hadrat Ibn Abbas رضی اللہ تعالیٰ عنہ that an action that is deemed to be good by Muslims is also good according to Allah عزوجل.

A marfoo' Hadith states, "My Ummah will not agree upon deviance." 7.46 Mirqaat; Baabul-Itisaam

Mishkaat Sharif records the following Hadith, "Actions are based on intentions and a person attains for whatever he intended." 7.47

Durre-Mukhtaar states, “Mustahab is an action which the Holy Prophet ﷺ sometimes did and sometimes didn’t, or an action deemed to be good by the past Muslims.” 7.48 – Vol. 1, Discussion on the Preferred (mustahabaat) of Wudhu

Shaami states, Because food intentions make habits and actions to become acts of worship (ibaadat).,,74 – Vol. 5, Discussion on Qurbaani

The above is also said in Mirqaat, under the discussion of Niyyat.

These Ahadith and extracts of Fiqh prove that any permissible action that is completed with the intention of thawaab, or a deed deemed by Muslims to be full of reward, is also an action of thawaab in the sight of Allah عزوجل. So, whatever they testify to be good is acceptable and whatever they deem to be bad isn't acceptable.

An appropriate discussion on this can be seen in my book, ShaaneHabibur-Rahman, and a brief insight in this book under the discussion of the Urs of the Saints.

Waajib Innovation – A new action that is not prohibited by the Shariah and, by leaving it out, the deen becomes impaired, e.g. adding the zabar, zer and pesh of The Holy Quran, building Madrassahs of the deen, learning Arabic grammar (nahw), etc. Reference to this has already been given.

Makrooh Innovation – A new action through whose completion a Sunnah is missed. If the Sunnah missed is a Ghair-Muakida Sunnah, the innovation is Makrooh-e- Tanzeehi. If it is a Muakida Sunnah, then the innovation is Makrooh-e-Tahrirni. Examples and references for this have already been given.

Haraam Innovation – An Innovation that causes a Waajib to be abandoned (i.e. it erases one).

Durre-Mukhtaar, Baabul-Azaan, states that reciting Salaam after the Azaan was introduced in 781 AH but this is a Good Innovation (Bidat-e-Hasana). Under his, the book Shaami states in the discussion of Azaan in a troop, “This proves that whatever admirable practice becomes current amongst Muslims leads to thawaab being attained.” 7.0

We now demonstrate that no act of worship (ibaadat) is free from a Good Bidat.

Imaan – Every Muslim, even children, learn and memorize the Imaan-e-Mujmal and Imaan-e-Mufasal. These categorizations of Imaan as well as both of their names are Innovations. Their prevalence in the the Quroon-e-Thalaatha (times of Holy Prophet ﷺ and the two generations after him, ie. The Sahaaba and Taba'een) are unfound.

Kalima – All Muslims learn and memorize the six Kalimas. These, along with their number, progression (i.e. the first, second, etc.) and names are all Innovations. These things were not found in the time of The Holy Prophet ﷺ and two generations after him.

Quran – Dividing the Holy Quran into 30 chapters, appointing Rukus in it, placing zabar, zer and pesh, binding and printing it by press are all Innovations. Such things were also not prevalent in the Quroon-e-Thalaatha.

Hadith – This includes gathering the Hadith in book form, relating their Chains of Narration, criticizing the integrity (Isnaad) of the Narrations, categorizing them to be Sahih, Hasan, Zaeef, Mudlas, etc, appointing the rank of acceptance to them (i.e. Sahih first, then Hasan, then Zaeef) and emplacing rules on them (i.e. Halaal and Haraam things will be deduced from Sahih Ahadith. Zaeef Ahadith are accepted in Fadhaail, etc.). In short, the entire science of Hadith is an Innovation. The era of the Holy Prophet ﷺ and two generations after him do not mention such things.

Usoole-Hadith (Principles of Hadith) – Science is completely Innovated. Even its name is a Bidat, and so are all of its rules and guidelines.

Fiqh (Islamic Jurisprudence) – Today, Islam is based on this knowledge, which is an Innovation from the beginning until the end. The time of The Holy Prophet ﷺ and the two generations after him don't mention it.

Usoole-Fiqh & Usoole-Kalaam (principles of Scholastic Theology) - These two Sciences are also Innovations, and so are their rules and guidelines.

Namaaz – To say the intention of namaaz by mouth is an Innovation and is unfound in the Quroon-e-Thalaatha, and so is it to be constant in 20 Rakaats of Taraweeh during Ramadaan. Even Hadrat Umar رضي الله تعالى عنه said, concerning Taraweeh, ‘This is a good Innovation.’

Fasting - Saying the dua “Allahuma laka sumtu and “Allahuma Asooma laka at the time the Iftaar and Sehri respectively are all Innovations.

Zakaat – Giving out Zakaat in today's currency of coins and notes is an Innovation. Coins and notes with pictures and designs were not available in the time of The Holy Prophet ﷺ and the two generations after him and neither were acts of worship such as Zakaat fulfilled with such currency. To deduce Fitrah of grains in the form of present coins is also an Innovation.

Hajj - To travel by car, train, bus and airplane to perform Hajj or going to Arafat by cars and taxis are all Innovations. These forms of transport were not used in previous times and Hajj was not completed with their usage.

Tareeqat - Approximately all practices and rules of Tareeqat and Tasawwuf (Spiritualism) are Innovations: Muraaqabah, Tasawur-e-Shaikh, the different forms of Zikr, etc. The Quroon-e-Thalaatha does not directly refer to these things.

The Four Silsilas (Spiritual Chains or Orders) – Both the Shariah and the Tareeqah have four major Silsilas each, i.e. Hanafi, Shafee, Maliki and Hanbali (related to the Shariah) and Qadiri, Chishti, Naqshbandi and Suharwardi (related to the Tareeqah). All of these are Innovations. Some of their names are not even in Arabic (Chishti and Naqshbandi). No Sahaabi or Tahieen was a Hanafi or Qadiri.

Now, the question the Deobandis need to answer is, can they claim to be alive on the deen and reject the above Innovations? When even the Kalima and Inman are comprised of Innovations, how can they save themselves from it?

Worldly affairs – Today, there are many things that have been invented but were non-existent in the Khairul-Quroon (Best Period of Time). However, worldly life without these things is difficult. Every person is forced to use them, e.g. trains, cars, airplanes, ships, envelopes, phones, radios, etc. All of them and their usage are Innovations but every category of people unceremoniously use them.

Deobandis and Wahabis! Can you lead your worldly lives without these Good Innovations? Definitely not!

One once, a Maulwi Sahib went to perform a person's Nikah. When he reached the place, he saw that the bridegroom was wearing a garland (sehra) and immediately, he said, "Sehra is Bidat, Shirk and Haraam. Neither did The Holy Prophet ﷺ use it nor did any of the Sahaaba, Taba'een or Taba-Taba'een. Where is it written that a sehra should be worn at such an occasion?" After hearing this, the people removed it from him.

After the Nikah, the father of the bridegroom took out a Rs. 100 note and gave it to the Maulwi. He took it, but while stashing it in his pocket, his hand was grabbed by the bridegroom who asked, "Maulwi Sahib! Taking money after performing Nikah is Bidat, Shirk and Haraam. Neither did the Prophet ﷺ take such money nor did any of the Sahaaba, Taba'een or Taba-Taba'een. Where is it written that fees for Nikah should be given?" The Maulwi replied, "This money is for a happy occasion," which caused the bridegroom to say, "The garland was also for a joyous occasion." The Maulwi's face turned red with embarrassment.

This is Innovation according to such people.

OBJECTIONS & ANSWERS

TO THIS DEFINITION OF BIDAT AND ITS CATEGORIZATION

We defined Innovation in Practice (Bidat-e-Amali) as the following, "Whatever action, worldly or religious, that was innovated after the time of Rasoolullah ﷺ, whether in the time of the Sahaaba or after it, is Bidat.' There are two famous objections to this:

OBJECTION 1: Only the religious action that was invented after the Holy Prophet's ﷺ time is known as Innovation (Bidat). New worldly actions and inventions aren't. Thus, gatherings of Meelad, etc. are Bidats while the telephone, cars, etc. are not, because the Hadith states, "Any new affair in our deen invented by a person is rejected." 7.50. 'Amri naa' in the Hadith explains that worldly inventions are not Bidat and no Bidat is Good (Hasana). All are Haraam. The Hadith states, "Any new affair is rejected."

Answer – To emplace the restriction of a religious action is only on your part and is contrary to the Sahih Ahadith and rulings of the Ulama and Muhadditheen. The Hadith states, "Every new work is an Innovation (Bidat).' 7.51 – Mishkaat, Baabul-Itisaam

There is no limitation of religious or worldly here. We have already presented the extracts from Ashiatul-Lam'aat and Mirqaat wherein it is stated that there is no restriction of a deeni work. We have

also produced extracts from Mirqaat and Shaami in the first chapter of this discussion in which the authors of these works have included good food and clothes, etc.

Amongst the Permissible Innovation. These things are all worldly related but were included. Thus, to emplace such a restriction is incorrect. Hypothetically, even if it is accepted that there is a limitation of a religious work in Innovation, a religious work is only that action through which thawaab is attained. Mustahab, Nafil, Waajib and Fardh acts are all religious works because a person completes them for reward, and any worldly work done with the intention of goodness causes thawaab to be attained. The Ahadith state, “Meeting your Muslim brother cheerfully carries with it the reward of Sadaqah; Nurturing your children brings reward if done with the intention of Goodness; Even the morsel of food with which you feed your spouse is reward.”^{7.52}

Thus, every worldly action of a Muslim is a religious work. Now answer the question: Is feeding people palau (a rice dish) with a good intention Innovation or not? Also, placing the restriction of religious work is not beneficial to you as well, because the Mzdrassah of Deoband, its timetable and syllabus of Hadith, giving a salary to the teachers of the institution, coordinating holidays and examinations, placing zabar, zer and pesh in the Holy Quran, printing Bukhari Sharif and the Holy Quran, making the Khatme-Bukhari at the time of any problem (as practiced by Darul Uloom Deoband), etc, are all religious works and Innovation. None of these things occurred in the time of The Holy Prophet ﷺ. Answer: Are these things Halaal or Haraam? What did Meelad and Fatiha ever do to you that you deem them to be Haraam “because they weren’t in the time of Rasoolullah ﷺ”? They are deemed as Haraam but the abovementioned things are all Halaal?

In my debate with Maulwi Thanaullah Amritsari, I challenged him and his fraternity of “Scholars” to define only four things correctly and in such a manner that no objection can be raised. The four were: Innovation (bidat), Polytheism (shirk), Religion (deen) and Worship (ibaadat). If he could do this, I would grant him any reward he wished from me.

Having trust in Allah عزوجل , I say that no Deobandi, Ghair-Muqallid (refuter of the Four Imams رضى الله تعالى عنهم or person who throws around the words “Bidet” and “Shirk” can define these four things while also saving their muzhab from any criticism due to these definitions.

Even today, every Deobandi and Ghair-Muqallid is challenged to define these four things, showing how Meelad gatherings become Haraam while taking out the magazine “Qaasim” and “Ahle-Hadith” remains Halaal; how asking the Friends of Allah عزوجل for help is polytheism (shirk) but asking from the police is completely in accordance to the laws of Islam. Insha-Allah they will not (and never will) be able to define these things in such a manner. Thus, they should make tauba from this baseless muzhab of theirs and enter the Ahle-Sunnah wal-Jamaat. May Allah عزوجل grant them the ability to do so.

With regards to the Hadith that you presented, we have already submitted that ‘Maa’ can refer to either beliefs or, if to deeds, then by ‘Laisa minhoo’ it refers to those deeds and actions which are contrary to the deen or Sunnah. We have already presented the reference for this.

Saying that every Innovation is Haraam and that there is no such thing as Good Innovation is contrary to the presented Hadith which states, “He who invents a good practice is worthy of reward and he who invents a bad practice is worthy of punishment.” Extracts of Shaami, Ashiatul-Lam’aat and Mirqaat which state that there are five types of Innovation (Mubah, Waajib, Mustahab, Makrooh and Haraam) have already been given. So, if it is accepted that every Innovation is Haraam, you should do away with Madrassahs because they are included here.

Also, Fiqhi laws and practices of the Sufiya that originated after the Khairul Quroon (era of the Prophet ﷺ and two generations after him) will all become Haraam. All things mentioned above (e.g. Imaane-Mujmal and Mufassal, the gathering of Hadith into book form, criticizing their Chain of Narrators, etc) will all become Bidat because they all originated after the time of Rasoolullah ﷺ and even the Sahaaba. No Deobandi can show proof of these things in the Quran and Hadith. In short, there is no practice of the Shariah and Tareeqah that doesn’t include Innovation (Bidat).

Maulwi Ismail Dehlvi writes, “Also, regarding the elders of Tareeqah, though they strived in fixing Azkaar, Muraaqabat, Riyaazat and Mujaahidat (practices of Tareeqah) which form the base of Sainthood (Wilaayat), they also acted upon knowing that there are appropriate practices for every time and that the method of Riyaazat would be different according to every era.” – Siraate-Mustaqeem, Pg. 7

This quote proves that the practices of Tasawwuf (Islamic spiritualism) are the inventions of the Sufiya, are changed according to every time and era and are permissible. In fact, the path of Sulook (practical Tareeqah) is treaded upon with only these, so now what happened to the rule that “every new thing is Haraam”? In the end, we have to conclude that the action which goes against the Sunnah is bad and all others which don’t are good and acceptable.

OBJECTION 2: We (i.e. the opposition] also say that the action or deed introduced during the time of The Holy Prophet ﷺ, Sahaaba, Taba’een or Taba-Taba’een is not included in Innovation. The deed invented after these times will be and are therefore impermissible and Haraam (the innovations of the Sahaaba, Taba’een and Taba-Taba’een are Sunnat).

1. The Ahadith state, “My Sunnab and that of the Rightly-Gilded Khulafaa is obligatory upon you. Hold onto these Sunuahs carefully.” 7.53 _ Mishkaat, Baabul-Itisaam

The Hadith has classified” the actions of the Khulafaa to be Sunnab and has stressed observing them. Thus, we deduce that their inventions and innovations are not Bidat.

2. “The most excellent of my Ummah is {those of} my time, then the time after and then the time after. From then onwards, a people shall emerge who will travel giving testimony without being made witnesses and be distrustful. They will not be dependable.” 7.54 Misrakaat, Baabu Fadhaailis-Sahaaba.

We know from this that there are three eras which are times of goodness (Le. the time of the Sahaaba, Taba'eeo and Taba-Taba'een), After these will the age of wickedness emerge. So, whatever originates in the era of goodness is acceptable {i.e. it is Sunnah} and whatever is invented in the time of wickedness is bad (t.e. it is Bidat).

3. "My Ummah will be divided into 73 sects. Every sect besides one will be .Iahanuamis." When it was asked, "Ya Rasoolullah ﷺ! Who is the one group?" he replied, "The group that is on my path and the path of my Sahaaba," 7. 5 _ Mishkaar, Baabul-Itisaam.

This proves that following the Sahaaba is the path to Jannat. Thus, their inventions cannot be labeled "Bidat",

4. "My Sahaaba are like stars. You will attain salvation by following anyone of them." 7.56 – Mishkaat, Baabu Fadhaailis-Sahaaba.

This also proves that following the Companions of Rasoolullah ﷺ is a means of salvation. Therefore, their invented actions are not "Bidat" because Bidat is deviance.

Answer – This is a deceiving question. With reference to Mirqaat and Ashiatul Lam'aat, we have already proven that Innovation (Bidat) is the action that originated after The Holy Prophet ﷺ. Neither are the Sahaaba nor the Taba'een mentioned in them. Also, after ordering the performance of Taraweeh in congregation during his Khilaafat, Hadrat Umar رضي الله تعالى عنه said upon seeing its jamaat, "This is an excellent Innovation (Bidat)." 7.56a – Mishkaat, Baabu Qiyaami Shahri-Ramadaan

Hadrat Umar رضي الله تعالى عنه himself called his blessed action a Bidat! With reference to Mirqaat, we have already proven in the first chapter that the jamaat of Taraweeh is a Mustahab (preferred) Innovation; meaning, Taraweeh salaah is sunnat and to formally perform it in jamaat is a Bidat-e-Hasana. The author of Mirqaat classified the action of Hadrat Umar رضي الله تعالى عنه to be a Bidat. When Hadrat Abu Bakr Siddique رضي الله تعالى عنه ordered Hadrat Zaid ibn Thabit رضي الله تعالى عنه to gather the Holy Quran, the latter submitted, "Why do you do something which The Holy Prophet ﷺ didn't do?" Hadrat Abu Bakr Siddique رضي الله تعالى عنه replied, "This is a good work." _ Bukhari, Vol. 2, Kitaabul-Fadhaailil-Quran, Baabu Jammal-Quran

In other words, Hadrat Zaid ibn Thabit رضي الله تعالى عنه submitted to Hadrat Abu Bakr Siddique رضي الله تعالى عنه "Gathering the Holy Quran is an Innovation (Bidat), why do you introduce this?" He replied, "It is a Bidat but a Bidat-e-Hasana (i.e. a Good Innovation)." This proves that the actions of the Sahaaba are Bidat-e-Hasana.

Answers to the proofs of the opposition follow:

1. The sayings and actions of the Sahaaba have been called Sunnat according to the literal meaning of the word (i.e."O Muslims! Follow my methods and the methods of my Khulafaa." We have already presented the following Hadith in the first chapter.

”من سن فى الاسلام سنة حسنة فله اجرها، ومن سن فى الاسلام سنة سيئة“

In this Hadith, Sunnat means manner. The Holy Quran states, ”سنة من قد ار سلنا من رسننا و لا تجد لسنتنا تحويلا“ – Surah Israa, Verse 77

Allah also states, ”سنة الله التي قد خلت“ – Surah Fath, Verse 23

Sunnat in these ayats and Ahadith do not refer to the Sumat of Shariah that is in opposition to Innovation. Rather, it refers to method. Hence, ‘Sunnatullah’ means method of Allah, عزوجل, etc.

Discussing ‘Fa alaikum bisunnati’, Shaikh Abdul-Haqq رضى الله تعالى عنه writes under this Hadith, “The Sunnats of the Khulafaa-e-Raashideen are actually prophetic Sunnahs that did not become famous in the time of The Holy Prophet ﷺ. They found widespread usage in the times of the Khulafaa and are thus associated to them.” – Ashiatul-Lam ‘aat

This proves that the Sunnats of the Khulafaa are truly the Prophet’s ﷺ Sunnats, but they made them popular amongst the people. The Commentators of the Holy Quran and Jurists (Fuqaha) state that the commands of the Khulafaa are joined to the Sunnat (i.e. they are not Sunnats but have been joined towards them). If their invented works were Sunnat, what need was there for “joining”? Noorul Anwaar states, “If the sayings of a Sahaabi are about rational things, they are connected to Deduction (Qiyaas). If they are about incomprehensible things, they are joined to the Sunnat.”^{7.59}

If every saying and action of a Sahaabi was Sunnat, what meaning does “adjoined towards the Sunnat or Qiyaas” have? Under this Hadith, Shaikh Abdul-Haqq رضى الله تعالى عنه also writes, “Every order the Khulafaa issued, even if it was through their own Deduction and Ijtihaad, fits the prophetic Sunnats. The word “Innovation (Bidat)” cannot be applied to it.” – Ashiatul-Lam ‘aat

These extracts clearly prove that the Sunnat of the four Khalifas means literal Sunnat and is adjoined to the Shariah Sunnat. Out of respect, they are not to be called Bidat, because “Bidat” generally applies to Bad Innovations.

2. The meaning of the Hadith cited in the objection is that goodness and virtue will be more in these three times and wickedness will gain prominence after. It doesn’t mean that whatever action or work invented in these three times by anyone becomes a Sunnah. Where does it say this? If that was the case, what about the deviant sects (Jabriya and Qadriya) which were innovated in the time of the Tabaeen? It was also during these times that the martyrdom of Imam Husain رضى الله تعالى عنه occurred and the infamous oppression of Hajaj Allah عزوجل Forbid! Will such actions also be called Sunnah?!

3. From both cited Ahadith, it is established that being the slaves of the Sahaaba and following them is a means of salvation. Going contrary to or opposing them is a means of deviance. This is absolutely correct and every Muslim has Imaan on it. However, where does this stipulate that their every action is a Sunnah of Shariah? Good Innovations (Bidat-e-Hasana) are also necessary to be followed. The Holy Prophet ﷺ has said,

“Follow the major congregation, and whoever separates himself from them has separated himself towards Jahannam.” 7.61 – Mishkaat, Baabul Itisaam

It has also been said, “Whatever is deemed to be good by Muslims is good in the sight of Allah عزوجل. He who has separated himself a hand’s length from the congregation of Muslims has removed the rope of Islam from around his neck.” 7.62 _ Hadith Sharif

The Holy Quran states, “And a path separate from the path of the Muslims was treading upon. We shall leave him in his condition and put him into Hell.” 7,63_ Surah Nisaa, Verse 115

This verse and Ahadith confirm that it is necessary on every person to remain with the congregation of Muslims in Beliefs (aqaaid) and Practices (a’maal). Opposition to them is the path of Jahannam. However, this doesn’t mean that innovations of the Muslims are not counted as Innovations and are all taken to be Sunnah. They are Innovations but good ones (Bidat-e-Hasana), just as how the inventions of the Pious Predecessors are called Sunnat-e-Salaf Here, the word Sunnat refers to its literal meaning (i.e. an approved and liked religious practice).

Concerning those individuals who deem every Bidat (i.e. every new thing) to be Haraam, what do they assert to the following general rule, “The nature of all things is permissibility?” 7.64 In other words, everything is permissible and allowed. Yes, if the Shariah prohibits a certain thing, only then is it Haraam and impermissible.

Impermissibility is proven from prohibition on part of the Shariah, not by something merely being new. This rule is deduced from the Quran, Ahadith and rulings of the Fuqahaa. Almost every person who calls himself a Muqallid (Hanafi, Shafi, etc.) cannot reject it. The Holy Quran states, “O Mu’mins! Do not ask about things which, if opened, will be disliked by you. If they are asked about at the time of the Quean being revealed, they will be disclosed.’ Allah عزوجل has already forgiven them; 7.6 – Surah Maida, Verse 101

This proves that whatever has not been explained to be either Halaal or Haraam falls under the category of forgiven things. That’s why, after mentioning the women with whom Nikah is prohibited, the Ho?; Quran states, “All other women besides them are Halaal for you (to marry),” .66 and “Those things which are Haraam upon you have been elucidated clearly.” 7.67 In other words, there is no need to explain Halaal things as all things are permissible. Yes, there are some things which are impermissible and have been explained to be so. The rest are Halaal. Rasoolullah ﷺ states, “Halaa! is that which Allah عزوجل has made permissible in His Book, and Haraam is that which Allah عزوجل has made impermissible in His Book. Whatever He remained silent on is forgiven.” 7.68 _ Mishkaat, Kitaabul-Atimaa, Baabu Adaabit-Ta ‘aam, Section 2

It is known from this Hadith that there are three categories of things,

- I. Things which are explicitly mentioned in the Holy Quran as Halaal.
2. Things which are explicitly mentioned in the Holy Quran as Haraam.

3. Things which the Holy Quran has remained silent about. These are forgiven.

Discussing the definition of Sunnat, the book Shaami states, “According to the majority of the Hanafi and Shafee scholars, the rule is that permissibility is the nature of things.” 7.69 – Vol.1, Kitaabut-Tahaarat

In the commentary of the above ayat, Tafseer Khaazin, Tafseer Roohul-Bayaan, Tafseer Khazaainul-Irfaan, etc. all clarify that the nature of every thing is permissibility. Impermissibility will be proven by prohibition. So, questioning the Ahle-Sunnah in the following manner, “Where is it written that hosting Meelad Sharif is permissible?” or, “When did The Holy Prophet ﷺ, Sahaaba, Taba’een or Taba-Taba’een every commemorate such things?” is only deceit. Rather, we should in turn ask such people, “Where is it written that to commemorate Meelad Sharif is Haraam? When Allah عزوجل and His Rasool ﷺ do not prohibit it and its impermissibility is not proven from any proof, which proof do you use to justify it so? Not having proof against Meelad Sharif is, in fact, a sign that it is permissible.”

فَلِمَنْ حَرَمَ زِينَةَ اللَّهِ ”فَلِمَ لَا يَجِدُ فِيهَا أَوْ حِلَّ إِلَى مَحْرَمٍ مِّنْ طَاعَمٍ يَطْعَمُهُ إِلَّا إِنْ يَكُونَ مِيَتَةً“ 7.70 and Allah states عزوجل 7.71 These ayats confirm that the lack of any proof of prohibition is a proof itself that it is Halaa1. Unfortunately, dissenters declare prohibition for all of these things. Tell us, where is it written that Madrassahs should be established or that the Sahaaba or Taba’een built such places?” Just as how these things are allowed, so too is Meelad, etc. allowed.

Celebrating the birth of The Prophet (ﷺ) (meelad)

CHAPTER EIGHT

CELEBRATING THE BIRTH OF THE PROPHET (ﷺ) (MEELAD)

PROOF OF MEELAD SHARIF

Firstly, we should know what Meelad Sharif actually is and what is the rule concerning it. Thereafter will its proofs be presented.

Meelad Sharif is essentially narrating the occasion of the Holy Prophet's ﷺ blessed birth, incidents concerning him being in the womb of his respected mother, the miracle of the Noor-e-Muhammad ﷺ, his genealogy, family heritage and infancy, narrating incidents of when he was in the care of Sayyidah Halima and praising him in either poetry (i.e. Naath Sharif) or prose. Now, whether the above is done in seclusion or in a gathering of people, in poetry or prose, sitting or standing – in short, any permissible manner – it will contribute it to being known as Meelad Sharif. Holding gatherings of Meelad Sharif, expressing happiness on his birth, applying perfume (itr) or rosewater at the time of his remembrance, distributing sweetmeats and generally expressing happiness in whichever permissible method is Mustahab (preferred), a means of barkat being attained and the reason for Allah's عزوجل mercy to descend.

Hadrat Esa عليه السلام supplicated to Allah عزوجل Surah Maida. Verse 114

We see that Hadrat Esa عليه السلام made the day in which the Heavenly Table-Spread (Maa'ida) descended to be a day of Eid (something Christians commemorate on Sunday as well). Surely the coming of the Holy Prophet ﷺ is a greater blessing than this. For this reason, the day of his birth is also the day of Eid.

Yes, to do Haraam in such a pure gathering is a severe offense and sin, e.g. women reciting Naath in such a loud voice that a foreign (ajnabee) man can hear them. It is impermissible for ajnabee men to hear the voice of ajnabee women. While performing namaaz, if a man wants to stop someone from passing before him, he should audibly say, "SubhanAllah عزوجل." However, if a woman wishes to do so, she shouldn't say this but hit the back of her left hand with her right hand instead. This explains that in namaaz, even in a situation of need, a woman should not make her voice audible. Similarly, reciting Naath Sharif with music and the loud voice of women in Meelad gatherings is a big sin. Music itself is Haraam as it is utterly vain.

Using it with Naath recitation, which is an act of worship (ibaadat), is an even greater sin. If any gathering of Meelad has these incorrect practices, they should be done away with. However, the Meelad Sharif itself shouldn't be abandoned. If a woman recites the Holy Quran in a loud voice or if

recitation is made with music, these vices should be stopped, not the recitation (because reading the Quran Sharif is an act of worship).

Meelad Sharif is proven from the Quran, Ahadith, and opinions and practices of the Ulama, Angels and Prophets. The Holy Quran states,

1. "وَ اذْكُرْ نِعْمَةَ اللَّهِ عَلَيْكُمْ" -Surah Maida, Verse?

The coming of Sayyiduna Rasoolullah ﷺ is the greatest blessing of Allah عزوجل. Meelad Sharif remembers this. Therefore, holding gatherings of Meelad is acting upon this ayat.

2. "Publicize well the favours of your Lord." 8.2 – Surah Duhaa, Verse 11

Indeed, the Holy Prophet's ﷺ coming to this world is the greatest of all Divine favours. Allah عزوجل has reminded us of this. Thus, to publicize it is practicing upon the instruction of this verse. Today, people commemorate the birthdays of their children every year. Marches (juloos) are held annually by leaders and kings to demonstrate happiness on the day when governance was obtained. So, how can display joy on the day in which the greatest blessing of Allah عزوجل was received be prohibited? The Quran itself speaks of the Prophet's ﷺ Meelad in various places. Allah عزوجل states, "O Muslims!

The Prophet ﷺ of Greatness came to you (speaking of the Holy Prophet's ﷺ birth)." The ayat continues, 'Min anfusikum' -explaining his genealogy (i.e. that he is from amongst you or from the most celebrated group amongst you). From 'Hareesun alaikum' until the end of the ayat, the Holy Prophets ﷺ Naath is recited. Today, Meelad gatherings are comprised of these three things.

3. "Allah عزوجل has done a mor favour upon Muslims by sending His Beloved Messenger ﷺ to them." 8.3 – Surah Aale-Imran, Verse 164

"It is He (Allah عزوجل) who has sent His Messenger ﷺ with salvation and the Deen of Truth (Islam)." 8.4 – Surah Tauba, Verse 33

In short, there are various ayats which speak of Rasoolullah's ﷺ blessed birth. We see from these that remembering the Meelad is the practice of Allah عزوجل. Now, if an Imam reads these ayats of Meelad in namaaz, our Beloved Nabi's ﷺ Meelad Sharif is made! Pay attention to this – the Imam and those standing behind him make up a congregation, and at that moment the pure birth (wilaadat) is remembered.

Even the Kalima Tayyiba contains Meelad Sharif, as it says, "Muhammad ﷺ is the Rasool of Allah عزوجل" Rasool means the one who is sent, and 'coming' is necessary in being sent. Thus, the Holy Prophet ﷺ's coming has been spoken of and the actual Meelad Sharif is made by it.

... expressing joy on the blessings of Allah عزوجل is a Divine instruction.

The Holy Quran has spoken of the Meelad of other Prophets as well. In Surah Maryam, it records the entire incident of Sayyidah Maryam's رضى الله تعالى عنها pregnancy with Hadrat Esa عليه السلام his birth, what she said while giving birth, how she was consoled by the angels, what she ate at the time and how

Hadrat Esa عليه السلام communicated to his nation. In short, the process and what occurred afterwards was spoken of. This is what reciters of Meelad Sharif also do. They mention the -miracles Sayyidah Amina رضى الله تعالى عنها experienced at the time of our Beloved Prophet's ﷺ birth, i.e. the coming of the Hoors from Iannat, the Kaaba prostrating towards her home, etc. As a result, the Sunnah of the Holy Quran may be found in these actions.

The Quran Sharif also chronicles the birth, infancy, nurturing, etc. of Hadrat Musa عليه السلام. Whatever it mentions about the other prophets are the very things remembered in gatherings of Meelad Sharif.

Madaarijun-Nubuwwah and other books state that all prophets informed their respective peoples and tribes of the Holy Prophet's ﷺ advent to this world. Even the Holy Quran records the informing of Hadrat Esa عليه السلام, "I give glad tidings of a prophet ﷺ named Ahmad to come after me,"" – Surah SajJ. Verse 6

Subhanallah! The names of children are kept by their parents on the seventh day of their births, but 570 year. Before the birth of our Beloved Rasool ﷺ, Hadrat Esa عليه السلام stated that Ahmed will be the name of the coming prophet. From this, we come to know that Allah عزوجل named His Beloved Prophet ﷺ. When? Only He who has kept the name knows.

This too is Meelad Sharif. The only difference is that, amongst their respective nations, the prophets said, "He will come." We say, "He has come." There is a difference of tenses but the matter is the same. It is proven from this that Meelad is the practice of the prophets.

Allah عزوجل states, "Express much happiness and joy on the mercy and blessings of Allah." 8.4b – Surah Yousaf, Verse 58

This means that expressing joy on the blessings of Allah عزوجل is a Divine instruction. Rasoolullah ﷺ is both the Mercy and Favour of Allah عزوجل. Thus, demonstrating happiness on his birth is acting in accordance to this ayat, as happiness here is absolute (mutlaq). Every permissible happiness is included in it. Therefore, holding Meelad Sharif, decorating the area where it will occur, etc. are all means of reward.

4. "On the night of the Holy Prophet's ﷺ birth, angels came and stood at the door of Sayyidah Amina's رضى الله تعالى عنها home and commenced recital of Salaat and Salaam. Yes, the natural wretch and disgraced Shaitaan ran in sadness." Mawaahibul-Ladunya, Madaarijun-Nubuwwah, etc. discussing the blessed birth.

This proves that Meelad is also the practice of angels, and to stand at the time of the birth is their doing. Running away is the action of Shaitaan. Now, people have the choice of acting upon the practice of the angels on the remembrance of Meelad Sharif or follow the action of Shaitaan.

5. The Holy Prophet ﷺ himself remembered his blessed birth and qualities before the congregation of the Sahaaba, while he was standing on the mimbar. This proves that reciting the Meelad is the Sunnah of Rasoolullah ﷺ himself.

Hadrat Ibn Abbas رضى الله تعالى عنه states, “I once presented myself in the service of the Holy Prophet ﷺ. Probably news had reached him of some people slandering his genealogy. He stood on the mimbar and asked, “Who am I?” Everybody present said, “You are the Messenger of Allah عزوجل! He then said, “I am Muhammad ﷺ, the son of Abdullah, son of Abdul-Muttalib! Allah عزوجل created the creation and placed me amongst the most excellent of all. He then divided the best (humans) into two groups (Arabs and Non-Arabs) placed me amongst the best (i.e. the Arabs), then made the Arab nation into a few tribes and placed me amongst the best {i.e. the Quraish}. Thereafter, He divided the Quraish into a few families and placed me amongst the best (i.e. the Banu Haashim).” Mishkaat, Vol. 2, Baabu Fadhaailis-Sayyidil-Mursaleen, Section 2

The Prophet ﷺ has also said, “I am the Last Prophet ﷺ to come (KhaatamunNabiyeen), 1 am the dua of Hadrat Ibrahim عليه السلام and the glad-tidings of Hadrat Esa مصلی اللہ علیہ وسالم. I am the scene of my mother who saw it at the time of my birth. It was a Noor she saw emanate from her. The light made the buildings of Syria bright, and she was able to see them.” -Ibid

In this congregation, the Holy Prophet ﷺ explained his genealogy and family heritage, recited Naath Sharif and spoke of events around his blessed birth (wilaadat). This is accurately what happens in gatherings of Meelad Sharif. Hundreds of Ahadith like this can be presented to prove our stance.

6. The Sahaaba used to visit and request each other to recite the Naath Sharif of the Prophet ﷺ. This proves that Meelad Sharif is the Sunnah of the Sahaaba. Hadrat Ataa ibn Yesaar رضى الله تعالى عنه, states, “I went to Abdullah ibn Arnr ibn A’as رضى الله تعالى عنه and requested him to recite the praise (Naath) of the Holy Prophet ﷺ found in the Torah (Old Testament). He recited it for me.” Mishkaat, Baabu Fadhaailis-Sayyidil-Mursaleen, Section I

Likewise, Hadrat Ka’ab ibn Ahbaar رضى الله تعالى عنه reveals that we find the praise (Naath) of the Prophet ﷺ in the Torah in the following manner, “Muhammad ﷺ is the Messenger of Allah عزوجل. He is my (Allah’s beloved servant. Neither is he mannered nor a hard man. His birth will occur in Makkah, and Taiba (Madina) will be where he migrates to. His governance will be in Syria. In happiness, sadness, and in every condition, his Ummah will praise Allah عزوجل considerably.” Ibid

7. All of the above were regarding favoured servants, but even the disbelievers expressed joy on the Prophet’s ﷺ birth. Due to this, they did attain some sort of benefit. The Ahadith state, “When Abu Lahab died, some of his family members saw him in a dream in a very terrible state. They asked him what he experienced so far, and he replied, “After being separated from you, I did not receive any goodness. Yes, I receive water from this finger because I used it to free my slave, Thuwaiba.” 8.5 Bukhari, Vol. 2, Kitaabun-Nikaah, Baabu Wa Ummahaatukum

Abu Lahab was the brother of Hadrat Abdullab رضى الله تعالى عنه. On the day Sayyiduna Rasoolullah ﷺ was born, his slave, Thuwaiba, came to him and said that a son was born in the

home of his brother, Hadrat Abdullah رضى الله تعالى عنه he pointed with his finger to her out of happiness and said, "Go, you are free." Abu Lahab was an infamous kaafir whose notoriety was mentioned even in the Holy Quran. However, through the blessings of expressing happiness, Allah عزوجل was graceful to him. Whenever he experiences thirst in Jahannam, he sucks that very forefinger and his thirst is quenched. This occurs in spite of the fact that he was a Kaafir. We are Mu'mins. He was an enemy and we are Allah's slaves. Abu Lahab expressed joy on the birth of his nephew, not on the Messenger of Allah عزوجل. We demonstrate happiness on the birth of the Beloved and Prophet of Allah عزوجل. So, when He is our Master and we are His bondsmen, will Allah عزوجل not bless us all?

After recording this very incident of Abu Lahab, Shaikh Abdul-Haqq رضى الله تعالى عنه writes, "This incident is a major proof for people who host Mouloods, demonstrate happiness and spend wealth on the night of the Prophet's ﷺ birth date. If Abu Lahab, who was a Kaafir, attained benefit by expressing joy on Rasoolul1ah's ﷺ birth and rewarding his slave for feeding milk to him, what will that Muslim who is filled with love and happiness and spends his wealth for this purpose attain? Still, gatherings of Meelad should be free from the Innovations of the general public (i.e. music, etc)." – Madoortjun-Nubuwah. Vol. 2, Sect. of Rasoolullah's ﷺ milk-drinking

8. In every time and place, the Learned (Ulama), Saints, Mashaaikh and general Muslim public would (and still continue to) have Meelad gatherings, deeming Meelad Sharif as Mustahab (preferred). This important assembly is held with much pomp and preparation, even in Makkah and Medina. The practice is found amongst Muslims in all countries all over the world. The Auliya and Ulama have narrated several blessings and benefits of these gatherings.

We have already presented the Hadith that states, "Whatever action or practice is deemed to be good by the Muslims is also recognized as good in the sight of Allah عزوجل." The Holy Quran states, "So that you, O Muslims, be witnesses," The Prophet ﷺ also states, "You are witnesses of Allah عزوجل on earth." 8.8- Hadith Sharif

It is for this reason that functions of Meelad are preferred (Mustahab). Discussing the month of Rabiul-Awwal [during which the Holy Prophet ﷺ was born],

فَإِنَّهُ شَهْرٌ امْرَأْنَا بِإِظْهَارِ الْحَبُورِ فِيهِ كُلُّ عَامٍ رضى الله تعالى عنه writes, "Allama Ismail Haqqi رضى الله تعالى عنه" مُحَمَّد رَسُولُ اللهِ "8.10.

Majmaul-Bihaar, Pg. 550

We can deduce from this that we are instructed to display happiness in RabiulAwwal, every year. Under the ayat, "8.10. Allama Ismail Haqqi رضى الله تعالى عنه مُحَمَّد رَسُولُ اللهِ" writes, "Having Meelad Sharif is a respect to the Holy Prophet ﷺ when it is free from incorrect practices. Imam Suyuti states, "It is preferred (Mustahab) for us to express thanks on the Holy Prophet's ﷺ ill birth." 8.11 Tafseer Roohul-Bayaan

He further writes, "Allama Ibn Hajar Haithami رضى الله تعالى عنه states, "It is unanimously agreed that the Good Innovation (Bidat-e-Hasana) is Mustahab. Hosting Meelad Sharif and gathering people for it is, likewise, a Good Innovation." Imam Sakhaawi رضى الله تعالى عنه states, "Meelad Sharif was not practiced in the three generations (Khairul-Quroon) but was introduced later on. After that, Muslims everywhere always held Meelad Sharif in every city. They continue to do so, give various charities (khairaat) on this

occasion and recite Meelad with great enthusiasm and arrangements. Due to the blessings of this gathering, the people of Moulood are shown immense mercy by Allah عزوجل."

Allama Ibn Jauzi رضى الله تعالى عنه writes, "The effect of Meelad Sharif is that through its blessings, tranquility and safety descends the entire year and glad-tidings of needs being fulfilled are given. The ruler of Arbit was the first king to introduce it. Ibn Dahya es, wrote a book of Meelad Sharif for him and in turn the king presented him with 1,000 gold coins as a reward.

Haafiz Ibn Hajar and Imam Suyuti رضى الله تعالى عنه have proven it to be originally from the Sunnah. They have refuted and rejected those who say that it is a Bad Innovation (Bidat-eSayyia) and consequently prohibit it." 8.12 – Tafseer Roohul-Bayaan

لا زال اهل الاسلام يحتفلون فى كل سنة جديدة و يعنون بقر ائمه مولده الكرام و " رضى الله تعالى عنه writes, "يظهر عليهم من بركاته كل فصل عظيم"

Introduction to the book, Mauroodur-Rawaa,

He also records the following verses in the introduction of this book,

لهذا الشهر فى الاسلام فضل، و منقبة تفوق على الشهور

ربيع فى ربيع ، و نور فوق نور فوق نور

- Anwaar-e-Saatia

Three facts emerge from these extracts,

1. Muslims from east to west, north to south have Meelad gatherings deeming them to be good.
 2. Major and eminent Ulama, Fuqahaa, Muhadithin, Mufassireen and Sufiya have accepted Meelad, such as Imam Suyuti, Allama Ibn Hajar Haithami, Imam Sakhaawi, Ibn Jauzi, Hafiz Ibn Hajar, etc.
رضى الله تعالى عنه
 3. Through the blessings of Meelad Sharif, safety is assured in the home for the entire year and needs and wishes are completed.
9. Even rationally, Meelad gatherings are very beneficial. A few benefits follow,
1. By hearing the excellence of the Holy Prophet ﷺ, his love is increased in the hearts of Muslims. Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه and other Sufiya state, "To increase one's love of the Prophet , an increase in the amount of Durood Sharif recited is necessary, as well as studying his life-stages." Literate people can read about the progression of his life in deeni books. However, those who

do not have a complete education cannot read such books yet get an opportunity to hear of the history and life of Sayyiduna Rasoolullah ﷺ through Meelad gatherings.

2. Meelad gatherings are an excellent means of calling towards and propagating (dawat and tabligh) Islam to non-Muslims. They can attend these functions and hear of the life and pristine teachings of the Noble Messenger ﷺ. After seeing the goodness of Islam, they may accept the deen if Allah عزوجل grants them the grace (taufeeq) to do so.

3. Through these assemblies, the opportunity to inform Muslims of religious laws is attained.

4. In Meelad functions, poetry (Nazms) that propagate and inform concerning religious laws are to be read for the benefit of Muslims because poetry has a greater effect on the heart and is easier remembered (in contrast to prose).

5. After hearing about the genealogy (nasab) of the Prophet ﷺ his children, wives, birth, nurturing and conditions of his life in these Meelad Sharifs, Muslims come to know and remember the above.

Today, Qadianis, Shias, etc. have complete information about their religions. Even the Shia children know the full names of the twelve Imams, as well as the names of the Khulafaae-Raashideen for the mere reason of swearing and slandering the Khalifas and Sahaaba. Children aside, even the adults of the Able Sunnah have no idea of knowledge of the Prophet's ﷺ life and things connected to him. How many children did he have? How many son-in-laws, etc.? The vital elements of knowledge being related in gatherings of Meelad Sharif are very beneficial.

Do no destroy that which is established. Try to build that which is destroyed.

10. The Peer and Murshid of the opposition, Haaji Imdaadullah Sahib states that hosting and attending gatherings of Meelad Sharif is permissible and a means of blessings (barkat). He رضى الله تعالى عنه writes, "The practice of this faqeer (i.e. himself) is that I attend the Moulood Sharif. In fact, believing it to be a means of blessings, I host it annually. I attain immense grace and great relish in qiyaam (standing for Salaami)." – Faisla Haft Mas 'ala, Pg. 8

What a strange state of affairs? The Peer Sahib has Moulood Sharif believing it to be a means of much barkat every year but his "sincere" disciples have the belief that the gathering of Meelad Sharif is an assembly of polytheism (shirk) and infidelity (kufr). What fatwa will now be emplaced on the Peer?

11. In the discussion of Urs (the Death Anniversary of a Saint), we will prove that according to the Jurists, without proof, Meelad even being Makrohe-Tanzeehi cannot be proven. Impermissibility is far-off. For something to be Mustahab (preferred), it is enough that Muslims accept it to be good. Thus, whatever action or deed that is not prohibited by the Shariah yet Muslims complete with a good intention, or if the general Muslim population deems something to be acceptable and good, it is Mustahab. Proof of this has already been given in the discussion of Innovation.

In the end, concerning gatherings (mehfils) of Meelad, it can be said that the Shariah has not prohibited it and, believing it to be a rewarding practice; Muslims have Meelad Sharif with good intent. Therefore,

it is preferable (Mustahab). What Qatee'us- Thuboot, Qatee'ud-Dalaalat Hadith or Ayat can be furnished in proof of Meelad being Haraam? Merely labeling it as an Innovation (Bidat) will not suffice.

OBJECTIONS & ANSWERS TO MEELAD SHARIF

OBJECTION 1: Mehfil-e-Meelad is an Innovation (Bidat) because it did not take place in the time of the Holy Prophet ﷺ, Sabaaba or Taba'een. Due to every Innovation being Haraam, Meelad is therefore also Haraam,

Answer – To call Meelad Sharif an Innovation (Bidat) is sheer ignorance. We have already proven in the previous chapter that Meelad is primarily a Divine practice, the Sunnah of the Prophets, Angels, Sayyiduna Rasoolullah ﷺ himself, Sahaaba, the pious predecessors and the practice of the general body of Muslims.

How then can it be an Innovation? Even if it was one, it wouldn't necessarily be Haraam. In the discussion of Bidat, we have proven that Innovations can be Makrooh or Haraam but even waajib and Mustahab. In the first chapter, with reference to Roohul-Bayaan, we have said that gatherings of Meelad are a Good Innovation (Bidat-e-Hasana) and Mustahab. How can the remembrance of the Holy Prophet ﷺ be Haraam?!

OBJECTION 2: There are many Haraam things that occur in these gatherings, such as intermingling between men and women, beardless men reciting Naath Sharif and narrations of incorrect Ahadith. It is as if these assemblies are a collection of Haruam. Thus, the gathering itself is Haraam,

Answer – Firstly, these Haraam things do not occur in every mehfil of Meelad. In fact, the majority of Meelads are free from them. Women sit in pardah separate from men, reciters are observers of the Shariah, the narrations are sound (Sahih) and it has also been noticed that reciters and listeners sit with wudhu. They continuously recite Durood Sharif until tears fall when the Beloved Prophet is remembered.

The Prophet ﷺ, was asked about fasting on Monday. He explained, "I was born on that day and Revelation (of the Holy Quran) also began on it."

Even if these Haraam things were found in any place, these actions themselves will be Haraam, but how can the actual Meelad Sharif (i.e. remembering the birth of the Holy Prophet ﷺ) be Haraam? We shall submit, in the discussion of Urs, that a Sunnah or permissible action does not become Haraam due to Haraarn things infiltrating it. If that was the case, religious Madrassahs should be the first to be Haraarn because males with beards live in these Ulooms with young boys. During the process of learning, disapproved results occasionally emerge.

In Darul Ulooms, Tirmidhi, Ibn Majah and other books of Hadith are also constantly read. Not all of their traditions are Sahih. Some are of weak narration (zaeef) while others are at times fabricated (mauzoo). Some religious students and even some Islamic teachers shave their beards. So, due to these facts, should Madrassahs be closed? No! Rather, an attempt should be made to do away with these ills. Tell me, if a person who shaves his beard recited ‘the Quran, wilt you prohibit the recitation of the Holy Quran? Definitely not, so if a person who shaves his beard recites Meelad Sharif, why do you prohibit that?

OBJECTION 3: Due to Meelad Sharif, people go to sleep late at night and miss Fajr namaaz due to this. Whatever causes the Fardh to be lost is Haraam. Thus, Meelad is Haraam.

Answer – Firstly, Meelad Sharifs do not always take place at night. They occur regularly during the day. Whenever they do take place at night, they are not run until very late. By 9 or 10 o’clock, the functions conclude (people generally stay awake until this time anyway), Even if they did take longer, those people who strictly observe namaaz with jamaat unquestionably wake up for Fajr salaah. This has been experienced many times. Thus, this objection is merely under pretense to stop the remembrance of the Prophet ﷺ. Even if Meelad Sharif runs for a long time and someone doesn’t wake up at the time of namaaz because of this, why will Meelad Sharif become Haraam? Annual Jalsas of Madrassahs and other religious and cultural functions conclude late at night. In some places, Nikah functions last until almost dawn. After these gatherings, we have to still stay awake to travel back to our homes. Tell us, will these Jalsas, Nikahs and traveling afterwards be Halaal or Haraam? When all of these things are Halaal, why do gatherings of Meelad become Haraam? Please explain the reason for this difference,

OBJECTION 4: Allama Sbaami رضي الله تعالى عنه has said that Meelad Sharif is the worst of things.
Raddul-Muhtaar, Vol. 2, Kitaabus-Satnn, Discussion of Nazar-e-Amwaat

Similarly, Tafseeraat-e-Ahmadia has labeled Meelad as Haraam and has deemed the person who accepts it to be Halaal as a Kaafir. This proves that gatherings of Meelad are strictly unacceptable.

Answer – Allama Shaami رضي الله تعالى عنه has not termed Meelad Sharif as Haraam. Rather, he has prohibited the gathering wherein music and absurdities are present which people refer to as “Meelad”, as well as deeming it to be a work of reward. In this very discussion, he writes, “Even worse than this is taking a vow (nazar) to read a Moulood from the minarets, in spite of the Moulood having music and absurdity, with its thawaab being presented to the Holy Prophet ﷺ as a gift”.8.15 – Raddul-Muhtaar

Likewise, Tafseeraat-e-Ahmadia has prohibited those gatherings in which music and nonsensical acts occur (even the consumption of alcohol) which people label as “Sunnah” and a work of reward. Tafseeraat-e-Ahmadia has even elucidated these irregular actions. Refer to it under the following ayat, “وَمِن النَّاسِ مَن يُشْرِكُ لَهُ الْحَدِيثُ” – Surah Luqmaan, Verse 6

We have already said that Meelad gatherings should be free from absurdity and definitely do not accept or allow such gatherings to be soiled with Haraam and nonsensical acts. In the times of these Scholars, Meelad gatherings were probably affected with such vile acts which were what lead to them to prohibit

these things. If you completely accept Meelad Sharif as impermissible and infidelity (kufr), what decision will be taken on your Peer and Murshid, Haaji Imdaadullah Muhaajir Makki Sahib رضى الله تعالى عنه ؟

OBJECTION 5: Recital of Naath is Haraam because this is also a form of music, which has been censored by the Abaditb. Likewise, distributing sweetmeats is Haraam as tbis is wastage.

Answer – Reciting and saying Naath Sharif is an excellent form of ibaadat. The entire Quran is the praise (Naath) of Rasoolullah ﷺ. Refer to my book Shaane Habibur-Rahman for insight into this. The previous Prophets recited the Naath of Sayyiduna Rasoolullah ﷺ. The Sahaaba and all Muslims accept Naath Sharif as Mustahab. The Prophet himself heard his Naath Sharif and made dua to its reciter.

Hadrat Hasan رضى الله تعالى عنه used to pen verses of Naath and poetry, censoring the Kuffaar through it, and used to come before the Holy Prophet ﷺ who would then offer the mimbar to him. He once stood on it and proceeded to recite the Naath Sharif, after which the Prophet ﷺ made the following dua for him, “O Allah عزوجل ! Help Hasan رضى الله تعالى عنه , through Roohul_Quds.” 8.17- Mishkaat, Vol. 2, Baabus-Sher

This proves that reciting or speaking the Naath Sharif is such an excellent ibaadat that even a mimbar was presented for Hadrat Hasan رضى الله تعالى عنه because of it (and that too, in the gathering of the Noble Messenger ﷺ)! Abu Talib also wrote Naath. Kharputi, the Sharah of Qaseeda Burda, states that the author of Qaseeda Burda was once struck with paralysis and no treatment proved to be beneficial. Eventually, he penned his famous Qaseeda and recited it in a dream before the Prophet ﷺ, through which he attained the cure from his

sickness and received a shawl (Burda) as a reward.

Blessings of the world and Hereafter are attained through Naath Sharif. Maulana Jaami, Imam Abu Hanifa, Hadrat Ghauthul-Azam رضى الله تعالى عنه and, in short, all the Saints and Ulama have written Naath Sharif which are all noted and famous amongst us Muslims. The Ahadith and Islamic Jurisprudence (Fiqh) have censored music not Naath Sharif. Verily, the reciting of those verses and songs that speak of unbecoming behaviour, or those melodies that praise alcohol and the features of women, are impermissible. For a detailed explanation of this, refer to Mirqaat, the Sharah of Mishkaat, Baabu Maa Yuqaalu Ba'dat-Takbeer, Kitaabul-Salaah and within Baabush-Sher.

The Jurists state that it is Fardh-e-Kifaaya to learn eloquent and rhetoric verses of poetry even if their content is bad because knowledge is benefited through understanding their words. Diwaane-Mutanabi, etc is included in the syllabus of Islamic Madrassahs while its content is repulsive. So, how can learning, memorizing and reciting verses of Naath Sharif, whose content and wordings are of quality, substance and purity, be impermissible in any manner? Allama Shaami رضى الله تعالى عنه writes, “Knowing, understanding and narrating the verses of poetry by poets during the Period of Ignorance is Fardh-e-Kifaaya according to the Jurists of Islam because rules of the Arabic language are established through them. Although it is possible that their writings have mistakes in meaning, there is no linguistic or grammatical error in them.” 8.18 – Raddul-Muhtaar, Discussion Sher.

The complete examination of music and singing will be presented in the section of Urs wherein Qawwali is present, Insha-Allah.

Distributing sweetmeats is a good action. Feeding food and distributing sweet edibles on occasions of happiness is proven from the Ahadith. Inviting people to eat for an Aqeeqah, Waleemah, etc. is Sunnah – but why? Simple! These are occasions of happiness. At the specific time of Nikah, distributing dates is Sunnat as an expression of joy. Muslims experience bliss through the remembrance of the Holy Prophet ﷺ. Hence, we issue invitations for meals, give out charity and distribute sweetmeats. Likewise, it is the custom of deeni teachers to distribute sweetmeats on the commencement and ending of a deeni kitaab. It is also my personal experience that, close to the Madrassah where I was studying for a short while near Aligarh, there was a Deobandi Darul Uloom whose teachers distributed sweetmeats on beginning and concluding a deeni book. Thus, we com: to know that to distribute sweetmeats before and after completing any Islamic work is the practice of the Pious Predecessors (SalafSaaliheen).

Meelad Sharif is also an integral, religious work. Feeding relatives, Meelad reciters and attendees of this gathering before, end to distribute sweetmeats to them afterwards, all fall under this distinction. The practice of distribution is originally established from the Quran and Hadith. The Holy Quran states, “O Believers! If you wish to something quietly to the Prophet ﷺ, give out some charity before you do. This is better and purer for you.” This ayat makes it known that in the initial stages of Islam, it was necessary on the wealthy to give out some charity before having consultation with the Noble Messenger ﷺ. Thus, Hadrat Ali رضى الله تعالى عنه gave a dinaar in charity and learnt ten Islamic laws from the Prophet. The obligation of this ayat was later nullified. – Tafseer Khaazaainul-Irfaan, Khaazin, Madaarik

However, original desire to practice this and it being appreciated still remains, confirming that taking some sweet edibles to the tombs (Mazaars) of the Saints or to the Murshids and Pious is Mustahab. Likewise, giving out some charity before beginning any book of Hadith, Quran or any deeni book is good. To give out some charity before reciting Meelad Sharif is also a rewarding act, as the subject matter of Meelad gatherings is the Holy Prophet ﷺ. Shah Abdul-Azeez Muhammadi Dehlvi records the following Hadith, “In the book Shabul-Irnaan, Imam Baihaqi رضى الله تعالى عنه narrates on the authority of Hadrat Ibn Umar رضى الله تعالى عنه, ‘Hadrat Umar رضى الله تعالى عنه learnt Surah Baqarah, with all of its secrets and clandestine knowledge, for 12 years. When he completed his study, he slaughtered a camel, prepared various dishes and fed the Sahaaba.’” – Tafseer Fat’ul-Azeez, Pg. 86

This proves the distribution of food and sweetmeats after completing an important deeni work. Meelad Sharif is also an important work. The elders state, “When going to visit family and friends, do not go empty-handed. Instead, take something and then go.” A Hadith states, “Give gifts to each other. Love will increase through this.”

The Jurists state, "When going to the city of the Beloved Prophet ﷺ (i.e. Madina Sharif), give charity to the poor and needy of this city because they are in the service of Rasoolullah ﷺ" Also, the first question asked by Allah عزوجل will be, "What deeds have you brought?"

رضي الله تعالى عنـه This distribution is not waste (israaf). Someone once said to Hadrat Abdullah ibn Umar "There is no goodness in waste." He immediately replied, "To spend in goodness is not waste."

OBJECTION 6: Calling and inviting each other for the gathering of Meelad is Haraam. When it is prohibited to call people for performing nafl salaab in jamaat, why should it be allowed for Meelad? – Baraheen-e-Qaatiya

Answer – People are called for functions, lectures, wedding feasts, examinations, marriages, Aqeeqahs, etc. Tell us, will these gatherings become Haraam or remain Halaal? If you say, "Nikah, lectures, etc are obligations of the deen, so calling people for these things is Halaal," then we say to you that the respect of Rasoolullah ﷺ is from amongst the most important obligations. Thus, to gather people for it is also Halaal. To make a deduction (Qiyaas) from other affairs such as namaaz is sheer ignorance. If a person says, "Namaaz without wudhu is prohibited. So, due to this, reading the Hadith without wudhu should also be prohibited," he's an idiot because this is incorrect assumption.

OBJECTION 7: To remember someone and fix a date for it is polytheism (shirk). Meelad Sharif comprises of both of these things, so it is also shirk.

Answer – To remember a happiness or joyous event is the Sunnah, and to appoint a day and date for this is proven from it (masnoon). Branding it as polytheism (shirk) is the lowest level of ignorance and a sign of not being of the deen. Allah عزوجل – ordered Hadrat Musa عليه السلام، "Make the Bani Israel remember the day in which Allah عزوجل descended His blessings on them.,,8.21- Surah Ibrahim, Verse 5

This refers to the day Firaun drowned; the day Manna and Salwa descended, etc. – Khazaainul-Irfaan

We know from this that we've been ordered to remember those days in which Allah عزوجل blessed His servants with blessings. The Ahadith state, "The Noble Messenger was asked about fasting on Monday. He explained, "I was born on that day and Revelation (of the Holy Quran) began on it as well." 8.22 – Mishkaat, Kitaabus-Saum, Saumut- Tatawu, Section 1

This establishes that fasting on Monday is Sunnah because this is the day the Holy Prophet ﷺ was born. Three facts emerge from this,

1. It is Sunnah to hold remembrance.
2. To fix a day and date for remembrance is Sunnah.
3. To make ibaadat on the happiness of the Holy Prophet's ﷺ birth is Sunnat, irrespective of whether it is physical (i.e. fasting, nafl salaah, etc) or financial (giving out charity, distributing sweetmeats, etc.)

When the Holy Prophet ﷺ came to Madina, he found the Jews there keeping fast on the Day of Ashura (10th of Muharram). He questioned them about this and was told, "It was on this day that

Allah عزوجل saved and protected Hadrat Musa عليه السلام from Firaun. In thanks of this, we fast." The Holy Prophet ﷺ replied, "We are closer to Musa عليه السلام than you are." He then kept fast himself and ordered this fast of Ashura to be kept.-Mishkaat, Kitaabus-Saum, Saumut-Tatawu, Section 3

Incidentally, this fast was Fardh in the beginning of Islam. Its obligation is now annulled (mansookh) but it being preferred (Mustahab) still remains. Regarding this very fast of Ashura, it was said, "O Prophet of Allah عزوجل, there is likeness towards the Jews in it." He replied, "If we are alive next year, we shall keep two fasts." – Ibid

In other words, the Holy Prophet ﷺ did not forsake it. In fact, he increased it to be saved from similitude to the Jews. In my book Shaan-e-Habibur-Rahman, I have explained, with reference, why the units of namaaz are different. Fajr has two, Zohr has four, etc. We have proven in it that these Salaahs are the remembrance of the past Prophets. When Hadrat Adam عليه السلام descended to the world and experienced nightfall, he became apprehensive and performed two Rakaats of Nan Salaah at dawn, which became the Fajr salaah. When Hadrat Ismail عليه السلام was saved from the sacrifice, Hadrat Ibrahim عليه السلام offered four rakaats in thanks, which became Zohr salaah, etc. This proves that even the rakaats of namaaz are the remembrance of the other Prophets. From beginning until end, Hajj is the remembrance of Sayyidah Haajra, Hadrat Ibraheern عليه السلام and Hadrat Ismail عليه السلام, Nowadays there is no need there to search for water nor is Shaitaan preventing Qurbaani occurring, but all acts of the Hajj, such as running between Safaa and Marwa, pelting the devil at Mina, etc. are still emplaced. They serve as remembrance. For a detailed explanation of this, consult Shaan-e-HabiburRahman.

The month of Ramadaan, especially Lailatul-Qadr (27th night), is the most excellent because the Holy Quran was revealed in them. Allah states 8.23 "شهر رمضان الذى انزل فيه القرآن" and "8.24 انا انزلته فى ليلة القدر".

When the Quran being revealed is the reason for Ramadaan and Lailatul-Qadr becoming distinguished, then through the birth of the Holy Quran Personified, Sayyiduna Rasoolul1ah ﷺ, why cannot Rabbiul-Awwal and its 12th date be superior until the Day of Qiyaaruat? The day of Hadrat Ismail's عليه السلام sacrifice became known as a day of Eid (showing that the day on which Allah's عزوجل mercy descended on His favoured servant becomes a day of mercy until Qiyaamat).

Friday (Jumaa) is eminent because it was on this day that previous Prophets attained Divine favours (e.g. the creation of Hadrat Adam عليه السلام, sajda was made for him on this day, he came to the world on this day, the ark of Hadrat Nuh عليه السلام reached land, Hadrat Yunus عليه السلام came out of the belly of the fish, Hadrat Yaqoob عليه السلام was reunited with his sons, Hadrat Musa عليه السلام attained safety from Firaun, Qiyaamat will take place on this day, etc) All of these events have or will occur on the day of Friday, proving that it is the Leader of Days (Sayyidul-Ayyam).

Conversely, we should also be aware of those days, dates and areas wherein Divine anger was meted out to the nations. Tuesday is the day of blood because it was the day wherein Habeel was killed and Sayyidah Hawa عليه السلام first experienced haiz. These events Occurred only once but because of them, the day became either revered or abhorred.

If fixing or appointing something impels polytheism (shirk), then Darul Uloom Deoband will be the biggest Mushrik, because Deobandis themselves fix and appoint dates for exams, times for classes, rest, food, holidays, jamaat, etc. and salaries for their teachers, not to mention dates for any Nikah, Waleemah or Aqeeqah, etc. Do not burn down your home while attempting to make Meelad shirk.

These dates are fixed merely for convenience and habit. No one believes that Meelad is not possible on other dates besides the appointed ones. This is why Meelad Sharif, Fatiha, Urs, etc. occur throughout the year the world over, except of Course in Darul-Uloom Deoband.

It should be noted that appointing or fixing a day or place is sometimes prohibited for a few reasons,

1. If the day or place has an association towards an idol or the Kuffaar (e.g. Holi, Diwali, Christmas, i.e. days of non-Muslim celebrations and “eminence”), to cook food or give out charity at temples in the respect of it (is prohibited). Once, a person vowed to slaughter a camel at a place called Bawaana. The Holy Prophet ﷺ asked him if there was any concentration or festival of the Kuffaar or idols there. When he said, “No,” the Prophet ﷺ replied, “Go and complete your vow.” - Mishkaat, Baabun-Nazar
2. If there is a similitude to the Kuffaar in the appointing of the dates.
3. If these fixed dates are believed to be compulsory (Waajib). This is why keeping fast on only the day of Jurnaa has been prohibited because there is likeness towards the Jews in this action. – Mishkaat, Baabu-Saumin-Nafl.

Prohibition for this could have also been made to either stop people from believing this fast to be Waajib or because Jumaa is the day of Eid and should not be made a day of fasting.

These objections establish that the dissenters have no proof of impermissibility. They merely rule it to be Haraam out of their unholy and baseless deductions. They should take heed however, because,

مٹ گئے مٹے ہیں مٹ جانیں گے اعداء تیرے

نہ مٹا ہے نہ مٹے کا کبھی چرچا تیرا

Ya Rasoolallah ﷺ! Your enemies have been, are being and always will be exterminated, but never has your remembrance been erased nor will it ever be eradicated.

Alahazrat Imam Ahmad Raza Khan Barailwi رضی اللہ تعالیٰ عنہ .

CHAPTER NINE

THE STANDING (SALAAMI)

INTRODUCTION

There are two types of ibaadats in namaaz – Qawli and Fi’li.

Qawli (by word) – This is the recitation of the Holy Quran, the Tasbeeh of Ruku and Sajda and reading At-Tahiyaat.

Fi’li (by action) – These are four: Qiyaam, Ruku, Sajda and sitting.

Qiyaam is to stand straight, in the manner that the hands cannot reach the knees. Ruku is to bend to the extent that the hands reach the knees. This is why the namaaz of the person with a straight back is not done behind a person who is very hunched, because the latter doesn’t stand efficiently, but remains in Ruku at all times. Lastly, Sajda is having 7 body parts touch the ground (the part beneath both feet, the knees, palms, nose & forehead). [Translator’s Note: the nose and forehead are counted as one because they are both from one part of the body, i.e. the face]

Before Islam, it was permissible for the Ummats of other Prophets to stand or sit, go into Ruku or Sajda, or complete any action to demonstrate respect for someone (not with the intention of worship, but purely with the intent of respect and reverence).

Allah عزوجل made the angels perform Sajda-e-Taazimi (the Sajda of Respect) for Hadrat Adam عليه السلام, and Hadrat Yaqoob عليه السلام and his sons made Sajda-e-Taazimi for Hadrat Yusuf عليه السلام – Holy Quran

However, Islam has ruled Sajda-e-Taazimi and Ruku-e-Taazimi to be Haraam but has left Qiyaam-e-Tanzimi (standing in respect) and sitting in respect to be permissible.

This establishes that a rule of the Quran can be made inapplicable (mansookh) by the Hadith, because the former confirms the Sajda of Respect while the latter abolishes it.

It should also be remembered that bending or placing the head on the earth before someone will only become Haraam when Ruku and Sajda is intended by these actions.

However, if a person bends down to make the shoes of a Buzurg straight or kiss his hands, this will not be Ruku because even though bending has been performed, there was no intention of Ruku. Yes, to bend until one reaches the position of Ruku and then makes Salaam is Haraam (i.e. to bend for making Salaam in respect, until the position of Ruku, is Haraam). If bending in respect was for some other action, then it is permissible (e.g. to straighten someone’s shoes, etc.) This difference should always be remembered as it is very helpful. Shaarni states, “To bend close to Ruku and gesture in making Salaam is like Sajda (i.e. it is Haraam). Muheet states that to bend before a king is Makrooh-e-Tahrimi.,,9.1- Vol. 5, Kitaabul-Karaahiyah, Baabul-Istibraa

PROOF OF STANDING (SALAAM!)

Qiyaam (i.e. standing), is of 6 types: Qiyaame-Jaaiz (permissible), QiyaameFardh, Qiyaame-Sunnat, Qiyaame-Mustahab (preferred), Qiyaame-Makrooh (disliked) and Qiyaame-Haraam. We shall present the methods and laws to recognize every one of them. This will suffice towards concluding what place standing holds in Meelad and what the ruling regarding it is.

1. To stand for worldly needs is permissible. There are thousands of examples of this (e.g. to stand and build a house and other worldly activities).

“When you have completed Jumaa salaah, spread yourselves over the earth.,,9.2 Without standing, spreading out is impossible.

2. Standing in the five daily Salaah and Waajib namaaz is Fardh. “Stand before Allahعزوجل in obedience.”
9.3 In other words, if a person performs these Salaah sitting though he has the ability to stand, his Salaah will not be done.

3. To stand in optional (Nan) Salaah is Mustahab and to sit and perform Nail Salaah is allowed (though completing Nan Salaah standing has more thawaab).

4. It is Sunnah to stand on a few occasions, such as out of respect for a deeni glorified object. This is why it is proven from the Sunnah to stand and drink the water of Zam-Zarn and the water remaining after wudhu. If Allahعزوجل grants us the honour, when presenting ourselves before the Rauza of Rasoolullah ﷺ, it is Sunnah for us to stand and fold our hands just as how we do in narnaaz. Alamghiri states, “Stand before the blessed Rauza Sharif just as how standing in namaaz is done. The beautiful appearance of the Holy Prophetﷺ should be envisaged in the mind of him resting in his blessed grave and knowing and hearing the person standing before the Rauza,’9.4 – Vol. 1. Kitaabul-Hajj, Adaabu Ziyaarati-QabrinNabi.

Likewise, when making Fatiha at the graves of the Mu'mins, it is Sunnah to put the back towards the Qibla and stand facing the grave. Alamghiri states, “You should remove your shoes, put your back towards the Qibla and stand facing the grave.” 9.3 – Kitaabul-Karaahiyah, Baabu Ziyaaratil-Quboor

The Rauza Sharif, water of Zam-Zarn and wudhu, as well as the grave of a Mu'min are all sacred things. Their respect has been emplaced with standing (qiyaam).

Hadrat Abu Hurairah رضى الله تعالى عنه states, “Whenever the Prophetﷺ, woke up from a gathering, we used to stand up until we saw him enter the home of any of his spouses.”

Secondly, whenever a deeni leader or person approaches, to stand for his respect is Sunnah. Standing when a deeni leader stands is Sunnah and sitting while he is standing is contrary to politeness. When Hadrat Sa'ad ibn Mu'aaz رضى الله تعالى عنه came into Musjidun Nabawee, the Holy Prophetﷺ ordered the Ansaar, “Stand up for your leader.” 9.6 – Mishkaat, Vol. 1, Kitaabul-Jihood, Baabu Hukmil-Usraa and Baabul-Qiyaam

This standing was in respect (Tazimi), the Ansaar were not made to stand out of any helplessness. Also, only a couple of people are sufficient to help him alight from the horse. Why were all submitted to stand? We shall have to accept that this standing was done in reverence. Hadrat Sa'ad رضى الله تعالى عنه was the chief of the Ansaar and they were used to showing respect to him.

For those people who have been deceived by the 'ilaa' in the Hadith and say that this standing was because of some sickness, what do they take the following ayat to mean, "إذا قنتم الى الصلاة" ٩.٧ رضى الله تعالى عن رضي الله تعالى عنه also sick that we have to stand up to help it? Under this very Hadith, Shaikh Abdul-Haqq رضي الله تعالى عنه writes, "At this juncture, the wisdom behind the display of reverence to Sa'ad رضي الله تعالى عنه was because he was called to decide on the Bani Quraiza. Demonstrating his distinction and glory in this manner was appropriate and good." – Ashiatul-Lam'aat

Hadrat Abu Hurairah رضي الله تعالى عنه states, "Whenever the Prophet ﷺ woke up from a gathering, we used to stand up until we saw him enter the home of any of his spouses." ٩.٩ _ Mishkaat, Baabul-Qiyaam

Under the Hadith 'Qoomu ilaa-Sayyidikum', Ashiatul-Lam'aat states, "Based on this Hadith, the majority of scholars have unanimously agreed on the permissibility of respecting the virtuous Ulama. Imam Nawawi رضي الله تعالى عنه states, "To stand at the time of Buzurgs approaching is Mustahab (preferred). Many Ahadith have been narrated in proof of this and there is none that explicitly prohibits it." It has been recorded from the book 'Qeenya' that it is not Makrooh for a sitting person to stand up in respect of someone who approaches." – Kitaabul-Adab, Baabul-Qiyaam

Alamghiri states, "To demonstrate the esteem of someone besides Allah عزوجل by standing up and shaking hands (Musaafaha) with inclination is permissible." ٩.١١-Kitaabul-Karaahiyat, Baabu Mulaqaatil-Mulook

'Inclination' here refers to bending less than the position of Ruku. Bending until the position of Ruku is forbidden, as stated in this discussion's introduction. Allama Haskafi رضي الله تعالى عنه writes, "It is permissible – in fact, preferable – to stand in respect for an approaching person, e.g. a person reciting the Quran is allowed to stand before an Aalim." ٩.٢ – Durre-Mukhtaar, Vol. 5, Kitaabul-Karaahiyat, Baabul-Istibraa

It is known from this that even in the condition of reciting the Holy Quran whilst an Aalim approaches, it is Mustahab to stand up for him. Allama Shaami writes under this, "It is not Makrooh for a person reciting the Holy Quran to stand up in the respect of a person who is coming towards him, provided he who is coming is worthy of being shown respect." ٩.١٣ – Raddul-Muhtaar

Shaami states that while a person is sitting in the first row (saff) of the Musjid, waiting for Salaah to commence while an Aalim approaches, it is Mustahab to make place for him and even leave his sitting

place for the Aalim. In fact, doing this is more excellent for him than performing Salaah in the first row.”
– Vol. 1, Baabul-Imamat

This respect was for the Learned (Ulama) of the Ummah. However, while even leading namaaz, when Hadrat Abu Bakr رضى الله تعالى عنه saw the Holy Prophet ﷺ approaching, he made himself a follower (muqtadi) and the Holy Prophet ﷺ thus became the Imam, all during the middle of the Salaah! -Mishkaat, Baabu Mardil-Nabi ﷺ.

These actions establish that respect for the Buzurges of Islam should be made even in the condition of worship (ibaadat). A Hadith states, “Talha ibn Ubaidullah رضى الله تعالى عنه stood up and ran towards me. He made Musaafaha and congratulated me.” 9.14 – Muslim, Vol. 2, Hadith Taabati ibn Maalik, Kitoabut Taube

Imam Nawawi رضى الله تعالى عنه writes in the commentary of this Hadith, ‘This proves that to make Mustafaha to a person who approaches, to stand up in respect for him and to run to meet him is Mustahab” 9.15-Sharah Nawawi

Thirdly, it is Sunnah to stand up in happiness and kiss the hands and legs of a beloved person whenever he arrives. Once, Hadrat Zaid ibn Haaritha رضى الله تعالى عنه stood at the home of the Holy Prophet ﷺ and knocked on the door. Rasoolullah stood towards him without his covering on his upper body. Hadrat Zaid ibn Haaritha رضى الله تعالى عنه then embraced and kissed him. 9.16 – Mishkaat, Kitaabul-Adab, BaabulMusaafaha

When Sayyidah Fathima Zahra used to present herself in the Prophet’s ﷺ court, “He used to stand up for her hold her by her hand, kiss her and make her sit in his sitting place. Likewise, when the Messenger ﷺ used to visit her, she would do the same to him.” 9.17 -Ibid

Mirqaat states. – ”وَفِيهِ ايمانٌ إِلَى نَدْبِ الْقِيَامِ لِتَعْظِيمِ الْفَضَلَاءِ وَالْكُبْرَا“ Baabul-Mashi bilJanaazah, Section 2

This proves that Standing in Respect is allowed for the People of Eminence (Fudhala).

Fourthly, whenever the remembrance of a beloved or any good news is heard, to stand up at that time is preferred (Mustahab) and the Sunnah of the Sahaaba and Salaf.

Hadrat Uthman رضى الله تعالى عنه states that once, upon giving Hadrat Abu Bakr Siddique رضى الله تعالى عنه some good news, “... He stood up and said, “May my parents be sacrificed on you! The person truly worthy of this is you.” 9.19 – Mishkaat, Kitaabul-Imaan, Section 3

Under the commentary of the ayat, ”مَحَدَ رَسُولُ اللَّهِ تَعَالَى“ Tafseer Roohul-Bayaan states that a gathering of Ulama was present with Imam Taqi’uddin Subki رضى الله تعالى عنه. When a Naath reciter read two verses of Naath Sharif. “Immediately, Imam Subki رضى الله تعالى عنه and all those present in the gathering stood up. A great delight was attained through this gathering.” 9.21

Fifthly, if a Kaafir is the leader and chief of his people and there is hope that he will embrace Islam, to stand in his respect when he approaches is Sunnah. Thus, when Hadrat Umar رضى الله تعالى عنه presented

him in the Holy Prophet's ﷺ court to accept Islam, the Prophet ﷺ stood up and embraced him. – Books of History

Alamghiri states, "If a Zimmi Kaafir comes to a Muslim and the latter stands up for him in the hope that he will accept Islam, it is permissible." 9.22 – Kitaabul-Karaahiyat, Baabu Ahliz-Zimma

5. Standing at certain times is also Makrooh. Firstly, standing at the time of drinking water besides Zam-Zam and leftover water from wudhu (without an excuse) is Makrooh. Secondly, it is Makrooh to stand in the respect of a materialistic person (dunyadaar) in greed of materialism without an eligible excuse. Thirdly, standing in the respect of a kaafir solely for the reason of his wealth is Makrooh. Alamghiri states, "If standing for him (a Kaafir) takes place not for the aforementioned cases but rather for the greed of his wealth, it is Makrooh." 9.23 – Kitaabul-Karaahiyat, Baabuv Ahliz-Zimma

Fourthly, to stand in respect for a person who wants people to respect him is prohibited. Also, if people stand around a seated, respected man with their hands folded is explicitly disallowed. To like people standing for you is also prohibited.

Reference for this will be given in the next chapter, Insha-Allah.

After this study, we now come to know that standing (qiyaam) at the time of remembering the birth in a Meelad Sharif is the Sunnah of the Sahaaba and proven to be the practice of the Pious Predecessors. The fourth and first type of standing mentioned above attest to this. Thus, the standing of Meelad is included in the Sunnah for a few reasons,

1. Standing in respect of the Holy Prophet's ﷺ birth.
2. What other happiness can there be for a Muslim greater than the remembrance of the Noble Messenger's ﷺ birth? Standing is proven from the Sunnah upon receiving any good news.
3. Who is more beloved to a Muslim than Sayyiduna Rasoolullah ﷺ? He is more beloved than life, children, parents and endless wealth. To stand up on his remembrance is the Sunnah of the Pious Predecessors.
4. At the time of his actual birth, angels stood by the house in which it took place. This is why standing on remembering his birth has similitude to the actions of angels.

In the discussion of Meelad Sharif, we have proven from the Hadith that the Messenger ﷺ once stood on the mimbar and narrated his qualities and genealogy. Thus, the source for this standing is attained.

6. The Shariah has not prohibited it and the general Muslims of every country believe it to be an action of thawaab. Verily, whatever is believed to be good by Muslims is accepted likewise in the sight of Allah عزوجل. We have already proven this in the discussion of Meelad Sharif and Innovation, and have confirmed that an action deemed as Mustahab (preferable) by Muslims is also Mustahab according to the Shariah. Shaami states, "لَمْ يُنْهَىٰ عَنِ الْمُؤْمِنِ حَسْنٌ فَهُوَ حَسْنٌ". – Vol. 3, Kitaabul-Waqf, Waqfu-Manqulaat

When Hadrat Sa'ad ibn Mu'aaz رضى الله تعالى عنه came into Musjidun-Nabawee, the Holy Prophet صلى الله عليه وسلم ordered the Ansaar, "Stand up for your leader."

In other words, donating (waq!) of cauldrons, Janaazah, etc. should not be allowed according to Deduction (Qiyaas). However, due to the general Muslim public practice, Qiyaas has been left out and doing so has been considered permissible. See, whatever action is deemed good by the general body of Muslims with no explicit proof (Nas) to prohibit it necessitates the abandoning of Qiyaas. Durre-Mukhtaar states, "Fees for bathrooms (Harnaam) are permissible because the Noble Messenger صلى الله عليه وسلم used the bathrooms of the city of Jahfa, and also due to common usage (urf). The Prophet صلى الله عليه وسلم said, "Whatever is deemed good by Muslims is deemed acceptable by Allah عزوجل 9.25 – Vol. 5, Kitaabul-Ijaaraat, Baabu IjaaratilFaasida

Under this, Shaami states that the narration of the Prophet ﷺ entering the Hamaam of Jahfa is immensely weak (zaee). Some have even said that it is fabricated (mauzoo). Thus, only one proof remains for the permissibility of using bathrooms: Common Usage (Urf-e-Aam). It is now established that an action completed by Muslims who believe it to be permissible is, in fact, allowed. In this very extract, Shaami further states, "لأن الناس في سائر الامطار يدفعون أجره الحمام فدل اجماعهم على جواز ذلك و ان كان " This is because Muslims in all cities give fees for these bathrooms. So through their consensus, it is established that doing so is permissible even though this is contrary to Deduction (qiyaas).

Fees for bathrooms should not be permissible according to Qiyaas because it is not known how much water will be used, and knowing the amount of usage is necessary in knowing the compensation for it. However, it has become permissible because Muslims generally deem it to be so. Standing in Meelad is also believed to be preferable (Mustahab) by the general body of Muslims. Thus, it too is Mustahab.

7. Allah عزوجل ﷺ states, "O Muslims! Help and respect our Nabi ﷺ" 9.26 _ Surah Path, Verse 9

There is no restriction in respect. Rather, the method of respect of any place or time should be used on condition that the Shariah has not made it Haraam, e.g. the Sajda and Ruku of Respect. In our times, royal orders are read-out whilst standing. As a result, the remembrance of the Beloved should also be made standing. The Holy Quran states, "9.27 كلوا و اشربوا" this ayat permits eating and drinking absolutely, i.e. every Halaal food and drink may be consumed. Thus, Biryani, Palau, Qorma, Zarda, etc. are all Halaal whether they were in the Best Period (Khairul-Quroon) or not. Likewise, the command of "Respect him" (Tuqaqiroohu) is absolute, i.e. every type of permissible reverence can be used, irrespective of whether it is found in the Khairul-Quroon or not.

8. Allah عزوجل ﷺ states, "Whoever respects the signs of Allah عزوجل has this from the piety of the heart." 9.28 – Surah Hajj, Verse 32

Under the ayat, "9.29 رضى الله تعالى Allama Ismail Haqqi وتعاونوا على البر و النقوى و لا تعاونوا على الاثم و العدوان " writes that anything which attains a religious greatness becomes a sign of Allah عزوجل and thereafter

respecting it is necessary, e.g. some months, days, places and times, etc. This is why Saffa and Marwa, the Kaaba, month of Ramadaan and Lailatul-Qadr are all shown respect. – Tafseer Roohul-Bayaan

Remembrance (zikr) of the Prophet's ﷺ birth is also from the signs of Allah عزوجل. As a result, standing adequately fulfils the respect that is needed for it.

We have proven this standing (qiyaam) to be Mustahab in 8 proofs. However, the opposition doesn't have even a single proof of prohibition and merely label it Haraam through their personal and incorrect reasoning.

OBJECTIONS & ANSWERS

TO THE STANDING (SALAAM!) OF MEELAD

OBJECTION 1: Due to the standing of Meelad not having been in the Best Period (Khairul-Quroon), it is an Innovation (Bidat) and every Innovation is Haraam. Only those forms of respect that are proven from the Sunnah will be used for the Holy Prophet ﷺ, not what he have introduced.

In comparison to the Sahaaba, our love for the Holy Prophet ﷺ seems less. When they didn't stand, why should we?

Answer – The response to Innovation has been given many times before (every Innovation is not Haraam). With regards to "only those forms of respect that are proven from the Sunnah will be used for the Holy Prophet ﷺ", tell us, does this rule apply only to the respect of the Prophet ﷺ or it is applicable to the Aalims of Deoband as well? In other words, the Learned, Books, Madrassahs and all other things are to be respected in the methods proven from the Sunnah only. Thus, concerning going to the station to welcome the Aalims of Deoband, placing a garland of flowers around their necks, organizing functions for them, decorating the stage and roads with banners and flags, placing chairs and spreading carpets for them, etc., can all of these forms of respect for them be proven by you (that the Sahaaba showed respect to the Holy Prophet ﷺ with such methods)? No, you cannot provide such proofs. So is this respect Haraam or Halaal? It has to be concluded that the rule which you have made is incorrect. Besides Sajda, Ruku and other forbidden acts of respect, any mode of reverence that is popular in any country is permissible, and the emotions and inclination of the heart lead actions to become the worship of Allah عزوجل.

It is stated in the biography of Hadrat Imam Maalik رضى الله تعالى عنه that he never rode a horse on the earth of Madina. Whenever he taught Hadith, he would firstly make Ghusal, wear clean clothes, apply itr (perfume) and sit with reverence and awe.

Introduction of Ashiatul-Lam 'aat and Mirqaat

Tell us, did any Sahabi respect the Hadith or Madina Sharif in this manner? No! This is the inclination and emotion of Imam Maalik's رضى الله تعالى عنه heart, so it is thawaab indeed.

Under the ayat, "9.30" Tafseer Roohul-Bayaan narrates the following incident. Ayaaz had a son named Muhammad who the Sultan used to call by name. One day, the Sultan went into

the bathroom and said, "O Son of Ayaaz! Bring water." Ayaaz asked the Sultan why he did not call his son by name as he usually did. He explained, "At that time, I was without Wudhu and didn't want to take his blessed name without it."

Where is this fonn of reverence proven? Did Sultan Mahmood and Imam Maalik have more love for the Holy Prophet ﷺ than the Sahaaba?

OBJECTION 2: If you are so keen to respect the remembrance or Rasoolullah then stand up for every remembrance. In fact, remain standing from the beginning of a Meelad Sharif. What is sitting at that beginning and then standing?

Answer – This is no objection at all. We shall not prohibit the person who has the ability and strength to stand through the entire Meelad Sharif from beginning until end.

Whether you stand for the entire time or just part of it, any manner is permissible.

Alahazrat Imam Ahmad Raza رضى الله تعالى عنه used to stand and teach books of Hadith. I have been informed by those who have witnessed this that even his students used to stand during these lessons! This action of his is blessed indeed. However, standing only occurs for us at the time of the remembrance of the Messenger's ﷺ birth because standing from the beginning until the end of a Meelad Sharif is difficult for the public. Also, whilst sitting, some people begin to tire and yawn. Salaat & Salaam is recited while standing so that sleep may be taken away. This is why rosewater, etc. is distributed at this time (people are refreshed with its scent).

In namaaz, you complete some Zikr standing, some in Ruku, some in Sajda and even while sitting. When reciting, "Ash-hadu al-Laa ilaaha illalaah" in AtTahiyaat, we are ordered to gesture with our index (tashahhud) finger. This same Kalima is recited by you thousands of times out of namaaz, so why don't you move your finger?

The Sufiya have stipulated certain gestures in some Wazaaiif. For example, when you go before a judge in a case, "Kaaf, Haa, Ain, Saad," should be read whilst closing a finger on each letter (one finger on Kaaf, one on Haa, etc} and when you are before him, 'Haa, Yaa, Ain, Saad,' should be read whilst opening a finger on each Jetter. When reciting the Holy Quran, why aren't these gestures made when coming across these verses? Where are these gestures proven from the Sahaaba? Those who recite Hizbul-Behr, etc. make certain gestures at particular instances. Why don't they make these gestures when they come across these words at other times? Imam Bukhari رضى الله تعالى عنه narrated some Ahadith with their Chains of Narration (Sanads) but narrated others as attachments (taaleeqs). Why didn't he narrate all of them equally? Thousands of questions like these can be asked. Can prohibition be proven through such objections? Definitely not!

OBJECTION 3: People have deemed the standing of Meelad to be necessary and taunt those who don't complete it. Believing something which is Dot necessary to be obligatory is impermissible. Therefore, standing is disallowed.

Answer – This is only an allegation against the Muslims (that we believe standing to be Waajib). Neither has any Aalim written this nor is this preached in lectures and discourses. Even the general Muslims do not accept standing to be Waajib. Rather, they say that it and the Meelad Sharif are deeds of reward. On what basis do you level this accusation against us? if a person does think of standing to be Waajib, his view is incorrect. The actual practice of standing will not become Haraarn because of this.

Reading Durood Sharif in namaaz is necessary according to Imam Shafee رضى الله تعالى عنه but not obligatory according to the Hanafi muzhab. Based on this, according to us (Hanafis), their ruling is not correct. This doesn't necessitate Durood and namaaz being prohibited (Imdaadullah Muhaajir Makki رضى الله تعالى عنه has clearly illustrated this in his book, Faisla Haft-Mas'ala).

An objection is often presented, "Muslims continuously hold these gatherings of Meelad and call those who do not have Meelad Wahabies " , This is absolutely true. The Holy Prophet ﷺ at states in a Hadith, "According to Allah عزوجل the most beloved of all actions is the one which is performed persistently, even if it is little in amount.,,9.31 – Mishkaat, Baabul-Qasd fil-Amal

To complete every good deed continuously is Mustahab. Muslims wear good clothes every Eid, make Ghusal and apply it every Friday, close Madrassahs for the holidays during every Ramadaan and Friday, hold examinations every year, sleep every night, etc. – so do they believe doing so to be Waajib, or is continuance the sign of obligation (Wujood)? With regards to calling those who do not stand "wahabies", the reason for this is that in our times, this is the sign of Wahabies in India [and in South Africa as we/I- Translator]. The recognition of Believers has been different in every era and, according to the shifting times, it is necessary to adopt the recognitions of Imaan to save ourselves from the signs of the Kuflaar. In the initial stages of Islam, it was said, "He who says "La ilaha illallaah ... "is a Jannati (one who will enter Jannah)." – Mishkaat, Kitaabul Imoon

This was because, at that time, reciting the Kalima was the recognition of people of Imaan. Then, when Hypocrites emerged amongst those who professed the Kalima, the Holy Quran proclaimed, "(O My Beloved ﷺ!) Hypocrites (Munaafiqs) approach you and say. "We testify that you are the Messenger of Allah عزوجل .

Allah عزوجل also knows that you are His Messenger. but He is a witness that these Hypocrites are liars." See, what they were saying was the truth. but they were still liars. A Hadith states. "There will emerge a nation who will perform ibaadat very intensely but will leave the deen just as how an arrow leaves the hunter's bow." And in another Hadith, 'The recognition of Khaarijees is that they will have shaved heads.' – Both Ahadith from Misbkaat, Kitaabul-Qisaas, Baabu Qatli Ahlir-Rudaa

These three signs are in relation to three eras of time. Hadrat Mulla Ali Qaari رضى الله تعالى عنه states that a person asked Imam Abu Hanifa رضى الله تعالى عنه "What is the recognition of a Sunni?" He answered. "Having love for the two son-in-laws (Hadrat Uthman رضى الله تعالى عنه and Hadrat Ali رضى الله تعالى عنه).

(the رضى الله تعالى عنه Hadrat Abu Bakr and Hadrat Umar رضى الله تعالى عنه Shaikhain) over all and wiping (masah) the leather socks." 932_Sharah Fiqhe-Alcbar

Under the ayat, "9.33 Tafseeraate-Ahmadiya states that Hadrat Abdullah ibn Abbas once said, "He who has the following characteristics and habits is a Sunnl, تفضيل الشخرين، توقير، " الختنين، تعظيم القبلتين، الصلوة، على الجنائزتين، الصلاة خلف الامامين، ترك الخروج على الامامين، المسح على الخفين، والقول بالقديرين، والامساك عن الشهادتين، و اداء الفريضتين".

”سئل انس بن مالك عن علامه اهل السنة و الجماعة فقال ان تحب الشixin ولا تعطئ الختنين تسمع على الخفين“
– Baabul-Masah alal-Khufain

Durre-Mukhtaar states, "Making Wudbu with water from a fountain is better.

This is to spite the Mu'tazilites (a deviant sect)." – Baabul-Miyaah

Allama Shaami writes under this, "Mu'tazilites say that making Wudhu with water from a fountain is impennissibJe, so we will make Wudhu with this type of water to anger them." 9.3' – Raddul-Muhtaar

Making Wudhu with water from fountains, wiping the leather socks, etc. are not from the compulsory acts (Waajibaats) but, due to refuters of these things emerging in those times, they were classified as a sign of Sunnis. Standing (Salaami), Meela, Fatiha, etc. are also not from the compulsory acts but amongst the signs of Sunnis in our time due to their refuters emerging in this age.

To sit alone in a gathering of Meelad is the sign of a Deobandi, The Hadith states, "He who imitates or resembles a nation is from amongst them." Thus, we should abstain from resembling them. The extract from Shaami also proves that if people stop any permissible or preferable action unnecessarily, it should definitely be completed. Today in India, the Hindus stop the slaughtering of cows. This is not Waajib for Muslims but we still do it in opposition to the Hindus. The same applies to gatherings of Meelad, Fatiha, Standing, etc. Conversely, according to the Islamic Jurists, it must be remembered that keeping theclloti (a long lock of barr) of the Hindus, placing the Quran in impurity, etc. is infidelity (kufr) because these are the traits of the Kuffaar and their religious recognition.

Important note – This objection is raised by the majority of Deobandis. They rule Fatiha, Urs, Meelad, etc. to be Haraam because of this and say, “You (the Ahlc-Sunnah) have invented the recognitions and signs of being a Swmi by yourselves. The Quran and Hadith do not speak of these things.” The answer to this will be given and, Insha-Allah, silence them.

OBJECTION 3: To stand up in the respect of someone is prohibited. A Hadith states, "When the Sahaaba used to see the Holy Prophet ﷺ, they would never stand because they knew that this was disliked by him." 936 MishkQQI, Baabul-Qiyaam

Rasoolullah ﷺ has said, "He who likes people to stand before him should find his place in Jannah." -
Ibid

"Do Dot stand like bow the non-Arabs (Ajamis) stand." 9.8 – Ibid

These Ahadith confirm that if a celebrated person approaches, we should stand up in his respect. Rasoolullah ﷺ doesn't even come to a Meelad Shrif, so how can Standing in Respect (Qiyaame-Tazimi) be permissible?

Answer – These Ahadith do not prohibit standing unconditionally. Otherwise, Ibcy will be contrary to those Ahadith and rulings of the Jurists (Fuqahaa) which we have presented in Chapter One. So, we have to conclude that prohibition is towards certain conditions and situations {i.e. wanting people to stand for you, or having people standing around you with folded hands while you, as a leader, sit in front of them). We have already written that of both these types of standing are impermissible. Annotating on the first Hadith, Ashiatul-Lam'aat states, 'The summary of this is that the practice of performing or not performing the Standing of Respect (Qiyaame-Tazimi) changes in relation to time, condition and personalities. Accordingly, the Sahaaba sometimes stood for the Holy Prophet ﷺ! Sometimes didn't."

This proves that the Sahaaba used to sometimes stand when Rasoolullah ﷺ approached them and sometimes did not. Not standing has been mentioned here and proof of standing has already been given. The dislike of the Holy Prophet ﷺ towards standing for him was based on humility and humbleness. Here, to remain standing is what is being negated, not standing unconditionally. Shaikh Abdul-Haqq رضى الله تعالى عنه writes in the commentary of the second and third Hadith, "Standing itself is not disliked (Makrooh). Rather, wanting people to stand is. If the person does not wish standing for himself, it is not Makrooh to stand up for him. Imam Qaadhi Ayaadh رضى الله تعالى عنه has said, "Standing in the manner that the person sits while those around him stand is prohibited. Standing in Respect (Qiyaame Tazimi) for worldly people is Makrooh and many warnings have been given about doing so." – Ashiatut-Lam'aat

Similarly, the marginal notes of Mishkaat state under the Hadith 'Qoomu ila Sayyidikurn' (Stand for your leader), "Imam Nawawi رضى الله تعالى عنه writes, "This proves the practice of showing respect to pious elders; meeting and standing for them. The majority of Ulama have used this to substantiate that this standing is not from amongst the prohibited types. It is only prohibited when people stand around a person who is sitting and remain standing while he sits." 9.41 – Kitaabul-JiJuul, Baobu Hukmil-Usraa

These extracts prove that these two Ahadith prohibit specific situations of standing, and the standing performed during the Meelad is not from amongst them. Also, if the Standing of Respect was prohibited, why do people immediately stand-up when Deobandi Ulama approach them, with the latter not stopping them? How is this allowed?

CHAPTER TEN

FATIHA, 3 DAYS, 10 DAYS & 40 DAYS

INTRODUCTION

To pass on the reward of physical and financial ibaadat to other Muslims is permissible, and the thawaab reaches the person whom it is passed to. This is proven from the Quran, Hadith and rulings of the Jurists (Fuqaha). The Holy Quran has ordered Muslims to make dua for each other. Namaaz-e-Janaazah is made by Muslims for another Muslim. Hadrat Abu Hurairah رضي الله تعالى عنه said to someone. "من يضمن" "لِي منكم ان يصلى في مسجد العشار ركتعين و يقول هذه لا بي هريرة Mishkaat, Baabul-Fitan. Baabu/-Malaahim, Section 2

Three important points emerge from this,

- I. Completing physical ibaadat (namaaz with the intention of passing the reward, i.e. Isaal-e-Thawaab) for someone else is permissible.
2. Passing on the reward (Isaal-e-Thawaab) by mouth (i.e. saying, "O Allah عزوجل! Give its reward to this certain individual.") is an excellent practice.

1 With the intention of blessings, to perform namaaz in Musjids associated to the pious elders is a means of reward.

With regards to financial ibaadat (e.g. Zakaat) and the collection of both physical and financial ibaadat (e.g. Hajj), if a person says to another, "Give out Zakaat on my behalf," the latter may do so. If a person with wealth does not have the strength to complete the Hajj, he may arrange for another to perform Hajj-e-Badal for him. The reward of every act of worship definitely reaches the correct person. This is akin to giving my wealth to another, who then becomes the owner of it,

Yes, the difference between wealth and thawaab is that distributed wealth no longer remains with you and the amount becomes less with every added person it is shared with. However, if you pass on thawaab to a few people, each one of them receives the complete reward (including you). This can be understood through the following example – if someone teaches a few people the Holy Quran and all attain its knowledge, still will the teacher not lose his knowledge. Refer to Shaami, Vol. I,

Discussion on the Dafn (Burying) of the Deceased. This is why taking a gift from a minor (Naa-Baaligh) child is prohibited yet taking thawaab isn't. Some people say that thawaab doesn't reach anyone because the Holy Quran states, "Only that which a person has done himself is beneficial or harmful to him," 10.1 and "A human receives only that which he himself has done." 10.2

According to them, these Ahadith establish that the actions of others are not beneficial to an individual. This is totally incorrect because the 'ل' here is for ownership, meaning the deeds of a human are solely in his ownership and are worthy of being trusted. Hoping that Isaal-e-Thawaab will be made and

forsaking one's own deeds is incorrect. Who knows if anyone will make Isaal-e- Thawaab or not? So, trust your own deeds and do not neglect completing them. -Tafsen Khazaainul-Irfaan, etc.

Another common objection is that this order was from the scriptures (saheefas) of Hadrat Ibrahim عليه السلام and Hadrat Musa عليه السلام , not Islam (it was merely quoted here), or that this ayat has been made inapplicable (mansookh) by this verse, " اتبعهم ذر يتهم باليمان " This is the verdict of Hadrat Abdullah ibn Abbas رضى الله تعالى عنه which is why Muslim infants will enter Jannat through the means of their parents. Without having done any deed, they will attain rank. – Jumal, Khaazin

There are many interpretations like these for this verse. Fatiha, Teeja (Fatiha made on the 3rd day after a person's death), Daswaa (the 10th day after Chaliswaa (on the 40 day after), etc. are all branches of Isaal-e-Thawaab. Only the following transpires and makes up Fatiha: **Recitation of the Holy Quran**, which is a physical act of worship (ibaadat), and **Charity**, which is financial ibaadat. These are collected and their thawaab is passed on.

PROOF OF FATIHA

Under the ayat, "وَهذا كِتَابٌ أَنزَلْنَاهُ مُبَارَّكٌ" 10.4 Tafseer Roohul-Bayaan states, "It is narrated from Hadrat Aaraj رضي الله تعالى عنه that 4,000 angels say "Ameen" on the dua made after the completion of the Holy Quran's recitation. They then make dua for the reciter and ask for his forgiveness until either dawn or dusk." 10.5

The above quotation appears in Imam Nawawi's book, Kitaabul-Azkaar, Kitaabu-T'ilaawatil-Quran. It confirms that dua is accepted at the time of the Quran being completed (khatam). Isaal-e-Thawaab is also a dua. Thus, to complete the recitation of the Quran at that time is good. Ashiatul-Lam'aa states, "Charity should be given from the day the deceased pass away until seven days after." – Baabu Ziyaaratil-Quboos

The book further states. "On Thursday nights. the soul of the deceased returns to his home to see whether people give out charity on his behalf or not." -Ibid

This reveals the source of the practice in some areas of continuously giving out charity in the form of rotis from the day of demise until the seventh day after.

Constantly making Fatiha is also sourced from this. The Holy Prophet " gave out charity on behalf of Ameer Harnza رضي الله تعالى عنه on the 3rd, 7th and 40th day, as well as on the 6th and 12th month subsequent to his demise. – Anwaare-Saatia, Pg. 145. Marginal notes on the book. Khazaanatur-Riwaayat

This is the source for Fatiha on the 3" day (Teeja), after 6 months (Shashmaahi) and a full year afterwards (Barsi).

At the time of completing the Holy Quran (Khatmul-Quran), Hadrat Anas رضي الله تعالى عنه used to gather his family members and make dua. Hakeem ibn Utba states that Mujaahid and his slave, Ibn Ahi Luhaaha, gathered people together and said, "We have called you because we are completing the Holy

Quran today and dua is accepted at the time of Khatmul-Quran.” It has been authentically narrated from Hadrat Mujaahid رضى الله تعالى عنه that the Pious elders used to call gatherings of people at the time of Khatmul-Quran and say, “Mercy descends in this time.” – KilaabulAskaor, Baabu Tilaawatil-Quran

Thus, the gatherings of Teeja (3rd Day) and Chaliswaa (40th) is the practice of the pious predecessors. Durre-Mukhtaar states. “If a person recites Surah Ikhlaas 11 times and conveys its reward to the deceased, all of the deceased equally receive the thawaab.’10.8-Baobu-Dafn, Qiraat lil-Mayyit

Under the above extract. Shaami states, “Whatever is possible to be read from the Quran should be recited. Also, Surah Fatiha, the initial ayats of Surah Baqarah, Ayatul-Kursi, the final ayats of Surah Baqarah, Surah Yaseen, Mulk, Takaasur and Ikhlaas, either II, 7 or) times. Should be recited and then said afterwards, ”O Allah عزوجل! Convey the reward of whatever I have recited to [so-and-so]” 10.9

These extracts explain the complete procedure of the contemporary method of malting Fatiha, which is reciting the Holy Quran from different places and then making dua for the Isaal-e- Thawaab. Lifting the hands in dua is Sunnat, so the hands should be lifted in the dua of Isaal-e-Thawaab as well. In short, the current method of Fatiha is clearly illustrated here. Fataawa Azeezia states. “Reciting the Qui-Sharif, Fatiha and Durood on the food for the niaz of Hadrat Imam Hasan رضى الله تعالى عنه and Husain رضى الله تعالى عنه is a means of blessings, and consuming it is good and allowed.” Pg.75

Shah Abdul-Azeez Muhaddith Dehlwi رضى الله تعالى عنه writes, “If maleeda (a type of food) or milk is prepared and fed for the Fatiha of a pious person with the intention of Isaal-e-Thawaab, it is permissible and there is nothing wrong with it.” Fataawa Azeezia, Pg. 41

Even the Teeja of Shah Waliyullah رضى الله تعالى عنه (who the opposition accepts as their leader) took place. Shah Abdul-Azeez رضى الله تعالى عنه mentions it in the following manner, “On the third day, there was such a major concentration of people that they were beyond count. There were 81 counted Khatams of the Holy Quran but definitely more than this amount. There is no estimation of how many times the Kalima Tayyiba was read.” – Malfoozoat-e-Abdul-Azeez, Pg. 80

This proves the observance of Teeja and making the Khatarn of the Holy Kalaam of Allah عزوجل. The founder of Darul-Uloom Deoband, Maulwi Qaasim Nanautwi رضى الله تعالى عنه writes, “The expression on the face of one of Hadrat Junaid’s رضى الله تعالى عنه disciple’s (mureed) changed. When he asked him regarding what had brought about this change in composure, the disciple explained through Mukaashifa (Unveiling of Sight), “I see my mother in Jahannam.” At that time, Hadrat Junaid رضى الله تعالى عنه had already recited the Kalima 105,000 times in aspiration of forgiveness found in some narrations concerning the recital of this amount of Kalima Sharif He immediately conveyed the reward of this amount to this disciple’s mother but did not inform him of this. As soon as he passed on the reward, he noticed the disciple’s face turn bright. He asked about this and was told, “I see my mother in Jannah.” Upon hearing this, Imam Junaid رضى الله تعالى عنه said, “I learnt the authenticity of this young man’s

Unveiling of Sight (Mukaashifa) through the Hadith, and !he authentication of whatever the Hadith said was from it.” – Tahzeerun-Naas, Pg. 24

This proves that the forgiveness of the deceased is what is hoped wbeu conveying the reward of 105,000 Kalima Sharif and this is what is read on Teejas (the 3rd day after one's passing away).

All of these extracts prove the permissibility of the common practices of Fatiha, Teeja, etc. Whether one recites Quranic ayats in Fatiba and thereafter lifts the bands to make dua for Isaal-e-Thawaab or recites the Holy Quran and Kalima Sharif on Teeja and prepares food to make niaz, all practices are establisbcd. What remains is lifting the bands for dua while food is in front of oneself. Then are various methods to this. In some places, food is prepared and fed to the poor first with Isaal-e-Thawaab being made afterwards, while in other places, Isaal-e-Tbawaab is made with the food being in front first and then fed to the people. Both methods are permissible and proven from the Ahadith. There are many narrations found in Mishkaat wherein it is stated that the Prophet” made dua for the host upon seeing the food. In fact, he even ordered that dua be made for the host after eating the meal provided by him. After eating, Sayyiduna Rasoolullah ﷺ used to say. ”الحمد لله حمداً كثيراً طيباً مباركاً فيه مكفي و لا مودع ولا مستغنى عنه ربنا“ Mishkaat, Baabu Aadaabit-Ta'aam

This establishes that two things are proven from the Sunnah after eating.

I. Praising and thanking Allah عزوجل

2. Making dua for the host.

Both of these are included in Fatiha and are probably not refuted much by the opposition. Regarding food being present before oneself, many Ahadith have been recorded regarding this. Hadrat Abu Hurairah رضي الله تعالى عنه states that he came to the Holy Prophet ﷺ with some dates and asked him to make dua for barkat on them. The Messenger ﷺ of Allah عزوجل gathered them and made duo for barkat, 10.13-Mishkaat, Baabul-Mujizaat, Section 2

In the Battle of Tabuk, the Muslim army experienced a shortage of food. Rasoolullah ﷺ ordered the entire army to gather whatever food they had. The people brought what they could and the food was then placed on a spread tablecloth. The Holy Prophet ﷺ then made duo on it and said, “Take and put it back in your containers.” 10.14 – Mishkaat, Baabul-Mujizaat, Section 1

When the Noble Messenger ﷺ married Sayyidah Zainab رضي الله تعالى عنها عنها، Hadrat Umme Sulaim رضي الله تعالى عنها prepared a little food for the wedding feast (Waleemah). However many people were invited. Rasoolullah ﷺ placed his blessed hands on the food and recited something. 10.15 – Ibid

On the day of the Battle of Khandaq, Hadrat Jaabir رضي الله تعالى عنه prepared a little amount of food and invited the Holy Prophet ﷺ to come and partake in it. When Rasoolullah ﷺ entered the house, kneaded dough was placed before him. He placed his blessed saliva in it and made dua for harkat. 10.16 -Ibid

There are many other narrations like these that can be presented. However, we shall make do with the above.

Alhamdulillah, now all procedures and parts of Fatiha have clearly been proven. There is nothing incorrect about it from even a rational perspective, because we have already explained that Fatiha is a collection of two ibaadats – recitation of the Holy Quran and charity (Sadaqah). When these two acts of worship are permissible separately, how can joining them be Haraam? Nowhere is eating Biryani proven to be anything but Halaal. Why is this? Simple-Biryani is a collection of rice. Meat.

Ghee, etc which are all individually permissible. Thus, whatever they combine to make is also Halaal. Yes when joining multiple Halaal things is known to be Haraam (e.g, being wed to two sisters at one time) or when, by joining two Halaal things together, something Haraam is produced (e.g. intoxication by combining liquids), then the product is undoubtedly Haraam. Here neither has recitation of the Holy Quran and the giving of charity been classified as Haraam by the Shariah, nor is the product that they produce something classified as Haraam. How then can this be impermissible?

Rasoolullah ﷺ stood before the slaughtered animal and said, “O Allah عزوجل! This Qurbaani is on behalf of my Ummat.”

If a sheep dies by itself, the meat is considered carrion and Haraam. However, if this same dying animal had to be slaughtered with the name of Allah عزوجل it becomes Halaal and pure to consume. The Holy Quran is mercy and a cure for Muslims, “شفاء و رحمة للمؤمنين” 10.17 so if by reciting it, the food became Haraam (according to you), why then is it a mercy? Definitely, the Quran Sharif is a mercy for Muslims but a pain and sickness for the Kuffaar. “Oppressors remain in harm due to it.” 10.18 Due to the Quran being recited, they failed to benefit from the food.

Also, the person for whom dua is being made should be before oneself at the time of the supplication. The deceased is placed before in Salaatul-Janaazah because the dua is being made for him. What harm is now caused by placing food in front at the time of dua? Similarly, dua is always made while standing before the grave (Qabr).

After making Qurbaani on behalf of his Ummat, Rasoolullah ﷺ stood before the slaughtered animal and said, “O Allah عزوجل! This Qurbaani is on behalf of my Ummat.” 10.19
Hadrat Ibrahim رضي الله تعالى عنه also made dna with the Kaaba before him after he had completed building it. He said “ربنا تقبل منا”-Surah Baqarah, Verse 127

Even until today, dua is made with the animal of Aqeeqah being in front. So if food is placed in front for Fatiha and Isaal-e-Thawaab, what is wrong with doing so?!

Eating is commenced by saying “Bismillah”, which is an ayat from the Holy Quran. If placing food before oneself and reciting the Holy Quran was prohibited, reading “Bismillah” would also have been disallowed.

The adopted leaders of the opposition also deem the modern method of Fatiha as permissible. Shah Waliullah رضي الله تعالى عنه writes, “Durood Sharif should be read ten times, followed by the entire

Khatam of the Holy Quran. Thereafter, Fatiha for all the Khwajagaan of the Chishti Silsila should be made on a few sweetmeats,” – Alfnlibaah fil-Salaasili Auliya-Allah عزوجل

While answering a question once, he further stated. “If Fatiha of a Buzurg was made on some rice and milk, with these food items being cooked and eaten with the intention of conveying reward to his soul, and if it was made to the Buzurg (in this manner), then it is permissible and those with money (who are not in need) can also partake in the food,” – Zubtatun-Nasaaiq, Pg, 132

The Murshid of Maulwi Ashraf Ali Thanwi and Rasheed Aluned Gangohi. Haaji Imdaadullah Muhaajir Makki رضى الله تعالى عنه states. “There can be nothing said against the conveyance of reward {Isaal-e-Thawaab} to the souls of the deceased, If Isaal-e-Thawaab is done with the belief of obligation or specification of it occurring only in a particular time or period, it is prohibited, However. if this is not the case and Isaal-e-Thawaab is appointed and completed for a convenient wisdom, there is no problem, e.g. the Jurists (Fuqaha) have allowed specifying a particular Surah in uamaaz based on a wisdom {hikmat). This is the general practice of Mashaikh in Tahajjud Salaah.” – Faisla Haft-Mas’ala.

He further writes, “Intention from the heart is only sufficient in namaaz. However, for the heart and tongue to both be in accordance is better for the public, Thus, if it is said, “O Allah عزوجل Convey the reward of this food to (so-and-so]”, here too is this better, After this, based on the mind and heart concentrating more when that for which dua is made is present, people began placing the food in front, and it was then realized that with this dua, it will be more effective if some recitation of Allah’s عزوجل Kalaam (i.e. the Holy Quran) is also made so that there is more hope in the acceptance of the supplication and the reward of this recitation may also be conveyed, This will be the completion of two acts of worship (Jamaa bainal-Ibaadat).” – Ibid

Haaji Imdaadullah Sahib also رضى الله تعالى عنه writes, “The Gyarwee of Huzoor Ghaus-e-Paak رضى الله تعالى عنه Fatiha on the 10 days, 20 days, 40 days, 6 months.

1 year, etc, the Tausha of Shaikh Abdul-Haqq رضى الله تعالى عنه, the Sehmani of Hadrat Bu Ali Shah Qalandar رضى الله تعالى عنه the Halwa of Shab-e-Baraat (the 15th of Shabaan) and all other methods and practices of Isaal-e-Thawaab are based on this rule.” -Ibid

These writings of the Peer Sahib have conclusively decided the matter. Alhamdulillah, Fatiha has been proven through both transmitted and rational proofs, as well as from the writings of the opposition.

OBJECTIONS & ANSWERS TO FATIHA

OBJECTION 1: Many Jurists have prohibited the preparing of food for the deceased on the 3rd and 7th day. Refer to Shaami and Alamghiri. Even Bazaaziya bas said, “Cooking food is not allowed after even a week.” 10.22

Fatiha after a year (Barsi) or 40 days (Chaliswaa), etc. all fall under this. Qaadbi Thanaullah Paani Patti رضى الله تعالى عنه writes in his will, “Also, the Holy Prophet ﷺ bas said, “Food for the deceased makes the heart become lifeless,” etc.

Answer – The Jurists have not prohibited Isaal-e-Thawaab for the deceased. What they have prohibited is something entirely different – family and friends taking food on the name of the deceased (for them to be saved from the taunts of people, the Teeja, Daswa, etc. for the deceased is made by mass-invitation of family and friends for name and fame to partake in the food). This is not permissible because it was done for popularity, while the time following a death is not for the purpose of show.

The poor and needy being fed after making the Fatiha of Isaal-e-Thawaab is allowed by all. Allama Shaami رضى الله تعالى عنه states, “To accept an invitation from the bereaved is Makrooh because inviting for food takes place on happy occasions, not on instances of grief.” 10.24-Raddul-Muhtaar, Vol.1, Kilaabul-Janaaiz, Baabud-Dafn

“To accept an invitation” refers to the family and friends preparing food in trying to impress others. He further states. “All of these actions occur solely for show.

Therefore abstaining from them is required because they do not intend Allah عزوجل pleasure with their doings. 10.25 -Ibid

This clearly proves that giving invitations to family and friends boastfully and in pride is prohibited. However he also رضى الله تعالى عنه writes, “If the bereaved family prepare food for the poor, this is good.” 10.26 -Ibid

This proves the permissibility of Fatiha.

Saying Qaadhi Thanaullah Paani Patti رضى الله تعالى عنه stopped his Teeja and Daswaa is completely correct. What are worldly traditions? Women gathering on the Teeja to cry, lament and wait loudly – all of which are undoubtedly Haraam. This is why he said that consolation (taziyat) is not permissible for more than three days.

Nowhere has Isaal-e- Thawaab or Fatiha been mentioned here. The object is that mourning (maatam) should not be made.

Unfortunately, I have not come across the cited Hadith anywhere (“Food of the deceased causes the heart to become lifeless”). If this is a Hadith, what would those Ahadith wherein inclination is made towards giving out charity on behalf of the deceased mean? You also say that it is acceptable to give charity on behalf of the deceased without the specification of a date. Who will eat this charity? Will the hearts of the people who eat it die? Will angels descend to eat it?

Rule - Food of the Fatiha for the deceased should be fed to the poor and needy only. Alahazrat Imam Ahmad Raza Khan رضى الله تعالى عنه has written a complete treatise on this topic {Jaliyus-Saut lin-Nahyid-awaat anil-Mayyit}. In fact, those who have witnessed it bare testimony that

Alahazrat رضی اللہ تعالیٰ عنہ himself never took paan or used the bulla of the bereaved home he visited. In his will (wasaya), he wrote, "The food of my Fatiha should strictly be given to the needy and poor."

If the food of the Fatiha for the deceased is prepared from one's estate, it must be bared in mind that the Fatiha should not be made from the share of an absent or minor (Naa-Baaligh) inheritor. In other words, the estate of the deceased should first be distributed and only then can a mature (Baaligh) inheritor complete these good works. Otherwise, this food will not be permissible for anyone to eat because the consent of the owner is unfound in this situation and the wealth of a minor has been used. Both of these are disallowed. This has to be bared in mind.

OBJECTION 2: Appointing a date for Fatiha is not permissible. Specifying or days and dates, e.g. 3 days, 10 days, 40 days, Gyarwee (11th), etc. is utter nonsense. The Holy Quran states, "Muslims abstain from absurdity." 10.27 Surah Muminoon, verse 3

Isaal-e-Thawaab should be done as soon as possible. Why should the third day be waited for?

Answer – The response to specifying a date or day has already been given in the discussion of Standing in Meelad. The only intent and object behind appointing a date or day for a permissible work is so that all people may gather can complete it together. If a specific time is not appointed at all, this deed cannot be satisfactorily completed. This is why Hadrat Abdullah ibn Mas'ood رضی اللہ تعالیٰ عنہ specified Thursday for his discourses. When people requested him to lecture every day, he replied, "I do not wish to place you in difficulty." -Mishkaat, Kitaabul-Ilm

Even Bukhari Sharif has a chapter which discusses the permissibility of appointing times. This is only done for ease. Today, Jalsas, exams, vacations, etc. are all appointed and planned in Madrassahs so that people may reach the Madrassahs without being called every year. Indeed, this is their only intention in this matter.

Now remains the question: "Why have these particular dates been fixed?" The reason behind fixing the 11th date is that, in all the departments of Islamic kings and Rulers, salaries used to be given on the 10th day after the sighting of the moon. All of the workers used to wish that the initial share of their salaries be spent on the Fatiha of Huzoor Ghause-Paak رضی اللہ تعالیٰ عنہ. Thus, they would bring some sweetmeats home in the evening after work and the Fatiha was made after Maghrib (the 11th night). The practice became so famous that this Fatiha became known as Gyarwee (11) Sharif. Now, on whatever date or day the Fatiha of Huzoor Ghause-Azam رضی اللہ تعالیٰ عنہ is made or a little money is spent on his name, it is popularly known as Gyarwee Sharif. Fatiha for Huzoor Ghause-Azam رضی اللہ تعالیٰ عنہ is made throughout the month of Rabiul-Aakhir but all are called Gyarwee Sharif.

Also, major events of the Buzurgs occurred on the 10th date (naturally followed by the 11th). On this night, Hadrat Adam رضی اللہ تعالیٰ عنہ came to earth, his repentance was accepted, the ark of Hadrat Nuh رضی اللہ تعالیٰ عنہ reached safety, Hadrat Ismail رضی اللہ تعالیٰ عنہ was saved from being slaughtered,

Hadrat Yunus رضى الله تعالى عنه exited the stomach of the fish, Hadrat Yaqoob رضى الله تعالى عنه was reunited with his son, Hadrat Musa رضى الله تعالى عنه was saved from the oppression of Firaun, Hadrat Ayub رضى الله تعالى عنه was cured and Imam Husain رضى الله تعالى عنه was made shaheed (martyred) and attained the rank of The Leader of Martyrs (Sayyidush Shuhadaa), etc. After these events took place (on the 10th), the first night that followed was the n”, Thus, it is of bark at and is why the Fatiha of Gyarwee Sharif generally occurs on the 11th night (as charities should be given on blessed nights),

It has also been experienced, and this is my personal observation, that much barkat is attained in the home by regularly making Fatiha on the 11th with a fixed amount of money. Alhamdulillah, I punctually and diligently make the Fatiha of Gyarwee Sharif and see its immense blessings. It has been narrated that Huzoor Ghause-Azam رضى الله تعالى عنه persistently commemorated the Baarawi (12th) of the Holy Prophet ﷺ {i.e. Meelad Sharif}. Once, Rasoolullah ﷺ said to him in a dream, “Abdul-Qadir! You have constantly remembered me through the Baarawi, I grant you the Gyanvee {i.e. people will remember you through it},” – Yaazda Majlis

There is wisdom in fixing the third day for Teeja (3rd Day) as well. On the first day, people are occupied with the Janaazaah and burial procedures and leave the second day free to rest. On the third, they generally congregate and recite Fatiha, Qui Sharif, etc. (the last day for offering condolences. It is prohibited after this except for those who are far and distant). Alamghiri states, “The time for consoling and offering one’s condolences is from the time of death until 3 days after. Beyond this is Makrooh except if the person beinffi consoled, or the person who offers his condolences, is absent at this time.” .28- Kitaabul-Janaaiz, Baabud-Dafn

People used to come for offering condolences (taziyat) until this 3rd day and not after. So, they used to make some Isaal-e-Thawaab at this occasion. Also, foreign families and friends become part of the Fatiha through this practice because a traveler generally reaches his home or destination on the third day.

The reason behind 40 days, 1 year, etc. is that Muslims want to convey thawaab to the deceased throughout the year at different times. After death, the heart of the deceased originally lingers with his friends and family and thereafter slowly detaches itself from them. When the Nikah of a girl is made and she is sent to her in-laws, she is lovingly called and given gifts, etc, Then as time goes by, these acts decrease because, in the beginning, she had no attachment to her in-laws’ borne. The source for this is also found in the Ahadith. After burial, we should stand at the graveside for a little while and assist the deceased through Isaal-eThawaab and Talqueen.

Hadrat Amr ibn A’as رضى الله تعالى عنه stated in his will, “After burying me, stand for a while at my grave so that my heart becomes familiar through you and I may answer the Nakeerain (two angels of the grave).” These are his words, “ثم اقيموا حول قبرى حتى استأنس بكم و اعلم ما ذا ارجع رسول ربى ” Mishkaat, BaabudDafn

This is why Isaal-e-Thawaab is made for him as soon as possible. Under the ayat, “الْقَمَرُ اذَا اتَسْقَى ” 10.29 Shah Abdul-Azeem رضى الله تعالى عنه states, “At the first stage of demise (i.e. at the time of the soul leaving the body), there remains an effect of the past life and a bond with one’s body and close ones. It is as if

this time is Barzakh (having a connection with this life and death). In this state, the help of the living quickly reaches the dead and the latter wait eagerly for their aid. Dua, charity, Fatiha, etc are all very beneficial at this time, This is why all people try hard to render this assistance until a year and especially on the 40th day after death,” – Tafseer Azeezia

The living also undergo the same condition, At first there is much grief but, with the passing of time, the sadness lessens, Thus, the intent is to give charity (Sadaqah) throughout the entire year on every half Barsi should be made on the completion of a year, followed by the half of this (i.e. 6 months), then 3 months and thereafter on 45 days, which is half of 3 months, Fatiha on the 40th day has been fixed instead because this number aids in spiritual and physical development.

What kind of development is caused by this number 40? The mould of Hadrat Adam عليه السلام remained in one condition for 40 years, a baby remains in the womb of the mother for 40 days as semen, then it becomes a blood-clot for 40 days and thereafter remains a mass of flesh for 40 days, – Mishkaat, Baabul-Imaan btl. Qadr

After childbirth, a mother experiences Nifaas (the flowing of blood) for 40 days, the intellect is matured at the age of 40 and it is for this reason that the majority of Prophets were commanded to propagate their message after having reached 40 years of age, The Sufiya-Kiraam train themselves in wazifas for 40 days and thereafter experience spiritual development. Hadrat Musa عليه السلام was ordered to come to the mountain of Tur and perform I'tikaaf for 40 days, After that, he received the Torah, “وَإِذْ وَاعْدَنَا مُوسَى ”اربعين ليلة-Surah Baqarah, Verse 51

ان الانبياء لا يتركون في قبورهم اربعين ليلة و لكنهم رضي الله تعالى عنه states Baihaqi narrates that Hadrat Anas رضي الله تعالى عنه says, ”يصلون بين يدي الله حتى ينفع في الصور – With reference to

Anwaar-e-Saaria, Discussion on Chellum

Zarqaani, the Sharah of Mawaahib, reports the meaning of this Hadith in the following manner, “The souls of the Prophets have a major connection with their buried bodies for 40 days. After this, they make ibaadat in Allah's عزوجل presence and, in the form of physical bodies, go wherever they wish.” It is also famous amongst the masses that the soul of the deceased remains attached to his home for 40 days, It is possible for this to have a legitimate source and proves that there is change with the number 40, As a result, it is appropriate for Fatiha to be made on the 40th day, a practice not even prohibited by Shariah.

OBJECTION 3: There is likeness with Hindus in Fatiha, etc. as they commemorate the 13th day for their dead. The Hadith states, “He who resembles a nation is from amongst them.” 10.29a Due to this, Fatiha is forbidden.

Answer – Every resemblance to the Kuffaar is not forbidden. Rather, likeness to them in badness is. It is also necessary for that action or deed to be the religious or cultural recognition of the Kuffaar (meaning when one sees it, he understands that the doer of the action is from a certain religion, e.g. Dhoti, Choti,

etc.). Otherwise, we bring Zam-Zam water from Makkah and Hindus bring ‘Ganga-Jal’ from their sacred Ganges River. We use our mouths to eat and feet to walk and so do they!

The Holy Prophet ﷺ commanded the fast of Ashura even though there is likeness to the Jews in it. He then said, “We shall observe two fasts.” In this instance, he emplaced a difference but did not do away with it. Likewise, we recite the Holy Quran in Fatiha which is unfound in other religions. Where is this likeness now? For a complete discussion on this, refer to Shaami, Baabu Makroohaatis-Salaah.

Yes, whatever action is done with the intention of resembling the Kuffaar is prohibited. Consult the book Anwaar-e-Saatia for a comprehensive explanation of this.

OBJECTION 4: When there is the joining of physical and financial ibaadat in Fatiha, you should also make Fatiha when giving impure things as charity. Therefore, when giving manure (which is dung and impure), you should read Fatiha and then give it.

Answer – Reciting the Holy Quran on impure things and in dirty places is Haraam, which is why there is no recitation when giving such things away in charity. “Alhamdulillah” is said on burping, not on passing wind because the latter is impure and breaks Wudhu. Similarly, it is said after sneezing, not when the veins of the nose begin to bleed.

CHAPTER ELEVEN

DUA AFTER THE JANAAZAH SALAAH

PROOF OF DUA AFTER THE JANAAZAH NAMAAZ

A Muslim undergoes four stages after death,

1. Before the Janaazah Namaaz.
2. After the Janaazah Namaaz.
3. Before burial.
4. After burial.

To make dua and Isaal-e-Thawaab in all of these stages is not just permissible, but superior. Yes, if you want to recite the Holy Quran near the deceased before he is to be given Ghusal, you should cover him because he is now impure (Naa-Paak). After Ghusal is given, recite the Quran in every way unrestrictedly. The opposition accept making dua, etc. prior to the namaaz and after burial as permissible. However, they brand making dua, etc. after the namaaz and before burial to be impermissible, Haraaarn, Shirk, Innovation and who knows what else?! Now follows proof of the permissibility of making dun after Salaatul-Janaazah.

A Hadith states, “When you finish performing namaaz on the deceased, make clear dua for him.” 11.1 – Mishkaat, Baahu Salaatil-Janaazah, Section 2

‘Faa’ establishes that dua should be made immediately after the namaaz without any delay. Those who take the above Hadith to refer to making dua in the Salaatul-Janaazah proves that they are ignorant of the meaning of ‘faa’. According to Arabic grammar, ‘Salaitum’ is the clause (shaft) and ‘Fakhlisoo’ is its consequence {jaza}.

Contrast (taghaayur) is needed between these two (they should not be joined in one another). Futherrnore, “Salaitum” is the past tense and ‘Fakhlisoo’ is a command.

This confirms that the order of dua is after the predominance of the namaaz. Examples of this grammatical usage follow,

فَإِذَا طَعْمَتُمْ فَانْتَشِرُوا

- Surah Ahzaab, Verse 53

This refers to speaking out after (not at the same time as) eating.

اذا قمتم الى الصلاة فاغسلوا و جوهركم

- Surah Maida, Verse 6

Here, waking up for namaaz is meant, not the standing (qiyaam) of salaah. This is proven from 'ilaa'. Therefore, Wudhu is to be made after intending namaaz. 'Faa' here establishes delay. To abandon the true meaning and adopt the figurative without a reason is impermissible. Another Hadith states, "The Holy Prophet ﷺ recited Surah Fatiha on a Janaazah. 11.2 – Ibid

Shaikh Abdul-Haqq رضي الله تعالى عنه writes in the annotation of this Hadith, "It is possible that Rasoolullah ﷺ recited Surah Fatiha before or after the namaaz for the attainment of barkat, as is the practice of today." -Ashiatul-Lam'aat

This establishes that even from the time of Shaikh Abdul-Haqq رضي الله تعالى عنه, Surah Fatiha, etc. was recited for barkat before and after the Salaatul-Janaazah. He did not prohibit it, but asserted it towards the Hadith.

Fat'hul-Qadeer states that while the Holy Prophet ﷺ was on the mimbar giving information about the Battle of Mutah, he delivered news of the martyrdom of Hadrat Jafar ibn Abu Talib رضي الله تعالى عنه. He then performed his Janaazah Salaah, made dua for him and said to the gathering. "You should also make dua for hi! forgiveness. 11.4-Kitaabul-Janaaiz, Section of Salaatul-Janaazah

The "و" before the 'Da'aa' proves that this supplication was separate from the Dua of Janaazah. After recording this very incident, Mawaahibul-Ladunya states, "Then, the Holy Prophet ﷺ said, "Make dua of forgiveness for him." 11.5 – Vol. 2, Al-Qismus-Saani

Similarly, after performing the Janaazah Salaah of Hadrat Abdullah ibn Rawaaha رضي الله تعالى عنه, dua for him was also made. This proves that dua for forgiveness after Salaatul-Janaazah is permissible.

Muntakhab Kanzul-Ummal records the following, narrated by Ibrahim Hijri , witnessed that when the daughter of Ibn Abi Aufaa رضي الله تعالى عنه, who was a Companion of the Baitur-Ridhwaan, passed away, he made 4 Takbeers on her (i.e. he performed Salaatul-Janaazah) and then stood in dua equal to the time between two Takbeers. After this he said, "I have seen the Holy Prophet ﷺ do the same." 11.6 – Kitaabul-Janaaiz

Baihaqi states, "Mustazil ibn Haseen رضي الله تعالى عنه narrates that Sayyiduna Ali رضي الله تعالى عنه made dua on a janaazah after performing Salaatul-Janaazah ." 11.7

Madoonatul-Kubra states, "This should be said on every Takbeer including the last. After that, say, "Allahumma Salli Alaa Muhammad رضي الله تعالى عنه عزوجل 11.8

This shows that Durood Sharif should be read after the Namaaz-e-Janaazah. Kashful-Ghataa states, "Making Fatiha and dua for the deceased before burial is correct and this ruling is practiced upon."

Khullasatul-Fath states likewise. Shamsul-A'imma Sarkhasi رضى الله تعالى عنه writes that Hadrat Abdullah ibn Umar رضى الله تعالى عنه said after the namaaz of a janaazah which had been performed, “If you have performed the namaaz before me, I will not let you make dua before I do.” 11.10-Mabsoot, Vol.2. Pg. 67. Baabu Ghus Mayyit.

Mabsoot also establishes that Hadrat Umar رضى الله تعالى عنه and Abdulla ibn Salaam رضى الله تعالى عنه all made dna after the Janaazah namaaz. – Ibid

‘Falaa Tasbiqoo’ confirms that the Sahaaba practiced this dua after the SalaatulJanaazah. Maulana Fateh Muhammad Burhaanpuri writes, “When the Janaazah namaaz is completed, it is preferred (Mustahab) for the Imam or another pious person to recite Surah Baqarah until ‘Muflihoon’ at the head-side of the Janaazah and the last ayats of this Surah (i.e Aamanar-Rasoolu...) at the left side. Some Ahadith have documented this recital after burial. However, if it is possible to recite this both times, then do so because it is permissible,” – Miftaahus-Salooh, Pg.

Zaadul-Aakhirat documents, with reference to Nahrul-Faaiq Sharah Kanzud Daqaaiq and Behre-Zukhaar, “Recite after Salaam, “O Allah عزوجل! Do not keep us away from his reward and cause us to plummet into fitna after him. Forgive both him and us,’11.12

Tahtaawi states, “When Hadrat Imam Abu Hanifa رضى الله تعالى عنه passed away, 70,000 complete recitals of the Holy Qwan (Khatams) were read on him before he was buried.”11.13

Kashful-Gumma, Fataawa Alamghiri and Shaarni, Baabud-Dafn, under the “ ” consolation (taziyat) after burial is better.

At this juncture, Shaami and Alamghiri further state, “This is when there is no uneasiness of sorrow and grief amongst the bereaved inheritors. Otherwise, consolation should be given before burial.” 11.15

Hasan Zahriya رضى الله تعالى عنه states, “Giving consolation after burial is better than giving it before.”11.16

Imam Sha’raani رضى الله تعالى عنه writes, “Imam Abu Hanifa and Thauri رضى الله تعالى عنه have said that to offer condolences before the burial is Sunnah, not after it, because increased grief occurs before burial. Thus, condolences should be offered with dua as well.”17 – Meezaan-e-Kubra

These extracts prove that to offer condolences before burial, whether before the Salaatul-Janaazah or after, is permissible. In fact, it is proven from the Sunnah. Dua of reward and patience for the deceased and the bereaved is what is made when offering condolences.

Dua after Salaatul-Janaazah should also be allowed from a rational point of view. This is because Salaatul-Janaazah is a dua in one regard (i.e. the deceased is placed in front with no Ruku, Sajda, etc. though it is also a namaaz). It is for this reason that Ghusal, Wudhu, facing the direction of the Qibla,

covering of the satr and one's clothes being clean are its conditions and performing it in congregation is proven from the SUIULah. If it was only a dua, why are these conditions of namaaz incorporated within it? Like all other duas, it can be asked for in any manner. We shall have to conclude that it is a namaaz in one regard, and a dua after every namaaz is Sunnah and assists in acceptance. Thus, Mishkaat states, "The Holy Prophet ﷺ was asked, "Which dua is more accepted?" He replied, "The dua made in the middle of the last third of the night, and after the Fardh

Salaah, 11.18 -Baabuz-Zikr Baadas-Salaah

Namaaz-e-Janaazah is also a Fardh namaaz, so why shouldn't dua be made after it? Also, supplicating has been permitted at all times and has even been stressed. Mishkaat states, "Dua is also an act of worship {ibaadat}." 11.18a- Baabud-Daawaat

And, "Dua is itself an ibaadat." 11.18b – Ibid

There is no restriction of time, etc. for making dua. So, what is the reason for dua being permissible before Salaatul-Janaazah and after the burial but Haraam after the namaaz and before the burial? Is the Namaaz-e-Janaazah some sort of witchcraft that causes dua of Isaal-e-Thawaab made after it to become Haraarn, and is this witchcraft removed only after the burial (i.e. after the burial, everything becomes allowed again)? Thus, dua and Isaal-e-Thawaab is permissible at all times. There is absolutely no limitation of time.

OBJECTIONS and ANSWERS

TO THE DUA AFTER SALAA TUL-JANAAZAH

There are only four objections to this dua, one academic and the rest rational. Besides these, there is no other.

OBJECTION 1: The same old objection that this dua is an Innovation (Bidat) and every Innovation is Haraam. Thus, making this dua is Haraam, polytheism and Dot a part of Islam.

Answer – Thus dua is not an Innovation and its source, from the sayings and practice of the Prophet ﷺ, has already been proven. The Sahaaba also performed it and the Jurists (Fuqahaa) have classified it as permissible in the first chapter. Even if it was accepted to be an Innovation, still too is every Innovation not Haraam. There are, in fact, five categories of Bidat. Refer to them in the relevant discussion.

OBJECTION 2: There is already a dua present in Salaatul-Janaazah. Due to this, making dua a second time is unacceptable because the initial is sufficient.

Answer – This objection is totally baseless. There is dua included in the five daily salaah, as well as in Istikhaarah namaaz, Kusoof and Istisqaa Salaah. However, making dua after all of them is not only permissible, but Sunnah. A Hadith states, "Make dua incessantly." To make dna after making dna is incessant supplication.

This is only a dua.

In some situations, Namaaz-e-Janaazah is read twice. If the guardian (wali) of the deceased did not perform the Salaatul-Janaazah while others did, the namaaz may be repeated. Rasoolullah ﷺ passed away on Monday and was buried on Wednesday. (ref. Shaami, Kitaabus-Salaah, Baabul-Imamat) Between these two days, people came in congregations and performed the Salaatul-Janaazah for as long as Sayyiduna Abu Bakr رضي الله تعالى عنه who was the wali, did not perform it. Now that he has, it is not permissible for anyone to perform the Holy Prophet's ﷺ Janaazah Salaah until Qiyaamat. – Shaami, Baabul Salaatil-Janaazah, Discussion on the one more worthy of Imamat

Now answer: This namaaz was a dua and was done once, how can it be performed a second time? This objection can be likened to saying, "Do not drink water after eating food because water is already in the food and was used in its preparation."

OBJECTION 3: Due to this dua, there is a delay in the burial, and this is Haraam. Therefore, this dua is also Haraam.

Answer – This objection is also unsupported. Firstly, you have initially prohibited this dua unconditionally. Now you only prohibited it when it causes a delay in the burial, otherwise not? So answer, if there is delay in the grave being dug and the Salaatul-Janaazah has already been performed, can dua, etc. be made or not (because now, delay in burial is not due to the dua but for other circumstances)?

Secondly, there isn't much delay because of this dua – it barely takes two or three minutes. A pause this imperceptible changes nothing. It has a delay less than the time used in taking the janaazah to the graveyard slowly, completing the Ghusal appropriately or digging the grave carefully. If this amount of delay was Haraarn, it would mean that the people giving Ghusal and kafan should hurry and mindlessly complete their task, the gravedigger should dig a grave haphazardly and the people carrying the bier should run with it towards the grave, throw the deceased inside and quickly return!

Thirdly, we have proven in the first chapter that consoling the bereaved family before the burial is not just permissible but a Sunnah, irrespective of whether it occurs before or after the namaaz. Will doing this also cause some delay or not? Definitely it will, but due to it being a deeni work, it is permissible.

Fourthly, we have just explained that the Holy Prophet ﷺ passed away on Monday and was buried on Wednesday. Allama Shaami رضي الله تعالى عنه writes, "This practice (Sunnat) still remains, i.e. the Khalifa is not buried until another is found as his successor." 11.19-Raddul-Muhtaar. Kitaabus-Salaah, Baabul-Imamat

This proves that delay in burial due to any worldly reason is disliked (Makrooh) but delay due to a religious reason is somewhat permissible. Appointing a Khalifa is a religious work and delay in burial- has

been allowed because of it making dua is also a deeni work. Thus, if an imperceptible delay is experienced due to it, it has no bearing.

Lastly, where it is written that to delay the burial is absolutely Haraam? The Jurists state that if a person passes away on Friday, Jumaa namaaz should not be waited for. Rather, if burial is possible even before Jumaa namaaz, it should be performed. They do not classify a delaying in burying it to be Haraam, polytheism or infidelity (kufr).

OBJECTION 4: The Fuqabaa have censored making dua after the Jumaazah Namaaz. Jaamtur-Rumoez states, “Do not remain standing for dua after the Namaaz-e-Janaazah,” 11.20

Zakbeera Kubra and Mubeet state, “Do not remain standing for dua after Namaaz-e-Janaazah.” 11.21

Alamghiri states, “The open ruling is that dua should not be made after it [Salaatul-Janaazah],” 11.22

Mirqaat states, “After the Janaazah Namaaz, dua shouldn’t be made for the deceased because this is likened to being excessive on the Janaazah

Namaaz.” 11.23

Kasbful-Gataa states, “After the namaaz, do not remain standing for dua.” 11.24

Jaamiur-Rumooz states, “Do not remain standing for dua after the Salaatul-Janaazah because this has likeness to excessiveness.”

It is narrated from Ibn Haamid رضي الله تعالى عنه “To make dua after the Janaazah Salaah is Makrooh.” 11.26

These extracts of Fiqh (Islamic Jurisprudence) prove that to make dua, etc. after the Janaazah Namaaz is impermissible.

Answer – There is both a brief and detailed answer to this objection. The brief answer is that there are three causes for the prohibition of dua,

1. If it is made after the fourth Takheer, before the Salaam.
2. If it is very long, i.e. it shouldn’t cause a major delay in the burial. This is why waiting for Jumaa Salaah to perform the Janaazah causes a major delay in the burial and is prohibited.
3. Similarly, if it is made while standing in rows (saffs) like the ones of namaaz, which would cause a person who is witnessing this to believe that namaaz is taking place, it is likeness to excessiveness. For this reason, to sit after the Salaam or break the rows and then make dua for a little while is permissible without any dislike.

These reasons have been formulated so that the extracts of the Jurists do not go against each other or against the mentioned Ahadith, actions and rulings of the Sahaaba.

The detailed answer is that the extracts quoted from Jaamiur-Rumooz, Zakheera, Muheet and Kashful-Gataa do not prohibit dua, but censor standing (exactly like in saffs) and performing it. We also prohibit this. The extracts of Mirqaat and Jaamiur-Rumooz also state. "This is likeness to excessiveness [i.e. through this dua, there is possibility of a misunderstanding amongst people that the Janaazah Namaaz has been increased]." This proves that making dua in a manner, which would create such a misunderstanding, is prohibited (such as making dua whilst standing in saffs).

If the row is broken or if one sits down, there is no problem. After the Jamaat of a Fardh Namaaz, we are ordered to break the rows and complete the Sunnah namaaz.

This is so that there is no misunderstanding of Jamaat taking place. – Shaami, Mishkaat, Baabus-Sunan

The above does not mean that performing Sunnat namaaz after a Fardh is prohibited. Rather, joining it to the Fardh is. The situation is similar here. The extract of Alamghiri has erroneously been quoted. The original extract is, "There is no dua after the fourth Takbeer and before the Salaam," 11.27 meaning, in the first three Takbeers of Janaazah Namaaz, something is definitely read, but not after the fourth, just as how we have explained. Therefore, Badaa'i, Kifaayah and Enaayah state, "The quoted extracts of Abu Baler ibn Haamid is originally from the book, Qeenya.

This book is not a reliable and trustworthy source, and an Islamic Verdict (fatwa) is not based on it. Allama Shaami رضي الله تعالى عنه writes that the author of Qeenya accepts weak rulings and that it is not permissible to issue Islamic Verdicts from this book." 11.2 – The introduction of Raddul-Muhtaar, Discussion on Rasmul-Mufti

Alahazrat رضي الله تعالى عنه writes, 'The author of Qeenya is a Mu'tazilite and astray.' Bazlul-Jawaa'iz

Even if this extract of Qeenya was accepted to be correct, it will be against the opposition as well because he says that dua after the Janaazah Namaz is prohibited.

So, dua after the burial should also be impermissible because that is also after the namaaz. In short, no extract is in agreement with your stance.

· Through accepted sources and proofs, we have clearly established that dua after Janaazah Namaaz is not just permissible, but Sunnah.

CHAPTER TWELVE

CONSTRUCTING DOMES OVER THE BURIAL PLACES OF SAINTS

There are two types of Muslims,

1. The general and lay-body Mu'mins.
2. The Ulama, Mashaikh of the Friends (Auliya) of Allah عزوجل whose respect and reverence is, in fact, respect towards Islam

To reinforce the graves of the general Mu'mins and build domes over them, etc. is prohibited because doing so has no benefit or reason. Yes, sand, etc. should continuously be placed on them to shape and preserve their recognition so that Fatiha, etc. can be made there. This is permissible.

Concerning the graves of the Friends (Auliya) of Allah عزوجل which are visited by crowds of people who sit around the blessed grave of the Wali to recite Quran, make Fatiha, etc., to build a structure around the grave or dome, etc. for the visitor's convenience and ease and to demonstrate the grandeur of the Saint is permissible according to the Shariah. In fact, it is proven from the Sunnah of the Sahaaba. On the contrary, to build domes over the graves of the lay-Mu'mins which have been made durable is prohibited. If their graves have already been strengthened, it is not allowed to tear down its reinforcement. The first rule is agreed upon by all, but there is division regarding the other two. Thus, we present this discussion in two chapters – the first containing proof of our stance and the second answering the objections.

PROOF OF ERECTING EDIFICES AROUND THE GRAVES (MAZAARS) OF THE SAINTS

There are three circumstances at this point,

1. Reinforcing the grave itself.
2. Increasing the height of the watt's Qabr moderately, according to Sunnat.
3. Constructing a building around the Qabr.

Thereafter, there are two circumstances related to reinforcing the grave itself,

1. Reinforcing the interior portion the grave, i.e. the part that is joined to the body.
2. Reinforcing the exterior, i.e. the part that is visible.

Only baked and whole bricks may be used to reinforce the inner part of the grave.

Using sticks here is prohibited. Yes, if stones or cement is used to strengthen it, it is permissible because sticks and bricks have the effect of fire. To strengthen the outer portion of the grave for general Muslims is prohibited, but doing so for the Ulama and Mashaaiikh especially, is permissible.

It is also allowed to extend the hump of tile grave to the length of more than one hand. Also, if the casing around the Qabr is extended and the hump of the Qabr remains at one hand's length, it is permissible.

Constructing an edifice around or near the Qabrs of general Muslims is impermissible, but doing so around the graves of the Jurists (Fuqahaa) and Ulama (Learned) isn't. Proof of this follows,

1. When Hadrat Uthman ibn Mazoon رضى الله تعالى عنه was buried, the Holy Prophet ﷺ placed a stone on the head-side of the grave and said, "With this, we place the recognition of our brother's grave and shall bury the deceased of our family here." 12.1 – Mishkaat, Kuttaabul-Janaatz, Baabud-Dafn with reference to Abu Dawood

2. Hadrat Khaarija رضى الله تعالى عنه states, "We were present in the time of Uthmane. The most successful jumper from us was the person who was able to leap across the grave of Uthman ibn Mazoon رضى الله تعالى عنه 12.2 – Bukhari, Kitaabul-Janaaiz, Baabul-Jareed alal-Qabr, narrated as a note (taaleeq)

We know from the narration in Mishkaat Sharif that there was a stone on the head-side of Hadrat Uthman ibn Mas'un's رضى الله تعالى عنه grave and, from this Hadith of Bukhari, it's known that the hump of his grave was that stone. Consistency between these two narrations can be made through the following – "A stone was placed at the head-side of the grave" doesn't mean that it was placed near the head, separate from the grave, but that it was placed in the grave itself at the head-side. It could also mean that the entire grave was of that stone (but only the head-side was mentioned). Both of these Ahadith prove that to preserve the recognition of a certain grave by making it a little high or strengthening it with stones, etc. is permissible. This is so that people realize that this is the grave of a Buzurg. The two rules are cleared through this. Also, the Fuqahaa state that if the piece of earth is soft and the deceased has to be buried in a box of wood, the inner area of the grave should have sand spread within in all four directions. Shaami, Alamgiri, etc. Baabu-Dajni-Mayyit

We can also deduce from this that the interior of the grave shouldn't be solid. Two rules are hereby proven.

3. To construct a building, shelter or edifice around the graves of the Friends of Allah and Mashaaiikh of Ulama or nearby is proven to be permissible from the Quran and practice and rulings of the Sahaaba, Ulama and general body of Muslims.

Narrating the incident of the People of the Cave [Ashaab-e-Kahf], the Holy Quran states, "The person who was dominant in this matter said, "We shall build a Musjid over the People of the Cave." 12,3 – Surah Kah[. Verse 21

Under the Bunyaanan of this ayat, Tafseer Roohul-Bayaan states, "They said, "Build for the People of the Cave a wall that surrounds their graves so that it is safe from the knowledge of people, just as how the Holy Prophet ﷺ grave is surrounded by four walls." 12.

This was not sanctioned, however, and so a Musjid was built. Under the commentary of Musjidaa in this ayat, Allama Ismail Haqqi رضى الله تعالى عنه writes, "People can read namaaz in it and attain barkat through them." 12.5 – Tafteer Roohul-Bayaan

The Holy Quran mentioned two things about the People of the Cave. The first was that people planned to build a dome and edifice around them, and the second was that a Musjid was built nearby. After mentioning these plans, it didn't censor any of them. This establishes that both actions were allowed then and is still permissible, as proven from the books of Principles (Usool).

Rasoolullah ﷺ was buried in the apartment (hujra) of Sayyidah Aisha رضى الله تعالى عنها. If this was not allowed, the Sahaaba should've first tom down the walls and then buried him.

Hadrat Umar رضى الله تعالى عنه later constructed an arched wall with 'half-baked bricks around this area during the period of his Khilaafat. Some time later, in the time of Waleed ibn Abdul-Malik, Hadrat Abdullah ibn Zubair رضى الله تعالى عنه strengthened and supported this edifice solidly in the presence of all the Sahaaba.

عن عمرو ابن دينار و عبيدة الله ابن ابي زيد قال لم يكن في عهد النبي ﷺ رضى الله تعالى عنه (Allama Sayyid Samboodi على بيت النبي عليه السلام جدار فكان اول من بنى عليه جدارا عمر ابن الخطاب ثم بناء عبدالله ابن الزبير فكانت حجرته من الكعسة من سعير مربوطة في خشب عرارة – KhuloasaatulWafaa. Section 10. Pg. 196

The translation of this extract is what has been said above. Hadrat Urwah رضى الله تعالى عنه states that in the time of Waleed ibn Abdul-Malik, a wall of the Rauza Sharif of the Holy Prophet ﷺ fell down and the Sahaaba busied themselves in repairing it. A foot was visible and, after seeing it, people became concerned because they thought that it belonged to the Prophet ﷺ. Hadrat Urwah رضى الله تعالى عنه said, "Oath on Allah! عزوجل This is not the foot of the Holy Prophet ﷺ. It is the foot of Umar" 12.6-Bukhari, Vol. 1, Kitaabul-Janaaiz, Baabu Maa Ja 'a fi-Qabri Nabi ﷺ.

Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, "In the year 550 A.H, Jamaaluddin Asfahaani رضى الله تعالى عنه put a lattice made of sandalwood around this wall in the presence of the Ulama (Learned). Later, in 557 A.H, some Christians came to Madina Sharif in the garb of pious people and planned to dig a tunnel and remove the blessed body of Rasoolullah ﷺ from his Rauza Sharif. The Messenger came to the king in a dream three times and informed him of their sinister plan. As a result, the king executed them, dug a very deep foundation around the Rauza Sharif and filled it with lead. In 678 A.H, Sultan Saalihi built this green dome which is present until today." -Jazbul-Quloob ilaa Diyaaril-Mahboob

These extracts prove that the Sahaaba built the Rauza Sharif. If someone says, "This is unique to the Prophet ﷺ we reply that Hadrat Abu Bakr رضى الله تعالى عنه and Hadrat Umar رضى الله تعالى عنه are both buried in the Rauza Sharif, and so will Hadrat Esa عليه السلام be buried there as well. Thus, it is not a specialty of Rasoolullah ﷺ B. When Hadrat Imam Hasan ibn Hasan ibn Ali رضى الله تعالى عنه passed away, his wife kept a dome over his grave for the entire year." – Bukhart, Vol. 1, Kitaabul-Janaaiz and Mishkaat, Baabul-Bukoa alal-Mayyit

This also occurred during the time of the Sahaaba and in their presence. None of them rejected this. Also, his wife remained at the grave for an entire year and thereafter returned home, proving the permissibility of attendants (Mujaawars) at the graves of the Pious.

We have, until now, only presented proof from the Quran and Hadith. Now, we provide proof from the rulings of the Jurists and Commentators of the Quran and Hadith.

Under the ayat, "انما يعمر مسجداً الله من امن بالله" 12.8 Tafseer Roohul-Bayaan states, "Constructing buildings on the graves of the Learned (Ulama), Saints and Honored is a permissible action when the intention behind doing so is to inculcate the recognition of greatness and appreciation in the hearts of people. This is so that they don't disregard the people of these graves." 12.9

Mulla Ali Qaari رضى الله تعالى عنه writes, 'The former Ulama have permitted the building of edifices on the graves of the Mashaaiikh and Ulama so that people may visit them and sit or rest there,' 12.10 – Mirqaat, Kitaabul-Janaaiz, Baabu Dafnil-Mayyit

When Hadrat Uthman ibn Mazoon رضى الله تعالى عنه was buried, the Holy Prophet ﷺ placed a stone on the head-side of the grave and said, "With this, we place the recognition of our brother's grave and shall bury the deceased of our family here."

- Mishkaat Sharif

Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, "In the latter times, due to the general masses being very perceptive to visible things, the construction of buildings on the graves of the Mashaaiikh and pious people increased based on wisdom. This is so that the honour and rank of the Saints become apparent to the Muslims, especially in India, as many KufTaar and enemies of the deen are found here. These buildings and places proclaim the glory of the Friends of Allah عزوجل and are a means of instilling awe within the hearts of the KufTaar. There are many things which were Makrooh but have become preferred (Mustahab) in the latter times." – Sharah Safrus-Sa'adat

Shaami states, "If the deceased is from the Mashaaiikh, Ulama and Sa'adat, to build an edifice over his grave is not Makrooh." 12.11 – Vol. 1, Baabud-Dafn

Durre-Mukhtaar states, "A building shouldn't be built on a grave, but it has been said that there is nothing wrong with this and that the latter ruling is accepted." 12.12 _ Baabud-Dafn

Some people say that Shaami and Durre-Mukhtaar have permitted these buildings using the word 'Qeel'. Thus, this ruling is weak and defective. This is incorrect. 'Qeel' is not a sign of weakness in Islamic

Jurisprudence (Fiqh). In some places, there are two opinions stated about a single query and both have been explained through ‘Qeel’. Yes, ‘Qeeli’ is the recognition of defectiveness in the Science of Logic (Mentiq). Refer to the discussion on the Azaan at the Grave for a complete study into ‘Qeel’.

Tahtaawi alaa-Maraaqil-Falah states, “The people of Egypt have the habit of placing stones on the graves so that they are saved from being effaced and disentombed. A grave shouldn’t be plastered or mortared and no building should be built over it.

However, it has been said that there is nothing wrong with doing so and this is the accepted ruling.” 12.13 – Pg. 335

Imam Sha’raani رضى الله تعالى عنه states, “It is based on this that other Imams say that a building shouldn’t be built on a grave nor should it be plastered, even though the ruling of Imam Abu Hanifa رضى الله تعالى عنه is, “All of these things are permissible.” So, the former sayings have hardship and the latter one has ease.” 12.14 – Meezaan-e-Kubra, Vol.1, Kitaabul-Janaaiz

It has now been absolutely proven that according to the Imam of the muzhab himself (Imam Abu Hanifa رضى الله تعالى عنه, building domes, etc. over the graves is permissible.

Alhamdulillah, it has now been established through the Quran, Hadith, extracts of Fiqh and Imam Abu Hanifa that building domes, etc. over the graves of the Saints and Learned is permissible. Rationally speaking, this should also be allowed:

Firstly, it has been noticed that the public do not have concentrated respect for general graves which are not reinforced. Not much of Fatiha -and dua is made there.

In fact, some even tread over them! On the contrary, if they had to see a strengthened grave or a grave with a covering (ghilaaf) over it, they would realize that this is the grave of a Buzurg and respectfully pass it with their hands lifting up in dua very quickly. It has been stated that the life of a Muslim before and after his death are the same (i.e. they should be respected equally). – Mishkaat, Baabud-Dafn and Mirqaat

To kiss the graves of your parents is permissible. – Alamghiri, Kitaabul-Karaahiyat and Ashiatul-Lam’aat, Baabud-Dafn

Likewise, the Jurists state that we should sit away from the grave equal to the distance we used to sit away from the person of the grave during his lifetime. This proves that the respect of the deceased is similar to the respect in his lifetime. The Friends of Allah عزوجلـ. are Necessary to be Respected (Waajibut-Tazeem) in their lifetimes. Thus, after their passing away, revering them is also and still necessary.

Constructing an edifice over the graves is a means of demonstrating this respect. For that reason, it should at least be Mustahab (preferred).

Secondly, just as how the official buildings of the government are distinguished amongst all other buildings (as well as Musjids) for the sole reason of people recognizing and extracting benefit from them, so too should the Ulama distinguish themselves from others so that people may recognize them and enquire about deeni rulings. Likewise, the graves of the Ulama and Mashaaih should also be distinguished from all other common graves so that people recognize and attain guidance from them.

Thirdly, the graves of the Saints are the signs of Allah عزوجل as we have previously proven with reference to Roohul-Bayaan. It is proven from the Quran that reverence to the signs of Allah عزوجل is necessary. Therefore, the graves should be respected. There are various methods and practices of respect in every country and throughout the passing of time. Whichever method of respect is not contrary to Islam is permissible. In the time of the Holy Prophet ﷺ the Holy Quran used to be transcribed on bones and skin, the Mosque of the Prophet ﷺ (MusjidunNabawi) was not strongly built and its roof was made of date-leaves. It leaked when it rained. However, the Musjid was later very beautifully renovated with the Rauza of Rasoolullah ﷺ being carefully built (and the Holy Quran was printed on good-quality paper).

Durre-Mukhtaar states "و جاز نحليه المصحف لما فيه من تعظيمه كما في نفشه المسجد" Kitaabul-Karaahiyat, Fast fil-Ba'ee

Shaami states under this extract, "In other words, to embellish the Holy Quran with gold and silver is permissible because this is respectful to it, just as how it is permissible to decorate the Musjid. Furthermore, it was ordered in the time of the Sahaaba to keep the Quran free from Ayat numbering, Rukus and I'raab. However, after that period, it became permissible – in fact, necessary-due to the need of the time." Shaami further states, "It has been narrated from Hadrat Ibn Mas'ud رضى الله تعالى عنه that the Quran should be kept free from I'raab, etc. This applied to that era, and there are numerous other things which adapt due to the change of time and place." 12.16

Shaami also states that the Holy Quean should not be printed in small text or in handwriting. Rather, its words should be visible and bold. Why have all of these instructions been given? For the respect of the Holy Quran. Similarly, in the former times, to take compensation for either teaching the Quran or saying the Azaan and Iqaamat was Haraam, as per the Hadith and extracts of Fiqh. However, doing so was permitted afterwards due to need being felt. In the time of Rasoolullah ﷺ even the living were not allowed to reinforce their homes. One Sahaabi did, and this caused the Prophet ﷺ to become so angry that he didn't even reply to his Salaam until the Sahaabi brought down the reinforcement. Mishkaat, Kitaabur-Riqaaq, Section 2

The Holy Prophet ﷺ said, "When blessings cease in a person's wealth, he begins to spend it on putting up bricks. 12.17 -Ibid

In spite of these rules, however, Muslims built their homes and Musjids strong. It's indeed surprising that those who deem reinforcing the graves of the Friends of Allah عزوجل or constructing domes over them to be Haraam extravagantly plaster and cement their homes. Do they accept some Ahadith and reject others? May Allah عزوجل grant them understanding.

Fourthly, supporting the graves of the Saints and constructing buildings around them is a means of propagating Islam. In Ajmer Sharif, etc. it has been noticed that there are more Kuffaar visitors to the site than Muslims. I have witnessed many Hindus and Shias embracing Islam after seeing the pomp and glory of Huzoor Khwaja Ghareeb Nawaaz رضي الله تعالى عنه.

The newspapers of July 1960 persistently reported that the grave of Sayed Ahmed Barailwi (the Murshid of Maulwi Ismail Dehlwi), situated in Baalaakot, was in a very deplorable condition. It was going to be repaired with a dome built over it. How ironic that Sayed Ahmed, the person who spent his entire life destroying the graves of Muslims, will have a dome built over his own?

On July 29th 1960, the president of Pakistan, Ayyub Khan, laid the foundation of the structure to built on the grave of Muhammad Ali Jinnah. There were 100,000 Muslims present at this function and approximately Rs. 75,000 were spent on this construction. The function was also attended by the leader of the Deobandis, Maulwi Ihtishaarnul-Haqq, whose speech was recorded in the Rawalpindi newspaper Jung on August 12th, 1960. Expressing much happiness, he said, "Congratulations, O Father of the revolution! Today the foundation-stone for the monument of the founder of Pakistan's grave has been placed. Until now, the Pakistani government was very slow in completing this blessed task."

Muslims! This is the Deobandi fraternity who, until now, used to root out the graves of Muslims. They are the very people who sent a telegram to the Wahab if Najdi Government of Saudi Arabia congratulating them on destroying and ruining the graves of the Sahaaba and Able-Bait. Today, if a dome, etc. is being built on the grave of Muhammad Ali Jinnah, they honour the construction of the edifice. Who knows what their muzhab is? Their actions and rulings have no consistency at all. As if they go wherever the wind blows.

Nevertheless, it is proven from this that even Deobandis accept domes being built on the graves (Mazaars) of the Saints.

OBJECTIONS and ANSWERS

TO BUILDING DOMES, ETC. AROUND THE GRA YES

There are only two objections from the opposition concerning this,

OBJECTION1: "The Prophet ﷺ prohibited the plastering of graves, building structures and sitting on them." 12.18 – Mishkaat, Baabud-Defn with reference to Muslim

Also the general body of Jurists state, "This Hadith proves that there are three things which are Haraam – reinforcing the grave, constructing a building over it and sitting at the grave as a caretaker (Mujaawar)."

Answer – There are three cases in the prohibition of strengthening a grave,

1. Strengthening the inner part (i.e. the portion that is touching the deceased). This is why the Hadith said 'An-Yujassasa al-Quboora', not 'Alal-Quboora'.

2. Reinforcing the graves of lay-Muslims. This has no benefit. Thus, the meaning will now be taken as, “Strengthening every grave has been prohibited.”

3. Strengthening the grave for decoration, boastfulness and ceremony.

These three situations have been censored and are Haraam. However, if the grave of a Saint (Wali) is maintained to keep its recognition, it is permissible because the Holy Prophet ﷺ reinforced the grave of Hadhrat Uthman ibn Mazoon رضي الله تعالى عنه with stone, as we have proven in the first chapter.

Under ‘An-Yujassasa al-Quboor”, Lam’aat states, “....Because only decoration and ceremony is intended by this.” 12.20 This proves that if decoration, etc. is not intended, it is permissible.

“Building a structure on the grave” also has a few meanings,

[It is prohibited] If the building is made on the grave itself, in the manner that it becomes included in the building’s wall. Shaami states, “To increase the Qabr more than a hand’s length is prohibited because it is narrated in Muslim that the Holy Prophet ﷺ disallowed strengthening the grave or building something actually upon it.” 12.21 – Baabud-Dafn

Durre-Mukhtaar states, “It is prohibited to put extra sand on the grave because this is equated to building a structure on the actual grave.” 12.22 – Baabud-Dafn

This establishes that “building on the Qabr” refers to when the grave itself becomes included in the construction. A dome is not built on the grave but over and around it. Thus, it is not prohibited.

2. This rule of prohibition is intended for the graves of lay-Muslims.

3. The ‘building’ mentioned here has been explained by another Hadith, “O Allah عزوجل! Do not make my grave become an idol that is worshipped. May Allah’s عزوجل curse be on the nation that makes the graves of their Prophets Musjids.” 12.23-Mishkaat, Baabul-Masaajid

This proves that it is Haraam to alter any grave to be a Musjid, construct a building on it and performing namaaz in its direction. This is what is intended by the Hadith. The meaning of “make the graves Musjids” refers to when the graves themselves were made the Qibla and Sajda was performed towards them.” Allama Ibn Hajar Asqalaani رضي الله تعالى عنه writes, “Baidaawi said, “Because the Jews and Christians used to prostrate in respect towards the graves of the Prophets, make the graves as Qibla and read namaaz towards them, they had made these graves similar to idols, which the Holy Prophet ﷺ cursed and censored Muslims from imitating.” 12.24 Fat’hul-Baari, Sharah Bukhari

This Hadith clears and explains the quoted Hadith of the opposition. We now know that building domes was not censored, but making the Qabr the direction of Sajda.

Fourthly, this prohibition was not a command of Shariah but the teaching of piety and abstinence from the world, just as how even reinforcing the homes for living was stopped (as we have submitted in the first chapter). In fact, the strengthening used to be demolished.

Fifthly, building constructions around the grave is not allowed when the belief of the constructor is that the deceased will attain some ease or benefit from it. This belief is totally incorrect. It is permissible if the building is constructed for the ease of visitors.

We have made all of these interpretations because several Sahaaba have constructed buildings on specific graves. As a result, this action is a practice of the Sahaaba.

Hadrat Umar Faaruq-e-Azam رضى الله تعالى عنه built a structure around the grave of the Holy Prophet ﷺ and Hadrat Ibn Zubair رضى الله تعالى عنه, added to it later on. The wife of Imam Hasan Muthanaa also made a dome over her husband's grave. We have already furnished the reference for this from Mishkaat Sharif. Under this act of Hadrat Hasan Muthanaa's wife, Mulla Ali Qaari رضى الله تعالى عنه writes, "It is apparent that this dome was for the gathering of friends and Sahaaba so that they may perform the Zikr of Allah عزوجل recite the Holy Quran and make dua for forgiveness. Asserting this action of this virtuous woman to be unbeneficial is not in keeping with the great honour of the Able-Bait." 12.25 – Mirqaat, Baabul-Bukaa

This clearly proves that to build an edifice that doesn't offer any benefit to anyone is prohibited, but doing so is permissible if it is built for the comfort and ease of the visitors.

Also, Hadrat Umar رضى الله تعالى عنه built a dome on the grave of Sayyidah Zainab bint Jahsh رضى الله تعالى عنها

Sayyidah Aisha رضى الله تعالى عنها built a dome on the grave of her brother, Hadrat Abdur-Rahman رضى الله تعالى عنه and so did Hadrat Muhanunad ibn Hanfia رضى الله تعالى عنه on the grave of Hadrat Abdullah ibn Abbas رضى الله تعالى عنه.

Abu Abd Sulaiman رضى الله تعالى عنه states, "Hadrat Umar رضى الله تعالى عنه built a dome over the 'grave of Hadrat Zainab bint Jahsh رضى الله تعالى عنها on the grave of her brother Hadrat Abdur-Rahman رضى الله تعالى عنه and Hadrat Muhanunad ibn Hanfia رضى الله تعالى عنه (the son of Hadrat Ali رضى الله تعالى عنها on the grave of Hadrat Ibn Abbaa رضى الله تعالى عنها Whoever has classified building domes to be disliked (Makrooh) has said so if they are built in boast and show." 2.26-Muntaqaa, the Sharah of Muatta Imam Malik.

Badaaius-Sanaai states, "When Hadrat Ibn Abbas رضى الله تعالى عنه passed away in Taaif Hadrat Muhanunad ibn Hanfia رضى الله تعالى عنه read namaaz on him {i.e. Janaazah Salaah}, arched his grave and built a dome over it." 12.27 – Vol. 1, Pg. 320

Aini, the Sharah of Bukhari, states, "These Sahaaba have done this and indeed, the Rauza of Rasoolullah ﷺ is visited by the entire Urfimah. No Muhaddith, Faqih or Aalim objected to the Rauza Sharif. Thus, the Hadith cited will have to be interpreted as we have."

“Sitting on the grave” refers to climbing and sitting on top of it. This is what is prohibited, not becoming a caretaker (Mujaawar) there. There is no prohibition in becoming a caretaker at the grave. The duties of such a person are keeping the key to open and lock the building and seeing to the needs of it, etc. This is proven from the Sahaaba. Sayyidah Aisha رضى الله تعالى عنها the Mother of the Faithful, was the key-keeper and saw to the affairs of the Holy Prophet’s قبر شریف. When the Sahaaba wished to visit (Ziyaarat) the blessed grave, they contacted her to open the Rauza Sharif for them. – Mishkaat, Baabud-Dafn

Even today, there are caretakers at the Rauza Sharif of the Holy Prophet ﷺ. No one has ruled this to be impermissible.

OBJECTION 2: The Hadith states, “Abu Hayyaj Asadi رضى الله تعالى عنه narrates that Hadrat Ali رضى الله تعالى عنه said to him, “Should I not send you on the task for which the Holy Prophet ﷺ bad also sent me for once? This task is to destroy any picture or statue and level any high grave you come across.” 11.29 -Mishkaat, Baabud-Dafn

Bukhari Sharif states, “Hadrat Ibn Umar رضى الله تعالى عنه saw a dome and tent on the grave of Hadrat Abdur-Rahman رضى الله تعالى عنه and said, “Young man, remove it because his deeds are shading him.” 12.30 – Vol. 1, Kuttaabut-Janaatz, BaabulJareed alal-Qabr

Both of these Ahadith prove that if a grave is high or has a building it, it should be brought down.

Important Note-Using this Hadith as a shield, the Najdi/Wahabies have demolished and leveled the graves (Mazaars) of the Sahaaba and Able-Bait to the ground.

Answer- The graves which Hadrat Ali رضى الله تعالى عنه, was ordered to bring down were the graves belonging to the Kuffaar, not the graves of Muslims.

He said, “I shall send you on the task for which the Holy Prophet ﷺ also sent me once.” Those graves which Hadrat Ali رضى الله تعالى عنه leveled in the time of the Holy Prophet ﷺ cannot have been the graves of Muslims because Rasoolullah ﷺ used to attend the burial of every Sahaabi, and the Sahaaba never did anything without consulting the Holy Prophet ﷺ. Thus, all the Muslims graves which existed in that time were either made in the presence of Rasoolullah ﷺ or with his full consent. Based on this, which Muslim grave would’ve become impermissible and necessary to level? Yes, the graves of the Christians were high. Discussing the construction of Musjidun-Nabawi, Bukhari Sharif states, “Rasoolullah ﷺ gave an order for the graves of polytheist. (Mushriks). Accordingly, they were unearthed, 12.31- Vol. 1, Pg. 61

There is a chapter in Bukhari Sharif named “Should the Mushriks’ graves from the Period of Ignorance be excavated?” – Vol. 1. Pg. 61

Allama Haafiz Ibn Hajar رضى الله تعالى عنه writes in the annotation of this, “... Except for the Prophets and their followers, because exhuming their graves is disrespect to them. 12.32-Fat’ul-Baari, Vol. 2, Pg. 26

And, ”This Hadith proves that disposition in a graveyard that has come into ownership is permissible. Old graves may be disentombed except for when they are respected: 12.33 – Fat ‘ul-Baari

This Hadith and its annotation have explained the cited Hadith of Hadrat Ali رضى الله تعالى عنه by the opposition (i.e. it is the graves of Mushriks that should be leveled). Secondly, why were pictures mentioned with the graves? Where are there photos, etc. at the graves of Muslims? We can reason that only the graves of the Kuffaar are meant in it because only at their graves are pictures of the deceased kept. Thirdly, the quoted Hadith speaks of leveling the high graves to the ground. It is Sunnah for a Muslim grave to be a hand's length above the earth. To level it equally against the earth is against the Sunnah. Again, we shall have to accept that the graves of the Kuffaar was intended, otherwise it will be very surprising that Hadrat Ali رضى الله تعالى عنه levels high graves but his son, Muhammad ibn Hanfia رضى الله تعالى عنه , is responsible for constructing a dome over Hadrat Ibn Abbas's رضى الله تعالى عنه grave!

Even if the grave of a Muslim has become high, still too can it not be brought down because this is disrespect to a Muslim. The grave shouldn't be made high in the first place, but shouldn't be destroyed if it is. To print the Holy Quran in fine print is prohibited (ref. Shaami, Kitaabul-Karaahiyat), but if it is, it shouldn't be burned, discarded or thrown away because this is disrespectful to it.

The Ahadith state that it is forbidden to sit, excrete, walk with shoes or without upon the grave of a Muslim. It is unfortunate that the Wahabies have obliterated the tombs of the Friends of Allah عزوجل to the ground yet the graves of English Christians are continuously being made extremely high in Jeddah. Verily, Sayyiduna Rasoolullah ﷺ spoke the truth, "Every person has love for his mutual kind.,,12.34

To use the Hadith of Hadrat Ibn Umar رضى الله تعالى عنه as a proof is absolutely baseless because he himself says that the shadow of a deceased's deeds (aamaal) is sufficient. We establish from this that if a dome is made to shelter the deceased himself, it is impermissible. Under this very Hadith of Hadrat Ibn Umar رضى الله تعالى عنه , Aini, the Sharah of Bukhari, states, "This gestures towards the permissibility of putting up a shelter over a grave for a valid purpose, e.g. to save people from the heat of the sun. It is not allowed to put up a shelter over a grave to give shade to the deceased." 12.35

It is my personal experience that building shelters over the graves (Mazaars) is very beneficial. Once, I went to the Mazaar of Mulla Abdul-Hakeem Faazil Siyalkoti رضى الله تعالى عنه , the eminent scholar of Islam. There was no covering over it and the heat of the sun was relentless. Due to the intensity of it, the earth was like hot coals. I quickly read a few ayats and Fatiha and returned because of the unbearable weather, but was saddened by what little I had done. It was then that I realized the benefit of buildings over the graves of the Auliya.

Under the ayat, "اذ يباعونك تحت الشجرة" 12.36 Tafseer Roohul-Bayaan speaks about the arrogant individuals who say that they will demolish the graves of the Saints to demonstrate to the people who respect them that the Friends of Allah عزوجل have no power, or they would save these graves from being demolished. It states, "Know that this action is pure infidelity (kufr). Such a deed is extracted from the saying of Firaun (pharaoh), "Leave me! I'll kill Musa so that he can call his Lord! I fear that he will change your religion and spread mischief on the earth.12.31

Once, a person asked me, "If the Saints or Sahaaba had any power, why didn't they save their graves from the Wahabies and Najdis? From this, we come to know that they are lifeless and dead, so why should they be respected and revered?"

There were 360 idols in the Holy Kaaba before the Holy Prophet ﷺ , and the Ahadith further state that,

near Qiyaamat, there will be a person who will demolish the Holy Kaaba, Today, the Musjid Shaheed Ganj in Lahore has become the temple of Sikhs, and there are many other Musjids which have been demolished. What answer will you give to Hindus who ask, "If Allah عزوجل had any power, why didn't he save His house from demolition?"

The Friends of Allah (Auliya) or their graves are respected due to their closeness to Allah عزوجل not solely for their power and authority.

CHAPTER THIRTEEN

PLACING FLOWERS AND SHEETS ON AND BRIGHTENING THE GRAVES

There are three topics to this discussion,

1. Placing flowers on the graves of Saints (Mazaars).
2. Spreading sheets (ghilaafs) over them.
3. Illuminating the area.

The Ulama of the Ahle-Sunnat rule that it is permissible to place flowers on the grave of every Mu'min, irrespective of whether he is a Friend of Allah (Wali) or a sinner.

Regarding the placing of sheets on graves, the Jurists state that doing so is permissible for the graves of the Saints, Learned and Pious but impermissible for the graves of general Muslims because there is no benefit in this.

There is much detail in brightening the grave area (by lamps, candles, electricity, etc.) Doing so is impermissible if it is done at the graves of ordinary Muslims without any necessity. If there is one, however, it is allowed. If it is to demonstrate the greatness of the Saint (which the Mazaar belongs to), it is also acceptable. There are three necessities,

1. If a deceased is to be buried and light is needed, it is permissible.
2. If the grave is at the edge of the road and a light is lit there so that no one trips over it or so that people may see the light and come to make Fatiha, it is permissible.
3. If a person goes to the grave of a Muslim at night and wishes to recite the Quran, etc., brightening the grave-area is correct.

If light is lit for another reason besides these three, it is 'considered wastage and prohibited as a result. Concerning the Friends of Allah, even if no need at all is found, still too is it permissible because this is admiration towards them. The opposition refutes these three things. Thus, we divide this discussion into two sections-Section One in proof of our stance and Section Two dealing with their objections.

PROOF OF PLACING FLOWERS, SHEETS AND BRIGHTENING THE GRAVES (MAZAARS)

1. In the discussion before this, we have explained that the graves of the Saints are the signs of Allah عزوجل and to respect the signs of Allah (i.e. the signs of His deen) is a Quranic instruction, “وَمَنْ يَعْظِمْ شَعَانِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْفُلُوبَ” 13.1 There is no restriction in demonstrating respect. All permissible practices of showing respect which exist at any time are correct for use.

Placing flowers and sheets (ghilaafs) on their graves, as well as illuminating their Mazaars, is in admiration to them and, as a result, permissible. Fresh flowers have life and therefore make tasbeeh and tahleel. Through this tasbeeh etc, reward is attained or punishment is decreased for any ordinary Muslim grave, and the visitors to a Mazaar gain a pleasant fragrance.

Therefore, placing them on any Muslim grave is allowed. Even if the deceased is experiencing punishment, through the blessings of the tasbeeh, it is lessened. The source for this is the Hadith wherein the Holy Prophet ﷺ passed by two graves whose inmates were undergoing punishment. One of them never used to save himself from the drops of urine and the other was a backbiter. Sayyiduna Rasouullah ﷺ took a branch of a tree and broke into two parts, placing one on each grave. When he was asked about this he replied. “As long as they aren’t dry, their punishment will be decreased.” 13.2 – Mishkaat. Baabu Aadaabil-Khalaa, Section

Imam Nawawi رضي الله تعالى عنه writes in the annotation of this Hadith, “It has been said that the punishment will be lessened because, as long as they are fresh, tasbeeh will be made by them. Based on this Hadith, Ulama have ruled that reciting the Holy Quran near the grave is Mustahab (preferred because this is more suited to lessen punishment than the tasbeeh of a branch.” 13.3.

Under this very Hadith, Ashiatul-Lam’aat states, “A group (of Jurists) rule the permissibility of placing flowers, green plants and fragrance on graves based on this Hadith.”

Mirqaat states under this Hadith, “We can deduce that placing fresh flowers on the Mazaars is Sunnat.” 13.5 Tahtaawi alal-Maraaqil-Falaah states, “Based on this Hadith, some of our companions from the latter times have ruled that the practice of laying flowers and scenting is Sunnat.” 13.6 -Pg. 364

The word ‘some’ in these extracts doesn’t mean that other Ulama have ruled this to be impermissible. Rather, it means that some accept doing so to be Sunnat. All Ulama agree that it is permissible, though there is a difference amongst them concerning it being a practice of the Prophet ﷺ. Alamghiri states, “To place flowers and fragrance on graves is good.” 13.7 – Kitaabul-Karaahiyat, Vol. 5, Baabu Ziyaaratil-Quboor

Discussing visiting the graves, Shaarni states, “From this and the Ahadith, it is ascertained that placing these things on the graves is Mustahab. The practice of placing branches of the myrtle plant, etc. On graves is modeled on this.” 13.8-Vol. I, Ziyaaratil-Quboor

It further states. “The reason for the decrease in punishment is the branches not becoming dry. In other words, through the blessings of them making tasbeeh, the punishment of the grave is lessened, since the tasbeeh of a fresh branch is more complete in comparison to a dry one. This is because there is a kind of life existing in the former.” 13.9 – Ibid

Two issues emerge from these Ahadith and extracts of the Commentators of Hadith and Jurists,

1. It is permitted to place every green plant, etc. on the graves of Muslims. The Holy Prophet ﷺ himself placed branches on those graves that were undergoing punishment.
2. The decrease in punishment is through the blessings of the tasbeeh made by the green plants etc, not only because of Rasooullah's ﷺ dua. If it was only due to this dua, why was the restriction of "as long as they are dry" mentioned in the Hadith?

Thus, today, if we lay flowers etc, the deceased will surely benefit from this action, Insha-Allah. The wisdom behind keeping the graves of general Muslims natural is that when it rains, green grass will sprout and, through the tasbeeh of the grass, the punishment of the deceased will decrease. This proves that placing flowers or green plants on the graves of Believers is allowed.

Maulwi Ashraf Ali Thanwi writes that flowers should be placed on the graves of Faasiqs (open transgressors of the Shariah), not on the graves and Mazaars of the Saints because there is no punishment there to be lessened through the placing of flowers, etc. – Islaahir-Rusoom

However, it should be bared in mind that the action which is a remover of hardship for sinners causes an increase in the rank of the pious, e.g. walking towards the Musjid erases our sins but increases the rank of the virtuous. Likewise, some duas eradicate the sins of criminals like us but increase the distinction of the pious. The logic used by the opposition necessitates that the pious should not come to the Musjids or make istighfaar because they are cleansed of sin. Through the tasbeeh of these flowers, the mercy of Allah عزوجل shall descend more upon their graves just as how it increases by the recitation of the Holy Quran.

2. Placing sheets (ghilaafs/chaadars) on the graves of the Friends of Allah عزوجل is permissible because through this, the grandeur of the inmate of the grave (who is a Wali) becomes apparent to the general public who visit. Allama Shaami writes, "Fatawa Hujja has stated that placing mantles on the graves is Makrooh (disliked). However, we say that if today, creating respect within the general public is intended by doing so (so that they may not deem the inmate of the grave with contempt but rather, through these shrouds, respect, admiration and awe is instilled amongst those unaware), then placing sheets is permissible. This is because actions are based on intentions." 13.10 _ Raddul-Muhtaar, Vol. 5, Baabul-Karaahiyat, Baabul-Labs

This extract of Shaarni has decided that whatever permissible action is done to demonstrate the greatness of the Auliya of Allah is permissible. The source of sheets is that even in the time of Rasooullah ﷺ the Kaaba was covered with the Ghilaaf and he didn't prohibited this. For centuries, there have been very expensive green coverings of silk over the Rauza Sharif of the Holy Prophet ﷺ. No one has disallowed this even until today. There is even a covering on (and a building built over) the Maqaam-e-Ibrahim (the stone on which Hadrat Ibrahim itill stood to build the Holy Kaaba).

Marvel at the glory of Allah عزوجل! The Najdi Wahabies still maintain the Maqaam-e-Ibrahim in the above manner. Why have sheets been placed over them? Simple: to demonstrate the greatness of these things.

Thus, for the reverence of the Friends of Allah عزوجل, it is preferred (Mustahab) to place sheets, etc. over their graves. Under the ayat, "انما يعمر مسجد الله من امن بالله رضى الله تعالى عنه" 13.11 Allama Haqqi writes, "Building shelters over the graves of the Learned, Saints and Pious or placing sheets {ghilaafs}, mantles and turbans on them are all permissible actions when establishing their respect amongst the masses is intended (so that they don't hold them in contempt)." 13.12 – Tafseer Roohul-Bayaan

3. To brighten (through lamps or electricity) the graves of general Muslims out of a need, or the graves of the Saints in demonstrating their greatness, is permissible.

Therefore, Hadiqa Nadiya, the annotation of Tareeqah Muhamrnadiah, states, "Taking lamps to the graves is an Innovation (Bidat) and wastage of money according to the book Bazaaziya. This entire ruling applies to when there is no benefit visible. However, it is permissible to light lamps if there is a Musjid or path near the grave, if a person is sitting there or to respect the soul of the inmate of the grave if he is a Saint (Wali) or reputable Aalim. Also, to inform and demonstrate to people that this is the grave of a Saint so that they may attain benefit from it and make dua to Allah عزوجل there permits the lighting of lamps in that area," 13.13 – Vol. 2, Pg. 429, Egyptian Edition

Under the same ayat, Tafseer Roohul-Bayaan also states, "Likewise, lighting lamps and candles near the graves of the Saints and pious in demonstration of their glory is permissible because there is a valid intention here. To make a vow of lighting candles and lamps near their graves to demonstrate their greatness is also permissible. Doing so should not be prohibited." 13.15

Allama Nabulsi رضى الله تعالى عنه has written the very same thing in his treatise "Kashfun-Noor an-Ashaabil-Quboor."

These actions should also be valid logically speaking, because we have mentioned in the Discussion of Domes that the beauty of the graves of the Friends of Allah عزوجل is, in fact, the splendor of Islam itself.

An Aalim who goes to deliver a lecture should wear good clothes, and it is Sunnah on every Muslim to wear good clothes and apply itr on the day of Eid. Why? It is so that people may be drawn towards meeting them. This shows us that anyone who has dealings with the general public of Muslims should present himself in an appealing manner. The tombs (Mazaars) of the Auliya are places the entire creation visits and assembles at. Supporting and maintaining them for this reason is also necessary.

I went for Hajj during the current governance of the Najdi Wababi regime. Around the Kaaba, I saw a circle of lights that brightened even the Haram Sharif At the door of the Kaaba itself were four brightly

lit lamps. When I visited the city of Madina Sharif, I noticed that there was more light at the Rauza of Rasooullah ﷺ then at the Holy Kaaba. The light bulbs were stronger in wattage and plentiful.

During the rule of the Turks. there must have been more illumination than this. Why have all of these arrangements been made? It's because they naturally create more reverence in the eyes of the masses.

So the graves of the Auliya are also the reflections of the noor of the Kaaba and Rauza Sharif. If arrangements for light are made here as well. what wrong is there? Today, we light up our homes for weddings and much money is spent on this. Jalsas cf'Darul Ulooms brighten their surroundings (also with an exorbitant amount of money being dedicated to this). A few years ago. Deobandis held a Jalsa of the Jamiatul-Ulama in Muraadabad. The lighting was so bright that it actually hurt the eyes. Indeed. a vast amount of money was spent for this purpose over their three day function. They lightened up the place to only make the people happy and alert.

Likewise, flags and bunting are placed in Islamic functions and garlands of flowers adorn the necks of lecturers. This is not wastage (israaf) or Haraam. These gatherings of Drs are also religious gatherings and so these actions should be valid in them as well.

OBJECTIONS and ANSWERS TO PLACING FLOWERS, SHEETS AND BRIGHTENING THE GRAVES OF THE SAINTS

OBJECTION 1: The Holy Prophet ﷺ has said, "Allah عزوجل has not ordered us to dress stones and sand in cloth." 13.16 -Mishkaat, Baabut-Tasaaweer

This proves that placing Ghilaafs or sheets on the graves is Haraam because the stone there is also made from sand.

Answer – This Hadith refers to ceremoniously and unnecessarily placing covers over the walls of homes, and mentions piety (taqwa) and abstinence (zuhd) meaning, the decorations of homes is against the concept of abstinence from the world. This very Hadith also explains that

Sayyidah Aisha رضي الله تعالى عنها put a Ghilaaf over a wall. Rasooullah ﷺ took it down and then said the above. The sheets of the graves of the Saints have no connection to this. There is an expensive black Ghilaaf over the Holy Kaaba and a green mantle over the Rauza of the Holy Prophet ﷺ. So if this is allowed, the mantles of the graves of the Auliya are as well.

OBJECTION 2: Placing flowers and sheets on graves and brightening them is waste (and prohibited as a result). There are many flowers and lamps at these graves of the Anliya-Allah عزوجل. To merely fulfill the need, One flower or lamp is sufficient.

Answer – The meaning of wastage (israaf) is spending money without any benefit attained. Placing flowers, etc. is not wastage because of the benefit in this (as we have discussed in the first chapter). With regards to sufficing, we submit that over our kurtas, we wear waistcoats and jubbas. These clothes may also be very expensive. However, only one kurta is sufficient (and with ordinary material at that).

Is this wastage or not? Likewise, people pay special attention to possessing expensive buildings, partaking in varieties of food and owning various types of clothing whereas a lesser amount of these is manageable. This is not wastage. Whatever the Shariah has classified as Halaal is completely permissible.

قل من حرم زينة الله التي اخرج لعباده

- Surah Araaf. Verse 32

OBJECTION 3: The Holy Prophet ﷺ has cursed women who visit the graves, those people who build Musjids on graves and those who light lamps over them. 13.17- Mishkaat, Baabul-Masaajid

The above extract shows that lighting lamps is an action worthy of being cursed. Fatawa Alamghiri states, “Fataawa Dazaazia states the same as well. In other words, taking lamps to the graveyard is an Innovation (Bidat) which has no source.” 13.18 Allama Shaami writes, “If a person made a vow to burn oil (in a lamp) on the grave of the Shaikh or on the minaret, just as how women take vows to burn oil for Huzoor Gaus-e-Paak رضى الله تعالى عنه and burn it on the Eastern Minaret, it is void and baseless.”

13.19 – Raddul-Muhtaar, Vol. 2, Kitaabus-aum

Qaadhi Tbana’ullah رضى الله تعالى عنه writes, “The lighting of lamps (Chiraagah) is an Innovation (Bidat). The Noble Messenger ﷺ has cursed the lighting of lamps of graves and prostrating towards them.” – Irshaadut- Taalibeen

Hadrat Shah Abdul-Azeem Muhaddith Dehlwi رضى الله تعالى عنه writes in his Fataawa, “Completing Haraam actions in Urs gatherings, such as performing the lighting of lamps and covering graves in sheets is all Bidat.” – Pg. 14

All of these extracts prove that lighting lamps on graves is Haraam. With regards to the lighting of lamps occurring in the two Harams, this practice is not a proof because it has taken place after the Khairul-Quroon (time of the Holy Prophet ﷺ and two generations after) and thus has no credibility. It was introduced by the Turkish rule.

Answer – Actually, this objection is a combination of 6 objections, on which strength the opposition wreaks havoc.

In the chapter before this, we have written that lighting a lamp near a grave without any benefit gained is prohibited as this is wastage of money. If there is any benefit, doing so is allowed. There were approximately four benefits explained. Three were regarding the graves of general Muslims and the fourth was related to the respect of the souls of the Auliya, Mashaaiikh and Ulama. The prohibition made in the Hadith of lighting lamps refers to when there is no benefit. The marginal notes of Mishkaat, under this very Hadith, state, “Lighting of lamps at graves is prohibited because this is wasting money. 13.22

Mirqaat, the Sharah of Mishkaat, also explains the same. After mentioning this Hadith, Hadiqaa-Nadiya states, “Those people who light lamps near graves unnecessarily and without any benefit have been censored.” 13.23 – Vol.2, Pg. 429, Egyptian Edition

Mishkaat states, “One night, when the Prophet ﷺ went to the graveyard to bury one of the deceased, he lit a lamp.” 13.24 Baabud-Dafn

The Hadith states, “Rasooullah ﷺ has cursed those who build Musjids on graves light lamps.” 13.15

Mulla Ali Qaari, Shaikh Abdul-Haqq Muhaddith Dehlvi and other Annotators of Hadith رضى الله تعالى عنه state in the explanation of this Hadith that building a Musjid on the grave itself, which would result in Sajda being made towards the Qabr, or if the grave comes into the area of the actual Musjid, is what is prohibited.

However, if the Musjid is built near the Qabr for the sake of blessings then this is allowed. In other words, ‘Alaa’ has maintained its literal meaning. This necessitates that lighting a lamp on top of the actual grave is also not allowed, but if it is lit near and around it then it is visibly not on the Qabr itself. This will be permissible as per our explanation in the Discussion of Domes. Also, Allama Nabulsi رضى الله تعالى عنه writes in the commentary of this Hadith, “Especially on the grave itself.” 13.26 Hadiqaa-Nadiya

The reason for this prohibition is that a lamp has fire, and placing fire on a grave is a wicked action. This is why Jurists have disallowed placing a board of wood over a grave, as it would increase the fire. However, if it’s left nearby, there is no harm.

Thus, prohibition is towards the lamp itself, not directed to the respect of the grave. Also, here only one “Alaa” (the preposition for “upon” in Arabic) is used, but the Musjid and lamp are both mentioned. You accept the literal meaning for ‘Alaa’ in relation to the Musjid {i.e. specifically on the grave itself} but adopt the metaphorical (majaazi) meaning when it mentions the lamps (near the grave). This impels the gathering of literal (Haqeeqat) and metaphorical (Majaaz), which is prohibited. Therefore, the literal meaning of ‘Alaa’ in both places has to be accepted.

Mulla Ali Qaari رضى الله تعالى عنه writes in the commentary of this very Hadith, “The restriction of “on” has been implaced. This proves that building a Musjid near the grave has no wrong.” 13.26 – Mirqaat

The word ‘Alaa’ proves that building a Musjid near the grave is allowed. It also ascertains that lighting lamps near the grave is valid.

With reference to Shaami and other books, we have already written in the Discussion of Domes that there were many things forbidden in the time of the Sahaaba but are now permissible. Under the this ayat of Surah Tauba, Allama Ismail Haqqi رضى الله تعالى عنه writes, “Imam Ghazzali رضى الله تعالى عنه states in Ihya-ul-Uloorn that there are many preferable acts in our time which were prohibited in the era of the Sahaaba.” 13.28-Roohul-Bayaan

Hadrat Umar رضى الله تعالى عنه ordered that no Muslim governor should travel on a mule, etc, eat Chapaati Roti, wear delicate clothes or close the door to a person in need. He further said, "If you do any of these things, you will be punished." 13.29 _ Mishkaat, Kitaabul-Imaarah, Baabu Maa alal-Wulaat

Another Hadith of Rasooullah ﷺ states, "I haven't been commanded to build Musjids high." 13.30 – Mishkaat, Baabul-Masaajid

The marginal notes on this narration state, "There is no instruction to build high Musjids and decorate them." 13.31

Another Hadith states, "Do not stop women from entering Musjids." 13.32 _ Ibid

The Holy Quran has appointed eight recipients of Zakaat (Mualifaatul-Quloob is included), but the recipients of Zakaat have been lessened to only 7 during the Khilaafat of Hadrat Umar رضى الله تعالى عنه (i.e. Mualifaatul-Quloob has been separated).-Refer to Hidayah, etc.

Are the above still practiced? If Islamic rulers stay in common conditions, they will not have awe on their constituents. If the homes and temples of the Kuffaar are high but the Musjids of Allah عزوجل are low and unadorned, this will be disrespectful to Islam. If women are allowed in Musjids, numerous ills will occur, and giving Zakaat to a Kaafir is not permissible. Why have these rulings been changed? Simple because their circumstances have changed. In those times, the respect and honour of the graves of the Auliya (Friends of Allah عزوجل) were present in the hearts of Muslims without them having any visible adornment or embellishment. Therefore, there was simplicity in all affairs.

In today's times, the world looks towards outer refinement. Therefore, these actions are deemed to be permissible. In previous times the ruling was that lighting of Mazaars should not be done. This has been allowed in this era. Under Verse 18 of Surah Tauba, Allama Ismail Haqqi رضى الله تعالى عنه writes that Hadrat Sulaiman brightened the minaret of Baitul-Muqaddas, to the extent that women were able to spin thread in this brightness 12 miles away! The extract of Alamghiri was incorrectly quoted. The original extract is) "It is an Innovation (Bidat) to take lamps to the graveyard in the initial nights." 13.34

Two parts need to be paid special attention to in this extract: 'Ikhraaj' and 'Fillayaalil-Uwal'. These clearly prove that in those times, people used to light lamps at the graves of their newly deceased and return home, thinking that the deceased are unsettled in their graves. This can be understood by the practice of some women today. Who light lamps at the graves of the deceased for 40 days thinking that the soul of the deceased arrives and, if it finds darkness, returns. Thus they light lamps to illuminate the area. The practice is absolutely Haraam as oil is being wasted and used unnecessarily. There is also an erroneous belief in this. The lighting during an Urs (Death Anniversary of a Saint) does not have this intention behind it nor does it occur during the initial nights. If this was not meant, why then is there the restriction of "the initial nights"?

The extract of Shaami is also clear. It doesn't prohibit the lighting of Urs. It states that making a vow to light lamps in the hope of attaining proximity to the Friends of Allah عزوجل is Haraam, explaining this under the following extract of Dum Mukhtaar, "It should be known that the vows made by the masses

for the dead and whatever amount of money, candles, oil, etc. is taken to light the area of the graves for attaining nearness to the Saints is unanimously baseless.,13.35

The extract of Shaarni itself states, “Lau Nazare” (if he makes a vow) and “Fauqa Dareehish-Shaikh” (on the grave of the Shaikh). Dareeh is known as the structure of the grave. – Muntakhbul-Lugaat

We have already written that lighting a lamp on the grave itself is forbidden. Likewise, if there is no grave but similarly a lamp is lit and kept on the name of a Buzurg (as is the practice of some ignorant people who light lamps and place them on certain trees) in niches or on someone’s name, it is Haraam. This practice is what is being forbidden when it’s said that lighting a lamp on the name of Huzoor Ghause-Azam رضى الله تعالى عنه and placing it on the eastern minaret is baseless. The Qabr of Huzoor Ghause-Azam رضى الله تعالى عنه is in Baghdad Sharif. Why shonld a lamp be lit in the minaret of Syria for him? This is not allowed. In short, the book Shaami bas disallowed three things,

1. Vowing to light a lamp (that too with the intention of gaining nearness to Any Wali).
2. Lighting the lamp upon the actual grave.
3. Lighting a lamp for someone (one even without a Qabr).

The lighting of lamps (Chiraagah) at gatherings of Urs is free from these three things.

Rule - Some ignorant people light lamps at a certain tree or place thinking that a particular Saint visits the area. This is totally unsubstantiated. Yes, making ibaadat in a place where a pious person used to sit, or making ibaadat thinking that a certain area is blessed, is permissible. In fact, it is Sunnat.

Imam Bukhari رضى الله تعالى عنه states that Hadrat Abdullah ibn Urnar used to read namaaz on the path wherever the Holy Prophet ﷺ sometimes performed ibaadat. At some of these places, Musjids were even built. However, some were erroneously built not at the actual places of’ Rasooullah’s ﷺ ibaadat. Hadrat Abdullah ibn Urnar es would never read namaaz in these Musjids and only perform ibaadat in the correct ones. – ”فَلَمْ يَكُنْ عَبْدُ اللَّهِ ابْنُ عَمْرٍ يَصْلِي فِي ذَلِكَ الْمَسْجِدِ كَانَ يُتَرَكُهُ عَنْ يَسَارِهِ“ – Bukhari Sharif, Vol. I, Kitaabus-Salaab, Baabu/-Masaajid Alatt fi Tareeqil-Madina

This was entirely to attain barkat. Even today some Haajis go to the Cave of Hira, wherein Rasooullah ﷺ made ibaadat for six months, to make Salaah. Therefore, performing Salaah in the ibaadat quarters of Khwaja Ghareeb Nawaaz etc, visiting and believing in them to be blessed is proven from the Sunnah of the Sahaabah.

Rule- The vow (nazar) made on the name of the Friends of Allah عزوجل is not a vow of Shariah. Rather, it is literal, i.e. a Nazaraana, or ‘tribute’. For example, if a person says to his teacher, “This is a gift (nazar) for you,” it is completely permissible. The Jurists rule that vow made on the name of the Saints when it is thought to be a vow of Shariah is Haraam. This is why they say, “Taqraruban ilaihim’ (to gain closeness

to him). The vow of Shariah (Shar'i Nazar) is an act of worship and to accept it for anyone besides Allah عزوجل is without doubt infidelity (kufr).

Some say, "O Ghaus Paak رضى الله تعالى عنه make dua. If my sickness is removed,

1 will cook a meal and feed it in your name." This definitely doesn't mean that he has taken Ghause-Azam رضى الله تعالى عنه to be Allah عزوجل and that, on the gaining of health; this ibaadat will be completed for him. Rather, it means, "I will feed in charity (sadaqah) for the sake of Allah عزوجل and shall present you with whatever reward I attain for it." An example of this is when someone says to his doctor, "If the sick person I brought you gains health, I shall give you R50 as a gift." What sin is there in this? This was the very thing expressed in Shaami, "The wording of a vow (nazar) is for the worship of Allah عزوجل, and the needy who remain at the grave of the Shaikh are its recipients." 13.36 – Kitaabus-Saum, Discussion of Amwaat

This is permissible. So, understand that this sadaqah is for Allah عزوجل its reward is a gift to the soul of the Shaikh and the recipients of this reward are the needy and attendants at the grave of the Shaikh. An example of this is that the mother of Sayyidah Maryam said, "O Allah عزوجل! Whatever child I carry in my womb! Vow (nazar) for you. The child will be dedicated to the service of BaitulMuqaddas." The vow was for Allah عزوجل and the recipient was Baitul-Muqaddas, "إني نذرت لك ما في بطني محررا" – Surah Aa/e-1mran, Verse 35

Swearing an oath on the name of other than Allah عزوجل is prohibited according to the Shariah.
والتين والزيتون و طور ". عزوجل (الله عزوجل)." Surah Teen, Verses 1-2

The Holy Prophet ﷺ has said, "Oath on his father, he has attained success." 13.38

Meaning that an oath (qasam) on which the commands of it such as Kafaarah, etc. can be emplaced is not to be made on anyone besides Allah عزوجل. However, a literal oath, which is only to emphasize speech, is allowed. This is also the state of Nazar.

Once, a person made a vow to send oil for the lamps of Baitul-Muqaddas. The Messenger ﷺ said to him, "Complete this vow." Another person vowed to sacrifice a camel in a place called Bawaana.

Rasooullah ﷺ said, "Complete your vow if there is no idol, etc. there." – Mishkaat, Baabu-Nuzoor

The Prophet ﷺ once said to someone who vowed to read Namaaz in Baitul-Muqaddas, "Perform Salaah in the Musjid-e-Haraam." These Ahadith prove that to emplace a restriction of a particular place or people (e.g. the needy) in vows of giving charity is permissible. Likewise, Maulwi Rashid Ahmed Gangohi writes, "If a vow (nazar) is made for the Friends of Allah عزوجل with the belief that the thawaab of the action is to reach their souls, it is correct because this is charity. However, the vow with the intention of closeness to them is Haraam." – Fataawa Roshidia, Vol. J, Pg. 54

Some women made a vow that if the Holy Prophet ﷺ returned safely from the Battle of Uhud, they would beat duffs before him." – Mishkaat, Baahu Manaaqib-Umar

This vow was Urfi, not Shar”I (i.e. it was a tribute of happiness to the Holy Prophet ﷺ). In short, the word ‘Nazar’ has two meanings -, literal and Shar”i. The literal usage of it for the pious elders is permissible, just as how the word ‘Tawaaf has two meanings. Literally, it means moving around and, according to the Shariah, it means as per the Holy Quran.

“Making Tawaaf of the ancient house” 13.39 Here, the Shar’i usage of Tawaaf is meant. Allah عزوجل also states, “بِطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ أَنْ” 13.40 In this verse, the literal usage of Tawaaf is meant (i.e. to move around).

Hadrat Shah Abdul-Azeem Muhaddith Dehlwi رضى الله تعالى عنه and Qaadhi Thanaullah Paani Patti رضى الله تعالى عنه were undoubtedly pious personalities.

However, they were not Mujtahids for Makrooh-e- Tahrimi and prohibition to be proven from their opinion only. For this, a distinct proof of Shariah is needed.

Through the saying of an Aalim, permissibility and it being preferable can be proven.

Mustahab is that which the Ulama deem to be preferable. However, for Karaahat and impermissibility to be proven, a specific proof is necessary. Also, Shah Abdul-Azeem رضى الله تعالى عنه and Qaadhi Thanaullah رضى الله تعالى عنه say that the lighting of lamps (Chiraagah) and the sheets of Mazaars are Haraam, but Shaami rules the placing of sheets to not just be permissible, but preferable. Tafseer Roohul-Beyaan and the author of Hadiqaa-Nadiya also rule the lighting of lamps to be allowed and even preferable. Definitely, their ruling (of permissibility) is more worthy of acceptance.

The sayings of Shah Abdul-Azeem رضى الله تعالى عنه and Qaadhi Thanaullah رضى الله تعالى عنه necessitates that the Haramain Sharifain, especially the Rauza Sharif of Rasooullah ﷺ, are centers of Innovations (Bidats) and Haraam actions because the lighting of lamps occurs there and sheets (Ghilaafs) are used to cover. Until now, no Aalim or Faqih has stopped these actions. Therefore, they would all be either Innovators (Bidatis) or astray. How can the opinion of these two Scholars now be accepted? Accepting their verdict (fatwa) impels this.

Verily the deeming by the Ulama of the two Harams about something being good is proof of it being preferable. This is the sacred land wherein polytheism (shirk) cannot be made. A Hadith states that Shaitaan has become hopeless of the people of the Arab peninsula worshipping him. The land of Madina is the sanctuary of Islam and is safe from the Kuffaar and Mushriks. Madina takes out bad people from its land just as how the furnace of a blacksmith removes dirt from steel. This is done either immediately, after some time or after death. Mishkaat, Baabu Haramil-Madina

Shah Abdul-Haqq رضى الله تعالى عنه writes. “This means that the land of Madina removes all mischief and vice, and this uniqueness will always remain.” – Jazbul-Quloob

Therefore, to label the ibaadat of the Ulama of Madina without thinking is very wrong, as well as saying that this lighting of lamps is the invention of the Turkish government. Both Imam Sayyid Nooruddin Samhoodi رضى الله تعالى عنه and Imam alaaluddin Suyuti رضى الله تعالى عنه passed away in 911 A.H. The former wrote the book KhulaasatulWaf aa in the year 893 A.H. Speaking about the lighting of Madina

Sharif, he رضى الله تعالى عنه writes in it, "I do not know from when the old and silver lamps, hung around the Rauza of Rasouullah ﷺ, were introduced." 3.42 – Chapter 4, Section 16

He also رضى الله تعالى عنه writes, "Imam Subuki has written a book named Tanzilus-Sakeenah alaa Qanaadeelil-Madina. In it, he states that the lamps of the Rauza Sharif are allowed. Makin ب them waqf is permissible and nothing from them can be spent for the Musjid." .43 -Ibid

Alhamdulillah, all objections of the opposition have been answered.

CONCLUSION

In some areas, people light lamps (Chiraagah) in Musjids on the night of the Quran Sharif being completed in Taraaweeh during Ramadaan. This is attacked by some Deobandis to be polytheism and Haraam, though it is merely them being far from Islam.

The decoration of Musjids is the recognition of lamaan. Under the 18th verse of Surah Tauba, Tafseer Roohul-Bayaan states that Hadrat Sulaiman عليه السلام ordered 1,700 lamps to be lit in Baitul-Muqaddas. In the beginning, Musjidun-Nabawi used to be brightened by burning sticks of the date tree, etc. Tameem Daari later brought some lamps, oil and string to the Musjid and hung the lamps to its pillars. When the Prophet ﷺ saw this, he said, "Tameem! You have brightened our Musjid. May Allah عزوجل keep you bright."

When Hadrat Umar also made Chiraagah and put up lamps, Hadrat Ali said to him, "نورت مسجدنا نور الله قبرك يا ابن الخطاب" Urnar, you have illuminated our Musjid. May Allah عزوجل make your grave bright.

Under the ayat رضى الله تعالى عنه Imam Fakhrudin Raazi "انما يعمر مسجد الله من امن بالله" writes, "The Holy Prophet ﷺ has said in a Hadith, "For he who lights a lamp in a Musjid, the angels and those holding the Arsh make dua for his forgiveness for as long as its light remains." 13.47 – Tafseer Kabeer

Maulwi Rashid Ahmed Gangohi has accepted that in the time of Hadrat Umar, some Sahaaba saw the lamps at Baitul-Muqaddas and came to Musjidun Nabawi lighting many of their own. Thereafter, the king, Mamoon Rasheed, gave a general decree for many lamps to be lit in the Musjids. In short, the lighting in Musjids is the Sunnah of the Prophets, Sahaaba and general body of Islam. Fataawa Rashidia, Vol. J, Pg. J 12

CHAPTER FOURTEEN

GIVING AZAAN AT THE GRAVE

According to the Ahle-Sunnat, giving Azaan at the grave after burying the deceased is permissible. This is validated by many proofs. However, Wahabees and Deobandies call doing so “Innovation”, “Haraam”, “Shirk” and who knows what else.

IN PROOF OF GIVING AZAAN AT THE GRAVE

Giving Azaan at the graveside after burial is permissible and is testified to by various Ahadith and rulings of the Jurists (Fuqaha). The Holy Prophet ﷺ has said, "Teach your deceased "Laa ilaaha illallaah 13.47a – Miskhaat, KitaabulJanaaiz, Baabu ma Yaqool Inda man Hadaral-Maut

After the completion of worldly life, there are two incredibly difficult periods for a human,

1. At the pangs of death (when the soul is leaving the body).
2. During the Questioning of the Grave.

If ‘Khaatima bil-Khair’ was not achieved at the time of the soul exiting the body, the entire collection of deeds in one’s lifetime is lost. Also, if the deceased failed in the test of the grave, the life of the Hereafter will be ruined. In school, you can take another examination the following year if you fail the first one, but this doesn’t apply to the grave. This is why it is necessary for the living to help those who are both close to death and deceased during these two difficult times. At the time of death approaching, the living should make the sound of the Kalima audible. By doing so, the deceased leaves the world saying the Kalima and becomes successful in the test of the grave through it. Therefore, there can be two meanings to this Hadith,

1. Teach the Kalima to those who are dying.
2. Teach the Kalima to those have already passed away.

The first is a metaphorical (Majaazi) meaning and the second is literal (Haqeeqi). To unnecessarily adopt a metaphorical is incorrect. Therefore, the translation of the Hadith is, "Teach your deceased the Kalima." Naturally, this is after the burial.

Shaami states, "According to the Ahle-Sunnah, this Hadith ("Laqqinoo ... ") takes its literal meaning. It has been said that the Prophet ﷺ ordered encouraging the recitation of the Kalima (Talqueen) after the burial. As a result, you should say, "O Son of [so-and-so]! Remember the religion that you were on." 14.1 – Vol. 1, Baabud-Dafn, Discussion on Talqueen after death.

Shaami further states, "Encouraging the recitation of the Kalirna (Talqueen) after burial shouldn't be prohibited because there is no harm or loss in it. Rather, there is only benefit because the deceased attains solace from the remembrance of Allah عزوجل as per the Ahadith.14.2 -Ibid

These extracts and Hadith prove that making Talqueen of the Kalima after burying the deceased is preferred (Mustahab) so that the deceased is successful in answering the two Angels who question in the grave (Nakeerain). Due to the Azaan containing the Kalima, the Azaan is thus also Talqueen for the deceased and Mustahab. In fact, it is completely Talqueen because the Nakeerain ask the deceased three questions,

1. Who is your Lord?
2. What is your religion?
3. What do you say regarding this man?

The answers to these questions are,

1. "Ash-hadu an Laa ilaaha Illallaah.
2. "Hayya alas-Salaah." In other words, "My deen is the religion that has five daily Salaah." Besides Islam, no other religion has this obligation.
3. "Ash-hadu ana Muhammadar-Rasoolullah ﷺ.

Durre-Mukhtaar states that it is Mustahab to say the Azaan at ten places, "For the five daily Salaah, in the ear of a child, at the time of fire and war, after a Musaafir, at the time of a jinn appearing, at the time of anger, when a traveler forgets his path and for a person with epilepsy." 14.3 – Vol. 1, Baabul-Azaan

Shaami also states under this, "Besides Namaaz, giving Azaan at a few places is Sunnah: In the ear of an infant, a person who is worried, a person with epilepsy and someone who is angry. It is also Sunnah to be given in front of an animal which is troublesome, at the time of an army going to fight, at the time of a fire or while placing the deceased in the grave – which is making Qiyaas on the time he was born.

However, Ibn Hajar رضى الله تعالى عنه has refuted giving Azaan at this time to be Sunnah. It is also Sunnah to give Azaan at the time when a jinn becomes mischievous.14.3a.

The reply to Allama Ibn Hajar's رضى الله تعالى عنه refutation will be given in the second chapter.

Rasoolullah ﷺ has said, "Do not end your Sehri on the Azaan of Bilaal رضى الله تعالى عنه. He gives it to wake up people." – Miskhaat, Baabu Fadhlil-Azaan

We learn from this that at the time of Sehri during the era of the Holy Prophet ﷺ, Azaan used to be given. Thus, giving Azaan to wake up others is established from the Sunnah.

There are seven benefits of Azaan that are found from the Ahadith and rulings of the Jurists. We present them so that you may understand what benefits the deceased achieves,

1. Encouraging the recitation of the Kalima (Talqueen) eases the answering of the questions in the grave. This has already been discussed.

2. Shaitaan flees from the sound of Azaan. A Hadith states, "When the Azaan for Salaah is made, Shaitaan runs away until he cannot hear it." 14.4 – Mishkaat, Baabul-Azaan

Just as how Shaitaan comes at the time of death to trouble the person dying so that he may take away his Imaan, so too does he come at the time of the questioning in the grave, saying to the deceased, "Say that I am Allah, hoping that we fail this final test. May Allah عزوجل save us from him. Imam Muhammad ibn Ali Tirmidhi رضى الله تعالى عنه states, "When the deceased is questioned in the grave, "Who is your Lord?" Shaitaan points to himself and says, "I am your Lord." This is why it is proven that the Messenger ﷺ made dua for the deceased to remain steadfast at the time of being questioned in the grave." 145 – Nawaadirul-Usool.

Now, through the blessings of the Azaan, Shaitaan runs away and the deceased receives safety from him not being there.

3. Azaan removes the fear at heart. Hadrat Abu Hurairah رضى الله تعالى عنه states, "Hadrat Adam عليه السلام came down to India and was apprehensive. Then, Hadrat Jibreel عليه السلام descended and gave the Azaan." 4.6 – Abu Nuaim, Ibn Asaakir

Madaarijun-Nubuwah, Vol. 1, Pg, 62 states likewise. The deceased also experiences fear at this time as he has been separated from his family and friends and is alone in a dark, desolate place. The senses lose their sharpness in fear and there is dread of failure in the test of the grave because of this. Through the Azaan, the heart will be at ease and the questions will be answered correctly.

4. Through the barkat of Azaan, sorrow is removed and the heart gains contentment. Hadrat Ali رضى الله تعالى عنه states, "The Holy Prophet ﷺ saw me in a very troubled state and said, "Why is it that I find you in a depressed state? You should tell someone to give Azaan in your ears because it removes sorrow." 14.7-Musnadul-Firdous

The pious elders, even Allama Ibn Hajar رضى الله تعالى عنه state that they have tested this and found it to be effective. – Mirqaat, Beginning of Baabul-Azaan

Hence, though the barkat of the Azaan, the sorrow in the heart of the deceased at that time will be removed and he will attain serenity.

5. A burning fire is extinguished through the blessings of Azaan.

Hadrat Abu Hurairah رضى الله تعالى عنه narrates, “Extinguish a lit fire through Takbeer and say it when you see a fire because Takbeer extinguishes fire.” 14.8 -Abu-Ya’laa

We are all aware that the Azaan includes Takbeer (“Allah عزوجلـu-Akbar”). Thus, if there is a fire in the grave of the deceased, it is hoped that Allah عزوجلـ ~ shall extinguish it through the blessings of the Azaan.

6. Azaan is the remembrance (Zikr) of Allah عزوجلـ and, through the barkat of Zikr, the punishment of the grave is removed. The grave is widened and the deceased attains safety from the narrowness of the Qabr. Hadrat Jaabir رضى الله تعالى عنه narrates the incident of Hadrat Sa’ad ibn Mu’aaaz’s burial رضى الله تعالى عنه , “Aller the burial, the Holy Prophet ﷺ said, “SubhanAllah,” and, “AllahuAkbar”. Those around then said the same. When asked about the reason for saying the Tasbeeh and Takbeer, Sayyiduna Rasoolullah ﷺ explained, “The grave became narrow for this virtuous bondsman but Allah عزوجلـ widened it.” 14.9 -Imam Ahmed, Tibraani, Baihaqi

Allama Teebi رضى الله تعالى عنه writes in the annotation of this, “You and I were continuously making Tasbeeh and Takbeer until Allah عزوجلـ widened the grave.14.10

7. The Azaan even contains the remembrance {Zikr} of the Prophet ﷺ and mercy descends at the time of remembering the pious. At this time, the deceased is in dire need for mercy. Therefore, if the deceased attains these benefits by us moving our lips only a little, what harm is there in doing so?

It has now been proven that giving Azaan at the grave is a means of reward. Shaami states, “The reality of all things is permissibility.” 14.12 – Baabu Sunanil-Wudhu

In other words, whatever the Shariah hasn’t prohibited is not impermissible. Rather, it is allowed and whatever permissible action is done with a good intention becomes preferable (Mustahab).

Shaami states, ”The difference between a habit and worship is the intention of sincerity: 14.13
Discussion of Sunanul-Wudhu

In other words, whichever action is completed with sincerity becomes an act of worship (ibaadat). If it is done without then it is known as a habit. Durre Mukhtaar states, “Mustahab is that action which the Holy Prophet ﷺ sometimes completed and sometimes didn’t. It is also that which the previous Muslims accepted to be good.”14.14 Discussion on the Mustahabaatul-Wudhu

Shaami states, ”Whatever Muslims deem to be correct is good according to Allah عزوجلـ 14.15 –
Discussion on Dafn

These extracts prove that because the Azaan at the Qabr is not prohibited by the Shariah, it is permissible. Because it is done with a sincere intention for the benefit of a fellow Muslim, it is also preferable (Mustahab) and even a good practice according to Allah عزوجل because Muslims deem it to be beneficial. The leader of the Deobandis, Maulwi Rashid Ahmed, writes, "It was asked if encouraging the recitation of the Kalima (Talqueen) is proven or not after burial. The answer is that there was much difference about this case amongst the Sahaaba. None can give a clear, decisive decision about this. Thus, with regards to making Talqueen after burial, both acting and not acting upon it is allowed." Fatawa Rashidia, Vol. 1, Pg. 14

OBJECTIONS and ANSWERS TO GIVING AZAAN AT THE GRAVE

OBJECTION 1: Giving Azaan at the grave is an Innovation (Bidat) and every Innovation is Haraam. This falls under the same ruling because it is Not proven from the Holy Prophet ﷺ [The same old objection of Bidat]

Answer – We have already proven in the preceding chapter that reading Zikrullah, Tasbeeh and Takbeer after burial is proven from the Prophet ﷺ.

Whatever is proven in this manner is Sunnah, and to disregard it is prohibited. The Jurists state that the wording of the Talbiya in Hajj is transmitted from the Ahadith.

The wording shouldn't be lessened, but increasing it is allowed. Hidaayah etc.

Azaan includes Takbeer and more. Thus, it is sourced from the Sunnah. Even if it was an Innovation, it would be a good one [Bidat-e-Hasana] as we have explained in the Discussion of Innovation,

The Holy Prophet ﷺ said, "Teach your deceased "Laa ilaaha illallaah..."

A leader of the Deobandis, Maulwi Rashid Ahmed, was asked if making the Khatarn of Bukhari Sharif at the time of a hardship was proven from the Quroon-e-Thalaatha (time of the Prophet ﷺ and two generations after) or not, i.e. was it considered an Innovation? He answered that Bukhari Sharif was not compiled in the Quroon-e-Thalaatha. However, making its Khatam is correct because dua is accepted after completing good deeds. This has its source in the Shariah and is not an Innovation (Bidat). Fataawa Rashidia, Vol.1. Pg. 89

He also writes on page 88 of this book, "Feeding on an appointed day is Bidat, although the reward will be passed."

So, why is this thawaab being attained for the Fatiha of Barsi? Why is KhatmeBukhari observed? These are all Innovations and, according to you, every Innovation is Haraam. How can reward be attained from something forbidden?

Important Note - At the time of any hardship, the Madrassah of Deoband makes its students complete the Bukhari Sharif, and the needy students are given Shireeni. Money is collected for this and is in

surplus at times. This is probably permissible for them because the Madrassah needs the money and here is an easy method to gain it. However, still too is Azaan at the grave of a Mu’rnin Haraam for them.

OBJECTION 2: While mentioning the occasions when Azaan is given, Shaami mentions giving it at the grave. However, it also states, “Allama Ibn Hajar رضى الله تعالى عنه bas refuted this Azaan in the book, Sharhul-Abaab,” 14.17

This shows that Azaan at the qabr has been refuted.

Answer – First of all, Ibn Hajar رضى الله تعالى عنه is Shafee in Fiqh. Many Ulama, including some Hanafis, state that Azaan at the Qabr is Sunnat. Allama Ibn Hajar رضى الله تعالى عنه, though, refutes this. So are we, Hanafis, to act upon the ruling of the majority or the opinion of a Shafee?

Secondly, he didn’t refute the Azaan. Rather, he rejected it being a Sunnat. In other words, it isn’t one according to him. If! say, “Printing Bukhari Sharif is not a Sunnat,” it will be correct because neither was Bukhari Sharif available in the Holy Prophet’s ﷺ time nor was any printing-press existent. This doesn’t mean that actually printing it is incorrect. At this place, Shaarni states, “Giving Azaan on these occasions is Sunnah,” and continues, “Allama Ibn Hajar رضى الله تعالى عنه has rejected this.” So what has been rejected? Simple, the Azaan being a Sunnah.

To understand the book Shaami, you should have intelligence and Imaan.

Thirdly, even if it is accepted that he has refuted the Azaan, will the rejection of something by an Aalim prove either hatred or prohibition? Definitely not. Rather, a proof of Shariah is needed for this. Without one, even Makrooh-e-Tahrimi cannot be proven. Shaami states, “Leaving out a preferred act (Mustahab) does not prove Dislike (karaahat), as a unique proof is needed to prove this.” 14.18 – Discussion on the Mustahabaatul-Wudhu

Allama Shaami رضى الله تعالى عنه further wrote, “Not completing a Mustahab does not necessitate the action becoming Makrooh without a specific prohibition. This is because Karaahat is a ruling of the Shariah and there is need of a specific proof for it to be established.” 14.19 – Raddul-Muhtaar, Vol. 1. Discussion on Makroohaatis-Salaah

The opposition declares the Azaan at the Qabr to be Haraam whereas the Jurists don’t even rule something to be Makroon-e-Tanzihi without a specific prohibitive proof.

Shaami discussed Azaan at the grave with the word ‘Qeel’. The opposition can say that ‘Qeel’ is the sign of weakness. Our reply to this is that ‘Qeel’ doesn’t impel defectiveness in Fiqh. Shaami states, “**فتبيه** ”المصنف بقول ليس يلزم الضعف“ Kitaabus-Saum, Section on Kafaarah

Likewise, discussing the burial of a deceased, Shaami also states “**قول تحريراً و قول ننزيهاً** ”.

Here, both rulings have been expressed with the word ‘Qeel’. Alamghiri states, “**و قيل هو مسجد ابداً و هو ”الا صحيح“** – Kitaabul-Waqf, Discussion on the Musjid

In the above extract, the correct ruling has been given through the word ‘Qeel’, demonstrating that the word is not proof of weakness. Even if it is accepted as one, only calling this Azaan Sunnat will be weak. It will not incur declaring this Azaan to be permissible as weak, because the opinion of Surmat is only being spoken of here.

We also do not claim that the Azaan at the Qabr is Sunnat. It is permissible and preferred (Mustahab).

OBJECTION 3: The Jurists state that nothing besides Fatiha should be made when you are at the Qabr.
Azaan at the qabr is Dot Fatiha, therefore It is Haraam. Bahrur-Raaiq states, “**و يكره عند القبر كل ما لم يعهد**” من السنة و المعهود منها ليس الا زياتها و الدعاء عندها قائم رضى الله تعالى عنه Shaami states, “**Giving Azaan at the time of burying the deceased, as is the practice of today, is not Sunnat.** Allama Ibn Hajar has explained that this is an Innovation (Bidat) and he who claims that it is Sunnat is definitely wrong.”

14.20 – Kitaabul-Janaaiz

Durrul-Bihaar states, “**Giving Azaan at the grave after the burial is one of the Innovations that have become rampant in India.**” 14.21

Hadrat Mahmood Balkhi رضى الله تعالى عنه writes, “**Giving Azaan at the grave unestablished.**” 14.22 _ Tau-Shaikh Sharah Tanqeeh

Mulla Ishaaq writes, “**Giving Azaan at the Qabr is Makrooh because tbis is not proven. Whatever is not established from the Sunnat is Makrooh.**” Miata-Masaail

Answer – Whatever has been quoted from Bahrur-Raaiq (“besides visiting and dua, anything else performed at the grave is Makrooh”) is totally correct. This extract refers to the time whilst visiting the graves. In other words, when going to the grave with the intention of visiting it (ziyaarat), do not perform impermissible acts such as kissing the grave, making tawaaf around it, etc. Azaan at the grave is at the time of burial, not at the time of visiting it. If the time of burial is also included in this rule, it would imply that placing the deceased in the grave, putting sand over it, encouraging the recitation of the Kalima (Talqueen, which Fatawa Rashidia has also allowed), etc. would all also become prohibited. So, should the deceased just be placed in a desolate area and, after making Fatiha, must the people run away?

Performing prohibited acts at the time of visiting the graves is not allowed. This is the aim of Bahrur-Raaiq. Otherwise, making Salaam to the deceased and placing green plants or flowers over the grave is agreed to be permissible. These actions are proven from the Holy Prophet ﷺ. Here, Bahrur-Raaiq is merely stating that besides visiting and standing in dua, nothing else should be done there.

A question was posed to Maulwi Ashraf Ali Thanvi Deobandi regarding the permissibility of Kashfe-Quboos explained by Shah Waliullah: “After it, seven rounds of Tawaaf should be made around the

grave and Takbeer should be said in this. The Tawaaf should be commenced from the right-side and the face should be kept at the leg-side of the grave.” – Hifrul-Imaan

So are Sajda and Tawaaf at the grave permissible? Maulwi Ashraf Ali answers, “The Tawaaf is not technical (i.e. made for respect and gaining proximity). Prohibition of this is proven from the proofs of the Shariah. Rather, the Tawaaf here is in the literal meaning (i.e. going around the grave for the purpose of creating a connection with the inmate of the grave like in revelation and to gain guidance. The example of this is the incident of Hadrat Jaabir رضي الله تعالى عنه, whose father passed away and left behind much debt. The creditors were very hard upon him after this, so he went to the Holy Prophet ﷺ and said, “Come to the orchard to give some respite.” When the Messenger ﷺ arrived at the orchard, after making heaps of dates to be stacked, he passed around the biggest hump three times. This action of Rasoolullah ﷺ was not Tawaaf Rather, it was to pass an effect on the dates. That is why he went around it. Likewise the practice Kashful-Quboor is modeled on this.” – Hifzul-Iman, Pg. 6

So, if Azaan at the Qabr is prohibited (that besides visiting and dua, nothing else is allowed), why should this Tawaaf of the grave and gaining guidance from it be allowed? For this reason, the apparent extract of Bahrur-Raaiq is also against you.

The marvel of the matter is that from the extract of Hifzul-Imaan, it is established that guidance (faiz) is attained from the grave and going to the grave to gain it, making Tawaaf and placing fire on it are all permissible. However, all of this has been classified as polytheism (shirk) in Taqwiatul-Iruaan. The extracts of Shaarni, Tau-Sheikh, etc. have already been answered in the reply to the first objection (i.e. the Azaan at the Qabr being Sunnah has been rejected, not its permissibility).

‘Laisa bi-Shai’In’ of Tau-Shaikh doesn’t mean that it is Haraam. It means that it is not Fardh, Waajib or Sunnat. Rather, it is merely permissible and preferable.

Deeming it as Sunnat or Waajib is totally incorrect. Those Jurists who have called this Azaan an Innovation actually refer to it being a permissible or even a preferable one, not an abhorred (Makrooh) one because without any proof, Dislike cannot be established. Maulwi Ishaq is a Deobandi leader and his ruling is not a proof. The rule that “whatever isn’t proven from the Sunnat is Makrooh” is also wrong.

Otherwise, the chapters of the Quran, its Iraab and Bukhari Sharif will all become Makrooh because they are not proven from the Sunnat. Durre-Mukhtaar states, “و وقوف الناس يوم عرفة في غيرها تشبيها بالو اقفين ليس بشيء” -BaabuSalaatil-Eidain, Discussion on Takbeer-e-Tashreeq

و هو نكارة في موضع النفي فتعم أنواع العبادة من فرض و ”رضي الله تعالى عنه“ Under this extract, Allama Shaami states, ”واجب و مستحب فبقيت الاباحة قيل يستحب“ Raddul-Muhtaar

Under ‘Laisa bi-Shai’In’, Hidaayah states, ”اى ليس بشيء يتعلق به الثواب و هو يصدق على الاباحة“.

These extracts prove that ‘Laisa bi-Shai’In’ can also refer to permissibility.

OBJECTION 4: Azaan is given to inform about and announce Salaah, What sort of Salaah is being made at the time of burial that it has to be announced? This Azaan is impermissible because it is absurd.

Answer – Thinking that Azaan is only for announcing a Namaaz is also wrong. In the previous chapter, we have mentioned the occasions on which Azaan can be given.

Azaan is given in the ear of an infant. What time of Salaah is this? In the time of the Holy Prophet ﷺ two Azaans were given during the nights of Ramadaan. One was for waking people up for Sehri and the other was for Fajr Salaah.

Note - The Ahle-Sunnah practices Musaafaha (shaking hands) after Salaah and Mu'anaqa (embracement) after the Eid Salaah, etc. A person once said to me, “Mu'anaqa and Musaafaha should be made at the first meeting. After Salaah, people are parting, so why should it be made at that time? It is an Innovation (Bidat) and is thus Haraam.” I replied that Muaanaqah is sourced from the Holy Prophet ﷺ. Mishkaat has dedicated a chapter for this in Kitaabul-Adab, BaabulMusaafaha wal-Mu'anaqa. In it, Rasoolullah ﷺ making Mu'anaqa with Hadrat Zaid ibn Haaritha رضى الله تعالى عنه is reported. The tone of the Hadith suggests that the embrace was of happiness. The day of Eid is also an occasion of happiness. Therefore, to demonstrate happiness, Mu'anaqa is made. Also, Durre-Mukhtaar states, “Making Musaafaha is permissible even if it is made after Asr Salaah. The meaning of the Fuqaha's statement (that Musaafaha after Asr Salaah is an Innovation) means that it is a permissible and Good Innovation, as per the book Azkaar of Imam Nawawi رضى الله تعالى عنه 14.25 – Vol. 5. Baabul-Karaahiyat, Baabul-Istibraa

Allama Shaami رضى الله تعالى عنه writes beneath this, “To shake hands on every meeting is preferable, and the practice of making Musaafaha after the Fajr Salaah has no source in the Shariah. However, there is also no harm in it. The mentioning and prohibition of Fajr or Asr is only based on the habit of people. Otherwise, Musaafaha (shaking hands) after every Namaaz has the same command.” 14.26-Raddul-Muhtaar

This proves that Musaafaha is permissible. However, the questioner was dissatisfied with this and repeated that Musaafaha, etc. should be made on meeting. I then asked, “What is meeting?” He replied, “To meet someone after he has become absent (ghaib) is the first meeting.” I said, “There are two cases to becoming absent (ghaib). The first is becoming absent with body (physically) and the second is to become absent with mind. In Narnaaz, although all of the Muqtadies (followers) and Imam are seemingly in one place, they are unseen to each other according to command. They can't speak or help one another, and are even absent from all worldly affairs (i.e. eating, drinking, talking and other worldly acts are Haraam upon them). They are the result of Salaah being the ascension of a Believer, and have severed ties with the world and have reached Allah عزوجل. When they make Salaam, they return to the world and all worldly acts become Halaal for them again. The time of making Musaafaha is also after returning from being absent. Thus, it is Sunnat.”

He replied, ‘This is Logic (Mantiq). The Shariah has not accepted this time to be a time of meeting.’ I asked, “At the time of Salaah, to who and why do we make Salaam? The Imaam should intend making Salaam to the angels and Muqtadies, and the Muqtadies should have the intention of making Salaam of

the Imaam and angels. A person who reads Namaaz alone should only have the intention of greeting the angels. If Salaam is only made either at the time of meeting or parting, why is it performed here? Have these people just arrived? Are they going anywhere? No, they aren't because there are things which are read after Salaah that still remain (i.e. dua, wazifas, etc). After reading Fajr Salaah, some people will only leave after performing Ishraaq. We will know from their Salaam that they have returned from journeying to a higher state and are now with us. So, if they shake hands at this time, what harm is there?" He replied, "So shaking hands (Musaafaha) should be made after every Namaaz?" I replied, "Yes! If it is made after every Salaah, still too would it not be prohibited." Alhamdulillah, this answer was satisfactory to him.

CHAPTER FIFTEEN

THE URS (ANNIVERSARY ON THE DEPARTURE OF A SAINT)

IN PROOF OF URS

The literal meaning of Urs is wedding, and it is for this reason that the bride and bridegroom are called ‘Uroos’. The date of demise of the Friends of Allah عزوجل and Buzurges is called Urs because, whih the angels who question in the grave (Nakeerain) test the deceased and find him to be successful, they say, “Sleep like a bride who will not be awakened by anyone except for the person who is most beloved to her.” 15.1 – Mishkaat, Baabu Ithbaatil-Qabr

Because these angels have called them ‘Uroos’ on that date, it therefore becomes the day of ‘Urs’,

Another reason is because, on this day, the angels will reveal the beauty and splendor of Rasoolullah ﷺ and ask him, “What did you say about this man?” He will reply, “He is the Uroos (adorned personality) of all creation. The entire creation has attained splendor through him.” Meeting the beloved is the day of ‘Urs’, and it is for this reason that the day is called Urs.

Urs merely means to visit the grave on the date of demise every year, convey the reward of the recitation of the Holy Quran and give charity. The source of Urs is found in the Ahadith and rulings of the Jurists. Shaami states, “Ibn Abi Shalba رضى الله تعالى عنه states that the Holy Prophet ﷺ used to go to the graves of the martyrs (Shuhadaa) of Uhud every year.” 15.2 – Vol. 1, Baabu Ziyaaratil-Quboor

Tafseer-e-Kabeer and Durre-Mansoor state, “It is proven that the Prophet ﷺ used to go to the graves of the martyrs every year and make Salaam to them. The four Khulafaa used to also do this.” 15.3

Shah Abdul-Azeez Muhammadi Dehlwi رضى الله تعالى عنه writes, “Secondly, many people gather and, after completing the Quran and Fatiha on the Sheerini, distribute it amongst those present. This part was not practiced in the Holy Prophet’s ﷺ time or during the era of the Khulafaa-e-Raashideen, but there is nothing wrong in someone doing so. Rather, the deceased attain benefit from the actions of the living.” -Fataawa Azeezia, Pg. 45

Answering Maulvi Abdul-Hakeem Siyalkoti, Shah Abdul-Azeez Muhammadi Dehlwi رضى الله تعالى عنه writes, “This taunt is because people are unaware of conditions.

No one accepts anything else to be Fardh except for what the Shariah has classified as so, Yes, attaining barkat from the graves of the pious, reciting the Holy Quraa and Isaal-e-Thawaab and distributing sweetmeats and food to assist them (m thawaab) is good according to the Consensus of the Ulama. The day of Urs appointed to remind people of his demise. Otherwise, on whatever day these acts are done is good,” – Zubdatun-Nasaaih fi Masaailiz-Zabaaih

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question in the grave test the deceased and find him to be successful, they say, “Sleep like a bride who will not be awakened by anyone except for the person who is most beloved to her.”

Hadrat Shaikh Abdul Qudoos Gangoohi رضى الله تعالى عنه writes to Maulana Jalaaluddin, “The Urs of Peers, according to their method with Samaa wl cleanliness, should be practiced,” – Maktoob. Letter no. 182

Haaji Imdaadulib Muhaajir Makkir عنہ رضى الله تعالى ، the Peer of Maulwi Rashid Ahmed and Ashraf Ali Thanwi, notably stresses the permissibility of Urs and, while explaining his practices، رضى الله تعالى عنہ writes, “The practice of this Feqe (i.e. myself) in this matter is that I make Isaal-e- Thawaab to the soul of my Peer every year. Firstly, Quran is recited, and if there is enough time, Moulood Sharif is read.

Thereafter the reward of this is conveyed.” – Faisla Haft Mas ‘ala Maulwi Rashid Aluned Gangohi also accepts Urs to originally be permissible. He رضى الله تعالى عنہ writes, “There are many things that were permissible originally but were then prohibited at a later time. Gatherings of Moulood and Urs are examples of this. It is known from Arabs that they used to commemorate the Urs of Hadrat Sayed Ahmed Badawi رضى الله تعالى عنہ on a large scale with much pomp, The Ulama of Medina used to especially observe the Urs of Sayyiduna Ameer Hamza رضى الله تعالى عنہ.

Whose grave (Mazaar) was at the mountain of Uhud. In short, Muslims throughout the globe, including the Ulama, pious and especially the people of Madina, used to strictly observe Urs, and that which is good according to Muslims is good in the sight of Allah عزوجل “-Fataawa Rashidia, Vol.1, Pg. 92

Rationally speaking, holding the Urs of the Saints should also be a good action.

Firstly, the Urs is a celebration of visiting the graves and giving charity. Both of these actions are Sunnah, so how can the collection of two Sunnahs be Haraam? The Holy Prophet ﷺ has said, “I had previously stopped you from visiting the graves. Now, you may definitely visit them. -Mishkaat, Baabu Zihaarati-Quboor.

This confirms the permissibility of visiting the graves in every manner. They can be visited daily or annually, alone or in a group. Thus, when someone enplaces his own restrictions to this (e.g. visiting the graves in a group is prohibited, or visiting it after appointing a date for it every year, etc.), it is inconsequential. The practice is permissible with or without specifying a date or day.

Secondly, appointing a date for Urs eases the gathering of people. They gather together and collectively recite the Holy Quran, Zikr, Durood, etc. and, through this, many blessings are attained.

Thirdly, all of the mureeds of a Peer gather on the date of his demise and come to know of each other's conditions. They meet unceremoniously and love is increased through this.

Fourthly, those who wish to become disciples of a Peer are aided in their search of one because a single gathering of Urs is attended by many Mashaaiikh, Ulama and Sufiya. When he sees them, he may commit (bai't) to whoever he is drawn to.

Even in Hajj and the visiting (ziyaarat) of Madina Sharif are there specifications of dates. The abovementioned benefits are also incorporated in this. I have seen the graves of Deobandi elders. They have no beauty and there is none to make Fatiha or Isaal-e-Thawaab for them. Neither is there any person wanting to attain benefit from them nor is there someone to give guidance to others. This is the result of stopping good works.

OBJECTIONS and ANSWERS TO UR'S

OBJECTION 1: You believe the person whom you bury to be a Saint (Wali) ud even host his Urs afterwards. How do you know that he is a Wali? We don't even know for certain whether a person died a Muslim, so how can the sainthood (wilaayat) of a deceased be known? There have been many pious people who passed away as Kaafirs.

Answer – The visible rulings of life are emplaced after death, so he who was a Muslim in his lifetime will be deemed to be one after death as well. As a resub, Namaaz-e-Janaazah, Kafn, Dafn, etc. will all be completed. Regarding he, was a Kaafir in his lifetime, he will not be given Ghusal, Kafn, etc and his Salaatul-Janaazah will not be made. The command of the Shariah applies to evident. A mere possibility has no credibility. Likewise, he who was a saint in his lifetime is also a Saint after death. If commands of the Shariah are appliede possibilities, then Janaazah-Salaah of Kaafirs should also be read as it is possible that they died as Muslims. While we are at it, we should also bum Muslims after death because it's possible they didn't die as Muslims.

Once a Janaazah, which was praised by people, passed before the Holy Prophet ﷺ. He said, "It has become Waajib." Another Janaazah which was spoken badly of passed by him a little later and he said the same thing. When Hadrat Umar رضي الله تعالى عنه asked him what had become Waajib, Sayyiduna Rasoolullah ﷺ explained, "Jannat for the first and Jahannam for the second." He continued, "You are the witness of Allah عزوجل on earth." 15.8 – Miskhaat, Kitaabu-/Janaaiz, Baabul-Mashyibil-Janaazah

This proves that he who is deemed to be a Friend of Allah (Wali) by the general body of Muslims is also a Wali in the sight of Allah عزوجل. Muslims bring to mouth only that which is established in the sight of Allah عزوجل. Similarly, anything which Muslims think to be thawaab and Halaal is worthy of reward and permissible according to Allah عزوجل because Muslims are the witnesses of Allah عزوجل. The Hadith, "مَا رَأَاهُ الْمُؤْمِنُونَ حَسِنًا فَهُوَ عَنَّهُ حَسَنٌ" establishes this. The Holy Qwan states, "We have made you the just nation so that you may give witness on people." 15.8a _ Surah Baqarah; Verse 143

A Muslim is a witness on both the Day of Qiyaamat and in the world. In proving the Holy Quran and Prophet ﷺ to be true, Allah عزوجل presents the testimony of Hadrat Abdullah ibn Salaam and other Buzurgs, "وَ شَهَدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَى مُتَّهِ" - Surah Yusuf. Verse 26

If Prophethood can be proven through the testimony of pious Muslims sainthood can be proven through it even more effectively. Similarly when this testimony can prove the entire Quran, surely it can prove a rule of Shariah more thoroughly.

Note- This question was posed in the Hararn of Makkah Sharif by a Najdi Imam. I gave the same answer to him in a vast gathering. In reply to it, he said, "This is only the quality of the Sahaaba. Whatever they bear witness to is correct because the Quran says "Autum" (You). We are not included in this because we weren't present with the Sahaaba," I replied, 'The very same Mishkaat states at the same place, "Another narration says that the Muslims are Allah's عزوجل witnesses on earth." 15.9 This doesn't have 'Antum' in it. Also, all commands of the Holy Quran begin with an address (e.g. "Perform Salaah", "Give Zakaat", etc.) and we were not present at the time of the Holy Quran being revealed. Therefore, according to you, we are free from following these commands and only the Sahaaba have to read namaaz, not us." The Holy Quran and Hadith addresses all Muslims until Qiyaamat. Alharndulillah, this answer angered the Imam very much, but he was unable to answer.

OBJECTION 2: A Hadith states, "Do not make my Qabr an Eid." 15.10 This proves that people gathering at a grave and having festivities there is prohibited because 'Eid' means fair. Gathering and festivities occur in Urs functions. Thus, it is Haraam.

Answer – How do you conclude that 'Eid' refers to the gathering of people and that the Hadith means, "Do not gather at my grave. Come individually to it."? On the day of Eid, people commemorate happiness, decorate homes and enjoy the company of one another in play and amusement. This is what is meant in the above Hadith, i.e.

"When you present yourselves at my grave, be respectful and do not make a noise or have fun and amusement there." If gathering at the grave was what the Messenger ﷺ was referring to, what about the caravans of people who go to Madina and gather and present Salaam every day after the five daily Salaah?

Discussing the subject of Urs, Haaji Imdaadullah Muhaajir Makki رضى الله تعالى عنه writes, 'The correct meaning of this Hadith is that holding fairs at the Qabr, having fun and amusement and making provisions to decorate it are all prohibited. It doesn't mean that gathering at a grave is impermissible. Otherwise, caravans of people go to Madina to visit the blessed Rauza. This would now become prohibited, and surely this can't be. Therefore, the truth is that visiting graves, whether individually or in groups is correct. The Hadith may also mean, "Come to my grave as soon as possible. Do not come to it after an entire year like an Eid." -Faisla Haft Mas 'ala

OBJECTION 3: In general gatherings of Urs, there is intermingling between men and women, dancing and the singing of Qawaali. In short, the Urs of the Saints are collections of several Haraam acts. This is why it is Haraam.

Answer – The concise answer to this is that that the joining of Haraam things in anything proven to be Sunnah (masnoon) or a permissible action does not make the originality of Halaal change into Haraam. Halaal is Halaal and Haraam is Haraam.

Allama Shaami رضي الله تعالى عنه writes, “Visiting graves shouldn’t be abandoned if impermissible actions take place there (such as the intermingling of males and females) because even with such impermissible actions, preferable actions are not omitted. Rather, it is necessary on the person to visit the graves and prohibit the Bidat. This is supported by the previous rule that going with the Janaazah should not be aborted though there may be women wailing and lamenting (nauha) in the procession.” 15.12- Raddul-Muhtaar, Kitaabul-Janaaiz, Discussion on Visiting the Graves

Prior to the Conquest of Makkah, there were idols in the Kaaba and at Safa and Marwa but Muslims didn’t forsake making Tawaaf because of them. Yes, when Allah عزوجل gave them strength, they eventually destroyed the idols. Today, there is intermingling between men and women in the marketplace, on public transports and in worldly gatherings. In the transports for Haajis at Mina, Muzdalifa and even while making Tawaaf, open intermingling between the two genders can be seen. However, no one rules the original action (Hajj, etc.) to be prohibited because of these things.

There are even shortcomings in Deeni Madrassahs at times. These institutions are not closed due to this.

Similarly is the matter of Urs. Both women going there (in the graveyard) and dancing is Haraam. However, because of these actions, how does the original gathering of Urs become Haraam? The correct approach is to go there, stop these impermissible acts and try to make people understand the values of Islam.

The hypocrite, Ibn Qais, submitted. “Do not take me with in the Battle of Tabuk because the western women of Rome are very beautiful. I fear that they will lead me towards fitna since I am very fond of women,” The Quran however, rejected the excuse in the following manner, “ا لَا فِي الْفَتْنَةِ سَقَطُوا وَ ا ن جَهَنَمْ ” لمحيطة بالكفرين”-Surah Tauba, Verse 49

Allah عزوجل did not accept this excuse and classified it as a means of infidelity (kufr) and Jahannam (Refer to Tafseer-e-Kabeer and Roohul-Bayaan). This is the very excuse Deobandis cling to in stopping the gatherings of Urs.

In the present day, there are numerous Haraam practices in weddings. These actions destroy Muslims and make them sinners, However, no one rules Nikah to be Haraam and stops it because of what goes on within them.

Today, the general and popular method of Qawaali (wherein dirty stanzas are sung, sinners and Amrads (boys without beards) gather and in which Ruqs (spiritual movement) is made only on the beauty of voice) is totally Haraam. However, if all of the conditions of Qawaali are first met by the reciters and listeners and then it is hosted, it cannot be called so. Eminent Sufiya have ruled Qawaali to be permissible for those who are worthy (Ahl) of listening and reciting it, not for those who aren’t.

The source of this is the following Hadith: A slave girl was beating a daff (small tambourine) in front of the Holy Messenger ﷺ. When Hadrat Abu Baler رضى الله تعالى عنه came to the Prophet ﷺ's court, she continued beating it and didn't stop even when Hadrat Uthman رضى الله تعالى عنه arrived, When Hadrat Umar رضى الله تعالى عنه arrived, however, she stopped beating it, placed it on the floor and sat down. The Noble Messenger ﷺ then said, "O Umar رضى الله تعالى عنه , Shaitaan fears you!" – Mishkaat, Kitaabul-Fadhaail- Baabu Manaqibi Umar"

One may ask: is beating the daff the practice of Shaitaan or not? If it was, was the Holy Prophet ﷺ صلی الله علیه وسالم came to the Prophet ﷺ's court, he feared by Shaitaan? What meaning will the saying of Rasoolullah ﷺ have? The answer to this is before Hadrat Umar رضى الله تعالى عنه arrived, this action was not a Shaitaanic act but was leading towards one. When Hadrat Umar رضى الله تعالى عنه did arrive, it became a Shaitaanic act and was stopped.

This is why the Sufiya have emplaced 6 conditions on Qawaali. One of the conditions is that anyone who isn't worthy of it should not be in its gathering. Otherwise, Shaitaan will join in it just as how he joins the gathering of a meal wherein a person doesn't recite "Bismillah" before eating. This doesn't necessarily mean that the rank of Hadrat Umar رضى الله تعالى عنه was less. Rather, the character and method of each Sahaabi was different. Some of them were drawn towards adherence while others were immersed in the emotion of love. This is why the effects which they produced were different. If a Ghaus or Qutb began eating without saying "Bismillah", Shaitaan also joins in the meal. This is in no way disrespect to the Ghaus or Qutb.

الله اللهو ليست محرمة لعينها بل لقصد اللهو منها الا ترى ضرب تلك الالهات بعينها احل تارة و حرم اخرى و فيه ”
Shaarni states, ”دليـد لـسادـاتـنا الصـوـفـيـةـ الـذـينـ يـقـصـدـونـ بـسـماـعـ هـمـ اـمـورـاـ هـمـ اـعـلـمـ بـهـاـ فـلاـ يـبـادـرـ المـعـتـرـضـ بـالـانـكـارـ كـيـ لاـ يـحـرـمـ بـرـكـتـهـمـ فـانـهـمـ السـادـةـ الـاخـيـارـ“ – Vol. 5, Kitaabul-Karaahiyat

Under the ayat, ”ومن الناس من يشتري لهو الحديث“ Tafseeraat-e-Ahmadiya has thoroughly researched Qawaali. At the end of his study, Mulla Jeewan رضى الله تعالى عنه rules that it is permissible for those who are worthy of it (Ahl) and Haraam for those who are not. He then writes, ”وبـنـاخـذـ لـاـنـاـ“ شهدنا انه نشاء من قوم كانوا عرفين و محبين لرسول الله و كانوا مغدورين لغلبة الحال و يستكرشون السماع للغناء و كانوا يحبون ذلك عبادة اعظم و جهاداكبر فيحل لهم خاصة انتهى ملخصا -Tafseeraat-e-Ahmadia

Speaking about the Qawaali in gatherings of Urs, Haaji Imdaadullah رضى الله تعالى عنه writes, ”The opinion of Scholars is that Qawaali is allowed if its conditions of permissibility are found and if the factors which prohibit it are removed. Otherwise, it is not.“ -Faisla Haft Mas'ala

Maulwi Rashid Ahmed has also stated, ”Listen to Qawaali that is free from music.“

Song is permitted if the reciter is not a concentration of mischief and if whatever he reads doesn't go against the Shariah. If whatever is read is in accordance to the rhythmic beat of music, then there is no problem.“ – Fataawa Rashidia, Vol. I, Pg. 61

In short, Qawaali, with its conditions, is permissible for the person who is worthy but prohibited for the person who isn't, Allama Shaami رضى الله تعالى عنه has listed 6 conditions for Qawaali,

1. The gathering must be free from Amrads (boys without beards) and the entire congregation should be people who are worthy (Ahl) of it, not those who are not.
2. The intention of the reciter (Qawaal) should be sincere. He shouldn't intend taking compensation for his recital.
3. The congregation should not have the intention of eating and amusement when coming to it.
4. Without true Wajd (spiritual concentration), no one should stand up.
5. The verses shouldn't contradict or go against the Shariah.
6. An Ahl (one worthy of Qawaali) is one who does not feel the strike of a sword to the body in the state of Wajd.

- Raddul-Muhtaar, Vol. 5, Kitaabul-Karaahiyat

He further writes, "Some Sufiya state that an Ahl of Qawaali is he who hasn't eaten for seven days and, if there is both food before him and Qawaali, he leaves the food and goes for the latter." -Ibid

This discussion of mine doesn't mean that the popular gatherings of Qawaali in today's times are Halaal or that people should listen to such things. Rather, I have heard people of the opposition swear the eminent and elder Sufiya merely on the grounds of Qawaali. They believe it to be Haraam like fornication. So, we submit to them – do not listen to Qawaali but don't dishonor those Auliya who have listened to Samaa. Qawaali is an elixir for sickness. He who is sick should drink this medicine and he who doesn't should not. Hadrat Mujaddid Alf-e-Thaani رضى الله تعالى عنه states, "Neither do I do this nor do I reject it." I have heard people say, "The Hadith has censored music. Therefore, the sayings of Khwaja Ajmeri رضى الله تعالى عنه and Imam Ghazzali رضى الله تعالى عنه have no credibility against the narrations. They were all sinners." Allah عزوجل Forbid!

This is indeed very hurting to them. We have discussed this objection very concisely.

OBJECTION 4: If this rule is correct (that by the inclusion of Haraam things in a Halaal action, the action doesn't become Haraam), it implies that Taazia Daari, fairs of idol-worship, cinema, etc. are all allowed because there is definitely a permissible act somewhere in them. Why don't you say here too that going to cinemas, Taazia Daari, etc. is not Haraam, only whatever is bad in them is? Also, the Jurists state that to attend the Waleemah that has dancing and music at the time of feeding is prohibited despite the fact that it is Sunnah to accept and attend an invitation. It has become Haraam due to Haraam acts incorporated within it. Similarly is the case of Urs.

Answer – Here there are two things to understand,

1. One is an action of Haraam being included and joined within Halaal,

2. The other is to join that which is Halaal with Haraam.

Whenever Haraam becomes part of something Halaal (in the manner that the Halaal cannot be done without it). or when Halaal is done through the Haraam, its classification of Halaal doesn't remain and in this situation the Haraam will make the Halaal also become Haraam.

If Haraam isn't included in the Halaal but sometimes occurs with it and sometimes without, then this Haraam will not cause the original Halaal to become Haraam.

The Urs (Anniversary on the departure of a Saint)

An example of this is clothes and water touched by urine. The urine didn't become part of the clothes but did become part of the water it touched. This causes much variation in ruling. There are many Haraam things joined with Nikah, traveling, etc.

However, these Haraam things have not become part of these Halaal doings, in the manner that without them, Nikah, etc. will not be classified to be so.

Wastage, music and impermissible fairs of amusement have entered Taazia Daari to the extent that these things have become a part of it. In other words, no Taazia Daari, etc. is free from these things and, if it was, it wouldn't be classified as Taazia Daari. However, if a person builds a duplicate of the Mazaar of Karbala and keeps it at home without burying it or performing these other Haraam acts, it is allowed because making a representation of inanimate objects is permissible. Alhamdulillah, dancing, etc. has not entered Urs gatherings and there are many functions that are free from these prohibited acts but are still called Urs. The Urs Sharif of Mujaddid Alf-e-Thaani رضى الله تعالى عنه at Sirhind Sharif is absolutely free from these practices. Generally, people commemorate the Urs of Irnam-e-Azam, Imam Zainul-Aabideen, etc. رضى الله تعالى عنه only with lectures by the Ulama and the distribution of food.

Also, accepting every invitation is not Sunnat. Accepting the invitation of a minor (Naa-Baaligh), of the home of the deceased or of the wealthy that have amassed only Haraam, is not permissible. Similarly, to accept the invitation of a Waleemah that has music and dancing especially at the time of feeding is prohibited.

This is in contrast to the visiting of graves because it is Sunnah under any circumstance. Invitation does not become Sunnah after the mixing of Haraam actions within it, but visiting the grave is Sunnah unconditionally, so it doesn't become Haram. This can be understood by the ruling of asking pat in burial under any circumstance. Even if prohibited acts are performed there, the Sunnah is not Haram. This is a very delicate difference that needs to be understood.

CHAPTER SIXTEEN

JOURNEYING TO VISIT THE BURIAL PLACES OF SAINTS

Traveling for the Urs of the Friends of Allah and visiting (ziyaarat) graves is permissible and a means of reward. However, Deobandis, etc. label this Haraam as well.

IN PROOF OF TRAVELING FOR URNS

The ruling of traveling is related to its aim. In other words, it is Haraam to travel for something that is Haraam, permissible for something that is permissible, Sunnah for something that is Sunnah and Fardh for something that is Fardh. For example, Hajj is Fardh, so journeying for it is also Fardh. At times, traveling for Jihad or business becomes Sunnah because they are Sunnah practices themselves.

Traveling to visit (ziyaarat) the Holy Prophet's ﷺ. Rauza Sharif is Waajib because the visiting itself is Waajib. Traveling to meet friends, join functions of weddings, etc. of family and friends or to consult doctors, etc. is permissible as these things are allowed. And finally, traveling to steal or vandalize is Haraam because these acts are Haraam. In short, if you want to know the ruling of a journey, you should look at the intention behind it. Urs is chiefly defined as visiting the grave, and visiting graves is Sunnah. Therefore, it will be counted as Sunnah.

The Holy Quran has spoken of traveling in several places,

"[For] He who leaves his home to migrate (hijrat) towards Allah عزوجل and His Rasool ﷺ but was then apprehended by death, his reward is established by Allah عزوجل" 16.1- Surah Nisa, Verse 100

"Traveling in both seasons of winter and summer has dirtied the Quraish." 16.2_ Surah Quraish, Verses 1-2

The above two verses verify the permissibility of traveling for either hijrat or business.

"And remember when Musa said to his servant, "I will not stop until I reach the place where two oceans meet." 16.3 Hadrat Musa عليه السلام went to meet Hadrat Khidr عليه السلام Journeying to meet the Mashaaiikh is proven from this.

"O My sons! Go and search for Yusuf عليه السلام and his brother and do not become hopeless of the mercy of Allah عزوجل," 16.4 Hadrat Yaqoob عليه السلام ordered his sons to search for Hadrat Yusuf عليه السلام . Traveling in search of a beloved is proven from this.

Hadrat Yusuf عليه السلام said, "Take this cloth of mine and place it on the face of my father. His eyesight will be restored," 16.5 The above verifies traveling to either gain or give treatment to the sick,

"Thereafter, when they all reached Hadrat Yusuf عليه السلام, he made place for his mother and father" 16.6 this proves journeying to meet children.

The children of Hadrat Yaqoob عليه السلام said to their father “Send our brother with us. We shall bring grain and definitely protect him,’^{6.1} This proves traveling to gain sustenance (rizq).

Hadrat Musa عليه السلام was instructed, “Go to Firaun because he has become tyrannical.” ^{16.8} From this, journeying for the propagation of Islam (tabligh) is confirmed.

The Holy Prophet ﷺ state? “The person who comes out in search of knowledge is on the path of Allah عزوجل .^{16.8a} – Mishkaat, Kitaabul-Ilm

The Ahadith state, “Seek knowledge even if it is in China.” ^{16.8b}

The book Kareema has the following stanza, “To seek knowledge is Fardh on you, and traveling for it is compulsory.” This establishes traveling to gain knowledge,

Shaikh Saadi Shiraazi states. “Go and tour the world before death,” (Gulistaan) Journeying to tour the world is proven by this. Similarly, the Holy Quran states, “O My Beloved, say to the Disbelievers, “Tour the earth and see the result of the Kuffaar,’ ^{16.11} Traveling to places that were struck with Divine punishment so that we may learn from them is also proven here.

When such an excessive amount of reasons for traveling have been proven, then surely traveling to visit the tombs (Mazaars) of the Friends of Allah عزوجل has been established more effectively. The Saints are spiritual doctors whose guidance is different. Divine glory can be seen when visiting their Mazaars because those who are close to Allah عزوجل rule the world even after their demise. Visiting Mazaars causes an urge to make ibaadat more excessively and dna is accepted more quickly.

Shaami رضى الله تعالى عنه states, “Is traveling to visit the graves, just as how the people of today practice journeying to visit Khalilur-Rahman (i.e. Hadrat Ibrahim عليه السلام and Sayed Badawi , Mustahab? I haven’t seen any elucidation on this by any of our Imams. Some Shafee Ulama have prohibited this, deducing it (qiyaas) from journeying to too far Musjids. However Imam Ghazzali رضى الله تعالى عنه has refuted this prohibition and clearly explained the difference between them,” ^{16.11.} – Vol. I, Discussion of Ziyaarat of Graves

Shaami رضى الله تعالى عنه further states, “However, the Friends of Allah عزوجل are different in relation to nearness to Allah عزوجل and giving benefit to those who visit them. This difference is based on their Divine Secrets and knowledge.,,^{16.11} – Ibid

Discussing the relevance of Imam Abu Hanifa رضى الله تعالى عنه Allama Shaami رضى الله تعالى عنه quotes this statement of Imam Shafee رضى الله تعالى عنه , “I attain benefit from Imam Abu Hanifa رضى الله تعالى عنه and also go to his place of burial. Whenever I am faced with a need, I perform two rakaats of Namaaz, to his Mazaar and make dua to Allah عزوجل . My need is then swiftly completed.” ^{6.14} Introduction of Shaami رضى الله تعالى عنه .

This extract proves a few things,

1. Traveling to visit graves is permissible because Imam Shafee رضي الله تعالى عنه left his home in Palestine and went to Baghdad to visit the burial place of Imam Abu Hanifa رضي الله تعالى عنه.
2. It is also permissible to attain barkat from the inmate of a Mazaar .
3. Go to their burial places and make dua .
4. And accept the irunate to be one who can fulfill one's needs.
5. Traveling to visit the Rauza of Rasoolullah ﷺ being necessary is also proven here.

Maulwi Rashid Ahmed writes, "The Ulama of the Able-Sunnah differ about traveling to visit the Buzurghs. Some rule it to be allowed while others negate its validity. Both groups are from the Ahle-Sunnah. The ruling is contrasting and arguing about it is incorrect. It is impossible for us Muqallids to decide upon a ruling about this." – Fataawa Rashidia, Vol. I, Pg. 59

Based on this, no Deobandi has the right to prohibit a person from traveling for Urs gatherings because Maulwi Rashid has prohibited disputing this and says that none can decide upon a ruling regarding it.

Traveling should also be permitted according to rational thinking. We have already submitted that the prohibition and permissibility of traveling is known from the intention behind it. Here, the intention behind journeying is to visit the grave, and this is not prohibited. Rather, permission to visit the graves is absolute. The Hadith states Alaa fa Zooroo haa So how will traveling become Haraam? Also, traveling for worldly trade or religious work occurs day and night. This is traveling for the latter.

Can it still be forbidden?

OBJECTIONS and ANSWERS

TO VISITING THE BURIAL PLACES OF SAINTS

OBJECTION 1: ,The Holy Prophet ﷺ states, "Do not journey to any direction except for three Musjids, Le, Musjid-e-Haraam (Makkah Sharif), Baitul-Muaddas (Jerusalem) and my Musjid (Musjidun-Nabawi in Madinah Sharif)," 16. 5-Mishkaat, Baabul-Masaajid

This Hadith proves that it is not permissible to travel to any place except towards these three Musjids, Visiting of graves is not amongst these.

We journey to the friends of Allah عزوجل because they are doors to His mercy. Why does a sick person travel to a doctor to regain health when Allah عزوجل is the Curer?

Answer – This Hadith means that a person attains more thawaab for Namaaz in these three Musjids. A good deed in Musjid-e-Haraam is equal in reward to 100,000 and a good deed in both Baitul-Muqaddas and Musjidun-Nabawi is equal to 50,000.

Therefore, coming to these Musjids from afar with this intention is allowed because doing so is beneficial. However, traveling to any other Musjid besides these (thinking that thawaab is more there) is totally baseless and impermissible because the reward in all Musjids is equal. An example of this is how people travel from far towards the Jaame-Musjid of Dehli for the last Juma of Rarnadaan thinking that reward is more there. This is not allowed.

So, traveling to another Musjid with the intention of increased reward is what is being stopped. If the Hadith is not interpreted in this manner, then all of the traveling we have proven from the Holy Quran in the chapter prior to this will become Haraam. Today, journeys are undertaken for business, in search of knowledge, worldly affairs and other reasons. Will they all become Haraam?

Shaikh Abdul-Haqq رضى الله تعالى عنه writes in the commentary of this Hadith, “Some Ulama have said that Musjids are what are being discussed here. In other words, journeying to any other Musjid besides these three is not permitted. Places other than Musjids are separate from the discussion of this Hadith.”

– Ashiatul-Lam ‘aat

And Mulla Ali Qaari رضى الله تعالى عنه writes in the annotation of this Hadith, “It is reported in the Sharah of Muslim by Imam Nawawi رضى الله تعالى عنه that Abu Muhanunad has said, “Traveling to any place besides these three Musjids is Haraam.” This is incorrect. Iliyaul-Uloom states, “Some Ularna have disallowed journeying to visit the burial places of Ulama and several blessed sites. My research into this is that their disallowing of it is incorrect. It is based on the Hadith ‘Alaa fa Zooroo faa’ (i.e. the instruction to visit graves). Traveling to another Musjid besides these three has been prohibited because all Musjids are equal (in reward). However, blessed sites are not. Their barkat is according to rank Will this prohibition also prevent traveling to visit the graves of the Prophets like Hadrat Ibrahim عليه السلام ,

Hadrat Musa عليه السلام ,Hadrat Yahya عليه السلام etc? The Friends of Allah are included in the ruling of the Prophets ﷺ. Thus, it will not be impossible that there is a special intention behind journeying them, just as how the visiting of the Learned Scholars are made 10 their lifetimes.” 16. – Mirqaatul-Mafaateeh

Another Hadith states, ”The oceans shouldn’t be traveled on except for those who go for Hajj, Umrah and Jihad.” 16.18 – Mishkaat, Kiiabul-Jihad fi Fadhaailihi

So, is traveling by sea for a purpose besides these three things Haraam?

In short, the meaning of the Hadith would have to be taken as per our explanation, or else worldly life would be very problematic.

OBJECTION 2: Allah عزوجل and His mercy are in every place. Why do people travel to the burial places of the Saints in search of their needs being fulfilled when Allah عزوجل is The Giver and is constantly ‘With us?’

Answer – The friends of Allah عزوجل are doors to His mercy. A train travels along the entire railway line but, in order to board it, you have to go to the station. If you stand anywhere else, it will simply pass you by. Why do you journey for worldly affairs like work, business, etc when Allah عزوجل is The Sustainer? Why does a sick person travel to a doctor to regain health when Allah عزوجل is the Curer? People travel to mountainous regions like Kashmir for a change in climate because this is supportive of good health, but to you the burial places of the Saints are not beneficial for Imaan? How is this?! Why was Hadrat Musa عليه السلام sent to Hadrat Khidr عليه السلام? He could have remained as he was.

The Holy Quran states, ”هناك دعا زكريا ربه“ 16.19 This proves that Hadrat Zakaria عليه السلام stood by Sayyidah Maryam رضى الله تعالى عنها and supplicated for a child. We learn that making dua near a Saint (Sayyidah Maryam رضى الله تعالى عنها) is a means of it being accepted. For this reason, we make dua at the burial sites of the Friends of Allah عزوجل so that they may be quickly accepted.

OBJECTION 3: People made the tree beneath which the Baltur-Rldhweaa occurred a place of visiting. Hadrat Umar رضى الله تعالى عنه cut it down for this reason. So, taking the burial sites of the Friends of Allah عزوجل as places of visiting is contrary to the practice of Hadrat Umar رضى الله تعالى عنه,

Answer – This is totally wrong. Hadrat Umar رضى الله تعالى عنه didn't cut the tree down. What happened was that people forgot which tree it was and began to visit (ziyaarat) another in this confusion. To save them from this, Hadrat Umar رضى الله تعالى عنه cut down the second tree. If he was against visiting sacred relics, why didn't he do anything to the blessed hair of the Holy Prophet ﷺ his tahband and Qabr Sharif! They too were all made objects and places of visit?

Hadrat Ibn Musayab رضى الله تعالى عنه states, “My father, who made bai'at (pledged allegiance) to the Prophet ﷺ at the tree, said. “We went for Hajj the following year but the area (where the bai'at took place) was obscured to us.” 16.20 – Muslim, Vol. 2, Kuttaabul-Imaaraat, Baabu Bayaani Bat'attr-Ridhwoon and Bukhari, Vol. 2, Baabu Ghazwati Ambiya

Bukhari also states, ”فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقَبِّلِ نَسِينَا هَا فَلَمْ نَقْدِرْ عَلَيْهَا“ When we went there the following year, we forgot and couldn't find it.” – Ibid

If they couldn't find the original tree, how could Hadrat Umar رضى الله تعالى عنه have chopped it down?

CHAPTER SEVENTEEN

WRITING KAFANI OR ALFI

This discussion has two topics,

1. Placing the Shajra Sharif, Ghilaaf of the Kaaba, Ahad-Nama or other sacred relics (Tabarruks) in the grave.
2. To write the Ahad-Nama or Kalima Tayyibah on the kafn or forehead of the deceased with the finger, sand or something else.

Both of these things are permissible and proven from the Ahadith and rulings of the Fuqahaa, However, the opposition rejects this.

PROOF OF WRITING KAFANI OR ALFI

Placing sacred relics (Tabarruks) of the Buzurges, Ghilaaf of the Kaabe, Shajra Sharif or Ahad Nama in the grave is a means (waseelah for the forgiveness of the deceased. The Holy Quran states, "وَابْغُوا إِلَيْهِ الْوَسِيلَةَ" 7.1 Hadrat Yusuf عليه السلام said 19 his brothers, "Take this shirt of mine and put it on the face of my father. He will regain his eyesight., 11.2

This proves that clothes of the Buzurges grant cure because that very shirt belonged to Hadrat Ibrahim عليه السلام , As a result, it is hoped that the names of the Buzurges will open the mine of the deceased and he will remember the correct answers [in the grave].

Sayyidah Umme Atia رضى الله تعالى عنها states that when they finished giving Ghusal to Sayyidah Zainab رضى الله تعالى عنها the daughter of the Holy Prophet ﷺ they informed him of its completion. She narrates, "The Prophet ﷺ then handed us his tahband (lower garment) and ordered that it be kept with the body in the kafan," – Mishkaar, Baab. Ghuslil-Mayyit

Shaikh Abdul-Haqq رضى الله تعالى عنه writes under this, "This Hadith is the source of attaining blessings from the belongings and clothes of the pious just as how some disciples of the Mashaaiikh place the kurta of the Mashaaiikh in the grave," 17.3 – Lam'aat

Annotating on this Hadith, he رضى الله تعالى عنه writes in his Persian commentary of Mishkaat, "This confirms the attaining of blessings from the clothes and relics of the pious after death in the grave to be preferable (Mustahab) just as how it was before death." – Ashiatul-Lam'aat

Speaking about his father, Saifuddin Qaadri رضى الله تعالى عنه Shaikh Abdul-Haqq رضى الله تعالى عنه writes, "It is appropriate that verses which discuss mercy and forgiveness be written on a piece of paper and kept with my kafn," – Akhbaarul-Akhyaar

Shah Abdul-Azeez رضى الله تعالى عنه writes, "Placing the Shajra in the grave is the practice of the Buzurges. This is done in two ways. The first is placing the Shajra on the chest of the deceased either above or

beneath the kafn, which is prohibited by the Jurists. The second is making a niche in the grave at the head-side of the deceased and placing the Shajra within.” – Fataawa Azeezia

Hadrat Jabir رضى الله تعالى عنه states that the Holy Prophet ﷺ went to the grave of Abdullah bin Ubai (the Leader of the Hypocrites) after he was placed in the grave. He ordered for him to be brought out, placed his blessed saliva on him and dressed him with his upper garment.” – Mishkaat, Baabu Ghuslil-Mayyit

Once, Sayyiduna Rasoolullah ﷺ came out wearing his tahband.

Someone saw it and requested him for it. The Sahaaba replied, “The Prophet ﷺ had a need for the tahband at that time but rejecting someone who asks from him was not his habit.” When they asked the man why he requested it, he explained. “Oath on Allah عزوجل! I did not ask for it to ear it, but that it, but that it may become my kafn. Sahl states that this tahband eventually did become his kafn. – Bukhart, Vol. 1, Kitaabul-Janaaiz, Baabu Man A’adal-Kafn

Sayyiduna Abdullah ibn Abbas رضى الله تعالى عنه reports that Rasoolullah ﷺ gave his shirt to the mother of Sayyiduna Ali Fatima bint Asad رضى الله تعالى عنه, as a kafn. He even placed her in her grave and buried her himself. When people enquired the reason for this, he explained, “I made her use my shirt so that she may attain clothes of Jannat. I placed her in her grave so that its narrowness is removed for her.”
17.8-Ma ‘arifatus-Sahaaba of Abu Nuaim and Musnadul-Firdaus of Dailmi

Allama Ibn Abdul-Bir رضى الله تعالى عنه states that at the time of demise, Hadrat Ameer Mu’awiya رضى الله تعالى عنه willed, ‘The Holy Prophet ﷺ blessed me with his clothing. I have kept them for this very day. Keep them beneath my kafn, Take the blessed hair and fingernails of the Messenger ﷺ and place them on my face, eyes and parts of Sajda? 17.9 _ Kitaabul-Isti ‘aab fi Ma ‘arifatis-Sahaaba

Imam Haakim narrates from Hameed ibn Abdur-Rahman Rawaasi that Hadrat Ali رضى الله تعالى عنه once had some musk. He stated in his will, “Perfume me with this musk because it is the remainder of Sayyiduna Rasoolullah ﷺ” – Mustadrak

Other references like these can be produced but we make do with this much. Those who want further insight should refer to the treatise ‘Al-Harful-Hasan of Alahazrat

It is permitted to write the Ahad Nama or Kalima Tayyiba either on the deceased’s forehead or kafn. Similarly, placing the Ahad Nama in the grave is also allowed (written either with the finger or with something else). Imam Tinnidhi Hakeem ibn Ali رضى الله تعالى عنه narrates that the Holy Prophet ﷺ said, “He who رضى الله تعالى عنه writes this dua on a piece of paper and places it between the kafn and chest of the deceased causes the deceased to not undergo punishment in the grave and not see Munkar and Nakeer (the two angels who question the inmates of the grave).” 17.9b – Nawaadirul-Usool

The Fataawa of Allama Makki states after quoting this Hadith, “This dua has an established source. Faqih Ibn Ajeel رضى الله تعالى عنه used to order this and give the verdict on the permissibility of doing so, deducing (qiyaas) from the fact that the name of Allah عزوجل is written on the camels of Zakaat.” 17.10.

This dua is

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَا إِلَهَ إِلَّا اللَّهُ لِهِ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ لَا يَحْوِلُ وَلَا قُوَّةُ إِلَّا بِإِنْسَانٍ عَلَيْهِ الْعَظِيمِ”.

Tirmidhi narrates from Akbar that when a person recites the Ahad Nama, the angels place a stamp on it and keep it for Qiyaamat. When the deceased is resurrected, they produce this stamped pact and ask, “Where is the person of the pact?” They will then return it to him. – Al-Harful-Hasan

Imam Tirmidhi states, “It is reported that Hadrat Ta’oos رضى الله تعالى عنه ordered these words to be written. Thus, they were written on his kafn.” 17.11 – Al-Harful-Hasan

Imam Kurduri رضى الله تعالى عنه writes, “Imam Saffar رضى الله تعالى عنه has said, “If the Ahad Nama is written on the forehead, turban or kafn of the deceased, it is hoped that Allah عزوجل will forgive him and save him from the punishment of the grave.” 17.12 -Wajeez, Kitaabul-Istihsaan

Durre-Mukhtaar states, “If the Ahad Nama is written on the forehead, turban or kafn of the deceased, it is hoped that Allah عزوجل will grant him forgiveness.” 17.13-Vol. 1, Baabush-Shaheed

At this very juncture, Durre-Mukhtaar records an interesting incident. A person stated in his will (wasiyat) that ‘Bismillahir-Rahmanir-Raheem’ should be written on either his chest or forehead. Accordingly, it was carried out. Someone later saw him in a dream and asked, “What did you experience?” He replied, “After being buried, the Angels of Punishment arrived but, upon seeing ‘Bismillah’ written, they said, “You have been saved from the punishment of Allah عزوجل.”

Fataawa Bazaaziya states, “If the Ahad Nama is written on the forehead, turban or kafn of the deceased, it is hoped that Allah عزوجل will forgive and protect him from the punishment of the grave. Imam Naseer states that from this narration, it is known that writing this is permissible. It has also been narrated that Hadrat Umar رضى الله تعالى عنه wrote on the thighs of the horses of Astabul: ‘Hubisaa -Sabeelillah’.” 17.14 _ Just before Kitaabul-Jinaayaat

Many other extracts of Fiqh may be produced besides these, but we make do with the above. Refer to Al-Harful-Hasan’ or ‘Fataawa Razvia’ for more details.

For various reasons, writing the Abad Nama, etc. or placing it in the grave should be permissible even from a rational point of view,

1. When the tasbeeh of grass and fresh flowers on top of the grave benefits the deceased, why can’t the tasbeeh, etc. that is written benefit him?
2. We are instructed to encourage the recitation of the Kalima (Talqueen) to the deceased from outside the grave so that the name of Allah عزوجل reaches his ear and he is successful in the test of the Qabr. So,

it is hoped that the deceased answers the two angels (Nakeerain) successfully upon also seeing the written name of Allah ﷺ inside. This is also a type of Talqeen, and the order to make Talqeen is absolute in the Hadith ('Laqqinoo Amwaatakwn'). Therefore, it is correct in any way performed, be it verbally or in writing.

3. Through the blessings of the names of the favoured servants of Allah ﷺ, difficulties are removed, fires are extinguished and an uneasy heart attains satisfaction. Allah ﷺ state, 1s through the remembrance (zikr) of Allah ﷺ do hearts gain serenity . 17.15- Surah Raad, Verse 28

Under the ayat, "ما يعلمهم إلا قليل" 17.16 Tafseer Nishaanpuri, Roohul-Bayaan and Tafseer Saawi state that the names of the Ashaab-e-Kahf (People of the Cave) are beneficial at many instances, such as at the time of searching for a lost object or retreating in battle. Their names should be written on a piece of paper and placed in a blazing fire to extinguish it. This is also useful at the time a child cries (it should be placed under the child's head in the cradle), for better farming (stuck on a stick placed in the middle of the farm), for sickness, headache, at the time of going for a judgement (tied around the thigh of the right leg) for protection of wealth, at the time of journeying by sea and to be saved from being killed." - Al-Harful-Hasan, Tafseer Khazaatnul-Irfaan, Jumal

Hadrat Abdullah ibn Abbas رضي الله تعالى عنه states that there are seven names of the People of the Cave (Yamleekhah, Makshileenah, MasWeena Mamoosh, Dabamoosh, Shaaznoosh and Martoosh رضي الله تعالى عنه – Roohul-Bayaan

The Muhaditheen sometimes record Sahib Chains of Narration (Isnaad) and say, "If this is read on a person with lunacy, he will gain relief." 17.17

What is a Chain of Narration? It is the names of the Buzurgs who are narrators of Hadith. The wazifah of the Ashaab-e-Badr is also constantly read. So, how can it be that the names of these Buzurgs were beneficial in our lifetime but cease to be so after our death? This can never be. Help is definitely attained by them. Thus, the Ahad Nama should be written on the kafn, etc. of the deceased.

OBJECTIONS and ANSWERS TO WRITING KAFANI OR ALFI

OBJECTION 1: The same old objection that writing Kafani or Alfi is an Innovation (Bidat) and is thus Haraam.

Answer – Our previous discussion proves that this is not an Innovation (bidat). Its source is established. Even if it was, not every Innovation is Haraam. Refer to our study on Bidat.

OBJECTION 2: To think that Kafani encourages the recitation of the KaUma (falqeen) is incorrect, because if the deceased is illiterate, how will be read whatever is written at the time being questioned?

Answer – After death, everybody gains the ability to read. Illiteracy can exist in this world, not in the Hereafter. The Hadith states that the language of the people of Jannah is Arabic. – Shaami, Kitaabul-Karaahiyat

However, there are many annatis in the world who do not know Arabic. Similarly, the angels question every deceased in Arabic and they understand the language.

Even on the Day of Mithaaq, Allah عزوجل took a pledge from every soul in Arabic. So do the deceased attend a Madrassah after death to learn Arabic? No. It comes to him instinctively. On the Day of Qiyaamat, people will be given their deeds (Naama-e-Aamaal) in written form and both the learned and the illiterate will be able to read it.

This proves that after death, everybody can understand and read the language of our Beloved Nabi ﷺ. Therefore, this written document (The Ahad Nama) is beneficial to the deceased.

OBJECTION: Allama Sbaami رضى الله تعالى عنه bas prohibited writing on the kafn. Raddul-Muhtaar, Vol 1, Just after Baabut-Tashahud

Likewise, Shah Abdul-Azeem رضى الله تعالى عنه bas prohibited doing so because when the body decomposes, the matter will erode the letters of what is written and this will be disrespectful to it. – Fataawa Azeezia

As a result, it is not permissible. [This is the most common objection by the opposition]

Answer – There are a few replies to this,

1. This proof has no accordance to the claim (that keeping anything written in the grave is prohibited). It only establishes that we are not allowed to keep something written with ink or sand in the kafn, but writing something on the forehead of the deceased or chest with the finger, or keeping the Ahad Nama in a niche within the grave, is permissible because in these cases there is no fear of the letters being disrespected. Thus, this objection is not sufficient for you.

2. Allama Shaami has not prohibited writing completely. He further states in the same quoted reference, “Some scholars have quoted from Fawaaidush-Sharjee that ‘Bistnillaahir-Rahmanir-Raheem’ should be written on the forehead of the deceased and ‘Laa ilaaha illallaah Muhammadur-Rasoolullah ﷺ’ on the chest, by finger and without any ink. This writing should be done after the Ghusal is given and before kafn is put on the mayyit.” 17.18 – Raddul-Muhtaar, Vol. 1, Just before BaabtnTashahud

This confirms that writing has not completely been prohibited.

3. Allama Shaami رضى الله تعالى عنه has quoted a ruling of permissibility from Fataawa Bazaaziya. It is proof that the elder scholars of the Hanafis rule permissibility on this. A ruling of prohibition is quoted from the Fataawa of Allama Ibn Hajar رضى الله تعالى عنه who is a Shafee scholar. So, should Hanafis practice the ruling of Shafees over their own? Definitely not, also, the ruling of prohibition is the personal opinion of Allama Ibn Hajar رضى الله تعالى عنه. He didn’t quote anybody in support of his opinion.

4. It is not a certainty that every mayyit will decompose. There are many who are saved from this. So, how just is it to keep the deceased away from benefit merely based on an uncertainty of disrespect?

5. In the previous chapter, we have already recorded the Sahaaba's practice of stating in their will (wasiyat) to have the sacred relics (Tabarruks) of the Prophet ﷺ in their kafns. The Prophet ﷺ himself placed his Tahband Sharif in the kafn of his beloved daughter, Sayyidah Zainab رضي الله تعالى عنها عنها، Hadrat Ta'us رضي الله تعالى عنها عنها wished for words of dua to be written on his kafn. So, did they not fear matter dirtying the kafn? Were these things not sacred to them?

6. It is a rule of Shariah that placing sacred things in what is impure (najaasat) is Haraam. However, if a person places these sacred things due to a need in a pure place with a good intention, doing so will not become impermissible merely on the possibility of it becoming soiled. There are many examples of this. Zam-Zam is sacred water. To make istinja with it is Haraam, but to drink it is allowed. To write Quranic ayats, wash it and thereafter drink it is correct. It is permissible to drink the urine of the Holy Prophet ﷺ even though it is formed by entering the stomach and leaving the body as such. In the chapter before this, we have written that Hadrat Umar رضي الله تعالى عنه عنها wrote 'Hubisaa fi-Sabeellillah' on the thighs of the horses of Astabul, even though there is a strong fear of drops of urine touching the thighs. Horses also lay on impure surfaces, but this had no bearing. Based on this proof, Imam Naseer رضي الله تعالى عنها عنها and Imam Saffaار رضي الله تعالى عنها عنها, who are two eminent scholars, and Irnaams of the Hanafi muzhab, ruled that it is permissible to write the Kafani, etc. With regards to the statement of Shaikh Ibn Hajar رضي الله تعالى عنها عنها ("This writing of Hadrat Umar رضي الله تعالى عنها عنها was for differentiation. Thus, the ruling of this has changed"), this is incorrect because although there are different intentions, the letters that were written are the same. The ruling of the letters {Huroof} does not change due to the difference in intention. In short, this objection is totally baseless. The single deduction (qiyaas) of a Shafee who is not even a Mujtahid is not credible when it is opposing the Hadith, practice of the Sahaaba and rulings of the Imams. What the opposition can provide is an explicit Hadith or ruling of a Hanafi Imam that corroborates their stance, though they won't be able to.

7. Permissibility or preferability can be proven from the sayings of the Ulama, but a specific proof of Shariah is required to prove Dislike (Karaahiyat), as we have already explained. So, the ruling of preferability is worthy of acceptance from these opinions, not the ruling of Karaahat, because it is bereft of proof.

OBJECTION 4: Keeping the Ahad Nama or the Shajra in the grave is wastage (israaf) because it will not serve any purpose being there and will eventually decay and decompose. Wastage is Haraam.

Answer – It is not useless because it benefits the deceased in many ways, as explained above.

OBJECTION 4: The Holy Prophet ﷺ put his blessed shirt the Hypocrite, Abdullah bin Ubai , after his death and placed his blessed saliva in his mouth. However, no benefit

was gained from doing this. This proves that Kafani is useless and that the Holy Prophet ﷺ does not have Knowledge of the Unseen.

Otherwise, he wouldn't have given his shirt and put his blessed saliva in Abdullah's mouth. Another point that emerges is that fragments of Rasoolullah's ﷺ body can enter Jahannam because Abdullah bin Ubai is a Hypocrite and Jahannami, and he had the Prophet's ﷺ saliva in his mouth. Thus, the saliva went where he did.

Answer – Actually, this incident proves the permissibility of Kafani because Rasoolullah ﷺ dressed the Hypocrite with his blessed shirt as.

Kafani. From this, we see that without Imaan, these sacred relics (Tabarruks) do' not give benefit to the deceased. We too believe that Kafani is beneficial to a deceased who is a Mu'min, not a Kaafir. Of course the Prophet ﷺ knew that Abdullah bin Ubai was a Hypocrite (Munaafiq). In fact, it was through him revealing this that we know he was one! He also knew that this will give no benefit to the one who has no Imaan, because all of this deals with Beliefs (Aqaaid) and it is necessary for the Holy Prophet ﷺ to have knowledge of this. When a fanner is able to recognize fertile and barren land for fanning, why can't the Nabi ﷺ know and understand the land of Imaan (the human heart)? There are three reasons why Rasoolullah ﷺ gave Abdullah bin Ubai these relics,

1. Abdullah bin Ubai's son was a sincere Mu'rinn and pleasing him was intended by this.
2. Once, this Hypocrite gave his shirt to Hadrat Abbas رضي الله تعالى عنه to wear. Rasoolullah ﷺ wanted to free his uncle of this debt.
3. The Holy Prophet ﷺ demonstrated that he was the Mercy to the Worlds (Rahmatulil-Aalameen) in this incident. He is ready to show mercy to everyone, irrespective of whether a person takes his guidance or not. A cloud rains down on every kind of earth, but solid, mountainous regions take no benefit from it.

The fragments of the Holy Prophet ﷺ cannot enter Jahannam whilst remaining in their state. Surely the angels didn't even let the Hypocrite's mouth take in the blessed saliva – they must have removed it. Kan'aan, the son of Hadrat Nuh عليه السلام, will enter Jahannam in the complete adult form. Why? Because only when the semen (nutfaa) turns into something else, then will it enter Jahannam in this new state. On the other hand, when Hadrat Talha رضي الله تعالى عنه drank the blood of the Holy Prophet ﷺ after cupping, the Prophet ﷺ said, "The fire of Jahannam is Haraam upon you."

CHAPTER EIGHTEEN

PERFORMING ZIKAR LOUDLY

In some places, Durood Sharif and some Tasbeeh are recited loudly after narnaaz. The opposition call doing so Haraam and try to stop it through numerous chicanery.

One deception used by them is saying that loud Zikr (Zikr bil-Jahr) is an Innovation (Bidat) and contrary to the principles (usool) of the Hanafi Fiqh. People in namaaz are disturbed by it and consequently forget what they are reading. Thus, according to them, this Zikr is Haraam. Insha-Allah, loud Zikr being permissible (and even necessary at times) shall be proven by us.

PROOF OF LOUD ZIKR

Loud zikr is permitted and proven from the Quran, Hadith and rulings of the Learned. The Holy Quran states, “Remember Allah عزوجل just as how you remember your forefathers; and even more than their remembrance.” 18.1 – Surah Baqarah, Verse 200

After completing the Hajj, the Kuffaar of Makkah used to speak about their family virtues and nationalistic greatness in gatherings, Doing so is prohibited in this ayat and making Allah’s Zikr instead has been ordered, It is evident that this Zikr will be loud, which is why reading the talbiyah (“Labbaik”, ”) loudly is Sunnah, especially when meeting crowds and gatherings of people, Allah عزوجل states, “When the Quran is recited, listen to it and remain silent.” 18.1a We can deduce from this that reciting the Quran loudly is permitted. Only loud Zikr can be heard, not silent [Zikr-e-Khafi].” - Tafseer Kabeer, under the abovementioned ayat.

Mishkaat Sharif states, “When the Holy Prophet ﷺ used to complete his Salaah, he would loudly recite, “Laa ilaaha illallaah wahdahu lashareeka lahu.” 18.3 Baabuz-Zilcr bad’as-Salaah

Mishkaat also states, “Hadrat Ibn Abbas رضى الله تعالى عنه states, “I used to know that the Holy Prophet ﷺ had completed his Salaah by the sound of Takbeer.” 18.4 – Ibid

Due to his young age, Hadrat Abdullah ibn Abbas رضى الله تعالى عنه did not attend some namaaz with jamaat. He says, “After Salaah, the Muslims used to recite the Takbeer so loudly that we at home would understand that they have completed it.”

Under this Hadith, Shaikh Abdul-Haqq رضى الله تعالى عنه writes, “Hadrat Abdullah ibn Abbas رضى الله تعالى عنه was a child at that time. That is why he was not punctual in attending Salaah with jamaat.,,18.5 Lam’oatu-Tanqeeh

Hadrat Abdullah ibn Abbas رضى الله تعالى عنه himself states, “Making the zikr of Allah عزوجل loudly after completing the Fardh Salaah was practiced in the time of the Holy Prophet ﷺ 18.5a-Muslim, Vol. 1, Baabuz-Zikr baad’as-Salaah

A Hadith reports Allah عزوجل to have said, “I also remember in my heart the person who remembers me in his heart. For he who makes My Zikr (remembrance) in a gathering, I make his Zikr in a gathering more prestigious than his (i.e. the gathering of the angels).” 18.6 -Mishkaat, Baabu-Zikrullah

Imaam Jalaaluddin Suyuti records the following Hadith, “Hadrat Anas رضى الله تعالى عنه reports the Holy Prophet ﷺ to have said, “Recite “Laa ilaaha illallaah” excessively in a Janaazah,’ 18.7 – Jaame-Sagheer

We see in this that to recite the Kalima Sharif or any other Zikr with the Janaazah is permissible in any manner, loudly or silently. The Ustaad in Hadith of Maulwi Rashid Ahmed, Shaikh Muhammad Thaanwi, writes, “The Holy Prophet ﷺ and Sahaaba used to make Tasbeeh and Tahleel loudly after namaaz.” 18.8 – Risaalah Azkaar, Pg, 79

Commentating on the ayat, 18.9 Allama Ismail Haqqi رضى الله تعالى عنه writes, “To make Zikr loudly is not only permissible, but preferable if there is no show (riya). This is so that the Deen is made visible and apparent. The blessings of Zikr reach both the listeners in the home and those who engage themselves in it after hearing its sound. On the Day of Qiyaamat, every wet and dry object will testify to the Imaan of a person who makes Zikr.” 18.10-Roohul-Bayaan

This confirms that there are many Deeni benefits to loud Zikr. Under the ayat, 18.11 Tafseer Khaazin and Roohul-Bayaan, Parah 6, record the following Hadith: The Holy Prophet ﷺ said to Hadrat Abu Musa Ash'ari رضى الله تعالى عنه عنہ, “I have listened to your Qiraat. You have been blessed with the voice of Dawood.” He replied, “Oath on Allah عزوجل, if I knew that the Quran Personified (i.e. Rasoolullah ﷺ) was listing to my recitation of the Holy Quran, I would've recited it in a better voice.

Two facts emerge from this Hadith,

1. The Sahaaba used to make Zikr so loudly that its sound was heard outside of their homes.
2. Zikrullah and recitation of the Holy Quran is the worship (ibaadat) of Allah عزوجل. The desire of the Sahaaba was to please the Noble Messenger ﷺ even then!

Hadrat Abdullah ibn Abbas رضى الله تعالى عنه himself states, “Making the zikr of Allah عزوجل loudly after completing the Fardh Salaah was practiced in the time of the Holy Prophet ﷺ.”

Once, Rasoolullah ﷺ came out at night to examine his Sahaaba (i.e. to see what they busied themselves with at night). He saw Hadrat Abu Bakr رضى الله تعالى عنه عنہ reciting the Holy Quean softly while Hadrat Umar رضى الله تعالى عنه عنہ was reciting it very loudly. In the morning, when he asked them about their respective actions, Hadrat Abu Bakr ارضى الله تعالى عنه replied, “Ya Rasoolullah ﷺ! He who I was reciting for (i.e. Allah عزوجل has listened to it.” Hadrat Umar رضى الله تعالى عنه عنہ, “I was waking up those who were sleeping and chasing Shaitaan away,” 18.12b

Subhanallah! Both answers were blessed and the Holy Prophet ﷺ didn't display dissatisfaction to either. Rather, he said, "Abu Bakr, raise your voice. Umar, lower yours." – Mishkaat, Kitaabus-Salaah; Baabu Salaatil-Lail

Hadrat Buraida رضي الله تعالى عنه narrates, "I accompanied the Noble Messenger ﷺ to the Musjid at the time of Esha and saw a person reciting loudly. I said, "O Prophet ﷺ of Allah عزوجل، this person is doing it for show {riya}." He replied, "No! He is a Mu'min who repents (tauba).'" 18.14 – Mishkaat, Kitaabu Asmaa-illah.

Alamghiri states, "If there is a big gathering of people around a Qaadhi and they collectively recite "SubhanAllah عزوجل" or "Laa ilaaha illallaah" loudly, there is no problem with this." 18.15. – Kitaabul-Karaahiyat, Baab jis-Salaah wat-Tasbeeh wa Qiraatil-Quran

It further states, "Besides namaaz, it is better to recite the Holy Quran loudly." 11.16_Ibid

And, "There is nothing wrong with saying "Subhanallah" or "Laa ilaaha illallaaah", even if it is said loudly." 18.17 – Ibid

Shaami states, "The former and latter Ulama have agreed that the loud Zikr of groups in the Musjid is preferable. However, a person reciting the Quran, sleeping or reading namaaz should not be troubled by the loudness." 8.18 – Vol. 1, Matlab fi Ahkaamil-Musjid

Allama Shaami رضي الله تعالى عنه further writes, "Some learned Ulama have said that making audible Zikr is excellent because there is more effort in this and its benefits are gained by the listeners. This type of Zikr also wakes up the hearts of the negligent, attracts their thoughts and ears towards Allah's عزوجل remembrance, chases away sleep and increases happiness." 18.19 – Ibid

Durre Mukhtaar states, "The general Muslim public shouldn't be stopped from making proclamations (naara) of Takbeer in the marketplace during the days of Tashreeq. We choose this as our ruling." 18.20 – Boabul-Salaatit-Bidein, Discussion on Takbeer-e-Tashreeq

In that time, the Muslim public used to proclaim the Takbeer (naara) in the marketplace during the days of Eid. Although this is an Innovation (Bidat), Shaarni states that it shouldn't be censored. It explains regarding this extract, "Imam Abu Hanifa رضي الله تعالى عنه was asked, "Do the people of Kufa, etc. accept making Takbeer in the marketplace and Mosques during the ten days of Zul-Hijjah to be Mustahab (preferable)?" He answered, "Yes." Imam Abu Jafar رضي الله تعالى عنه, states, "According to me, the public shouldn't be stopped from this Takbeer because they are originally not drawn towards doing good acts." We choose this as our ruling., 18.21 – Ibid

This proves that the Takbeers made in the marketplace is Mustahab.

Imam Nawawi رضي الله تعالى عنه states, "Reciters of Hadith, etc. should recite Salaat and Salaam loudly when making the Zikr of the Holy Prophet ﷺ .Our Ulama have explained that Durood should be read audibly on Sayyiduna Rasoolullah ﷺ in the Talbiya ("Labbayk ... "}, 18.22 _ Kitaabul-Azhaar, Kitaabus-Salaah alan-Nabi ﷺ.

There are various other Ahadith and rulings of the Jurists that can be produced, but we make do with this. Alhamdulillah, the leader of the opposition. Maulwi Rashid Ahmed, agrees with us on this matter. He was asked if Zikr, Dua or Durood read loudly is permissible or not, with the loudness either slight or strong. He replied, "Loudly reciting any type of Zikr is Makrooh according to Imam Abu Hanifa رضى الله تعالى عنه except for those circumstances wherein loudness is established from explicit proofs. The Saahibain (Imam Abu Yusuf رضى الله تعالى عنه and Muhammad رضى الله تعالى عنه and other Jurists and Muhaadditheen rule making Zikr loud to be permissible. The practice of our Mashaaiikh is based on the acceptance of the Saahibain's ruling." – Fataawa Rashidia, Vol. 4, Kitaabul-Hazr wal-Ibaahah

Now no Deobandi or Wahabi has the right to stop Sunni Muslims from audibly making Zikr because its permissibility, without any dislike, is proven by their leader.

Rationally speaking, loud Zikr should also be permissible for various reasons,

1. It is a rule in Shariah that reward is attained according to strife. This is why making Wudhu, going to the Musjid for jarnaat on a dark night and coming to it from far is a means of extra reward! – Mishkaat, etc.

In comparison to silent (khufi) Zikr, loud Zikr has more labour. Thus, it is more excellent.

2. The Hadith state that all the trees, grass, leaves, linn and humans, in the area where the Azaan of the Muazzin is heard, will testify for his Imaan on the Day of Qiyaamat." – Mishkaat, Kitaabu/-Azaan

So, this benefit is hoped from loud Zikr as well.

3. Silent Zikr only benefits the person reciting it, but loud Zikr benefits the person reciting it and those listening. Through the concentration (zarb) of the Kalima, etc, the heart is awakened for both parties. It is possible that the listeners will also make Zikr after hearing it. Even if they don't, there is reward in listening to it.

4. Shaitaan runs away from the sound of Azaan. – Mishkaat, Baabul-Azaan

We have just quoted the answer of Hadrat Umar رضى الله تعالى عنه in which he said,

"I was chasing Shaitaan away," proving that sleep, laziness and negligence is removed through loud Zikr. Generally, people sleep away while making Zikr silently.

It must be remembered that this discussion concerns the situation wherein the entire Zikr is not made for show (riya). If show is intended, then making muraaqiba and even Narnaaz will be a sin. The Mashaaiikh of the Naqshbandi Silsila practice and have perfected silent Zikr, while the Mashaaiikh of other Silsilas practice loud Zikr and engage them selves in it.

Both are beloveds of Allah عزوجل. The Naqshbandis create a world in concealment while -the others create seclusion even while being amongst many people. Still, “Allah عزوجل has promised Jannat to all of them.” 18,23

This difference of theirs does not pertain to permissibility and prohibition. It is only their personal choice. Neither should those who make loud Zikr taunt those who don’t, and vice-versa. This discussion is directed towards those Deobandis, etc. who rule prohibition on loudness. The saying of Mujaddid Alf-e- Thaani “Neither do I do this nor do I reject it,” is blessed indeed.

OBJECTIONS and ANSWERS TO LOUD ZIKR

OBJECTION 1: The Holy Quran states, “Remember your Lord in your heart with humility, fear and without taking out a sound at morning and at night.” 11.24 This proves that Allah’s عزوجل remembrance (Zikr) should be made at heart. Making His Zikr loudly is prohibited.

Answer – There are a few answers to this,

1. The Zikr in this ayat refers to while in Salaah. It means that the silent Salaah (Zohr and Asr), qiraat or the At-Tahiyaat in every narnaaz should be read silently by the follower (muqtadi) of the Imam in jamaat, or that the Imam should not raise his voice unnecessarily. Allama Ismail Haqqi writes in the commentary of this verse, “The Imaam who leads a jamaat in an audible namaaz shouldn’t raise his voice in qiraat. Rather, the loudness should be enough for the people behind him to hear. Kashf states that a person shouldn’t raise his voice more than necessary, otherwise he will be sinful.” 18.25 – Roohul-Bayaan

Imam Raazi رضى الله تعالى عنه writes under this ayat, “It means that Zikrullah should be made between loudness and mildness.,,18.26 – Tafseer Kabeer

Tafseer Khaazin states under this ayat, “Hadrat Abdullah ibn Abbas رضى الله تعالى عنه states that Zikr in this ayat refers to the recitation of the Holy Quran in namaaz. Its aim is to make people recite at heart.” 18.27

The Holy Quran itself explains this at another juncture, “In your namaaz, do not read it with a very raised voice or absolutely silent. Find a way between these two things.,,18.28 -Surah Israa, Verse 110

In the introduction of this book, we have already proven that the commentary of the Quran by the Quran itself has authority over everything else.

2. The object of the ayat is that the Zikr shouldn’t be made only by mouth, but that the heart should be included as well. Without the heart being included, Zikr is useless. Khaazin states under this ayat, “It has been said that making Zikr in your heart means that the greatness of Allah عزوجل should be present in your heart.,,18.29

The same Tafseer further states, “Making Zikr by mouth alone and without the heart being present is pointless because the benefit of Zikr is in making the heart present and concentrating the greatness of Allah عزوجل within it.,,18.30 _ Khaazin

This means that, sometimes, Zikr at heart is better than loud Zikr. This is a command of preferability which is not applicable every time, only in certain situations. That is why this ayat follows the quoted verse, “ ” – Surah Aaraaf, Verse 55

By joining both ayats, we can conclude that the remembrance of Allah عزوجل (ZikruUahlZikr-e-Ilaahi) must sometimes be made loudly and sometimes softly.

When the Zikr is loud, listen to it, and when soft, reflect and ponder on it. If there is a fear of show in the loudness then silence is better, but if chasing away Shaitaan, waking up the sleeping, making the heart conscious and for all things to give testimony on the Day of Qiyaamat for the person making Zikr are intended, then loudness is definitely better. Under this ayat, Allama Ismail Haqqi رضى الله تعالى عنه writes, ‘This refers to silent Zikr because softness is a greater part of sincerity and closer to be accepted. This Zikr encompasses all Zikrs, Qitaat and Duas.’ 18.31 – Roohul-Bayaan

He further writes, “Soft Zikr is better when there is a fear of show or if people reading namaaz or sleeping are troubled by it. Besides these situations, loud Zikr is better because there is extra effort in it and its benefits reach the people listening as well. It is also better because it awakens the heart of the person making Zikr, gathers his thought to concentrate and causes his ears to pay.

OBJECTION 2: The Holy Quran states, “Make dua to your Lord softly and sincerely. Verily, He doesn’t appreciate those who transgress.” 18.33 This proves that making Zikr in loud voice is disliked by Allah عزوجل.

Answer – There are a few replies to this as well,

1. This ayat refers to dua, not to every form of Zikrullah, and making dua softly is truly better so that sincerity is reached. Commentating on this ayat, Allama Ismail Haqqi رضى الله تعالى عنه writes, “Dua should be made with sincerity, humility and softly so that it nears acceptance, because it is proof of sincerity and far from show.,,18.34 – Tafseer Roohul-Bayaan

Tafseer Khaazin states under this verse. “It has been said that the ayat actually refers to dua, and this is correct because dua is a form of request and a form of worship.” 1 8.35

The same Tafseer further states. “The method of dua is that it should be made softly. Based on this ayat, Hasan رضى الله تعالى عنه has said, “A dua made with a faint voice is equal to 70 duas made loudly.” 18.36

2. The ayat could mean that making the remembrance (Zikr) of Allah عزوجل a in a soft voice is better in some situations. ‘Udo’o’ refers to every Zikr of Allah عزوجل.

This is a command of preferrability (Istihaabi Arm) and that too only in relation to some circumstances. Tafseer Khaazin states, “Based on this ayat, some Mufassireen are of the opinion that making ibaadat discreetly is better than making it openly. This is also far from show. Some other Mufassireen state that making ibaadat openly is better so that people see and follow him in performing it. Some Ulama state that to? Perform obligatory ibaadat is better than completing it discreetly.”

OBJECTION 3: Allah عزوجل states, “O My Beloved When My servants ask you about Me, it should be said that I am near and I accept the dua or the person who called out to Me.” 18.38 –Surah Baqarah, Verse 186

We see in this ayat that Allah عزوجل is near to us and hears the thoughts and discreet desires of the heart. Therefore, calling out loudly is absurd.

Answer – This ayat refutes the thinking of those who make loud Zikr believing Allah عزوجل to be far from them, and that He cannot hear them unless they raise their voices. This thinking is sheer ignorance. Loud Zikr is made to wake up an inattentive heart. Allama Ismail Haqqi رضى الله تعالى عنه writes in the commentary of this ayat, “The cause behind this ayat being revealed is that a Bedouin asked the Holy Prophet ﷺ “Is Allah عزوجل near so that we may make discreet supplications (Munaajaat) to Him or is He far so that we have to scream to Him?” Upon this, the ayat was revealed.” 18.39 – Tafseer Roohul-Bayaan

We learn that calling out to Allah عزوجل E thinking that He is far is incorrect. In another narration, it has been reported that this ayat was revealed before the Battle of Khaibar. Some people wanted to proclaim (Naara) the Takbeer whilst the Messenger ﷺ wished to reach there discreetly so that the Kuffaar were not informed of their approach. Tafseer Roohul-Bayaan further states. “When the Noble Messenger ﷺ was approaching Khaibar, some people climbed a high place and screamed the Takbeer loudly. He said, “Be compassionate to yourselves. You are not calling out to someone deaf or absent.” Sayyiduna Rasoolullah ﷺ said this according to the situation and circumstances and to remove thoughts of the unaware regarding loud Zikr.” 18.40

OBJECTION 4: A Hadith states, “When people began to say the Takbeer in a raised voice, the Prophet ﷺ replied, “O People! Be merciful to yourselves. Neither are you addressing someone deaf nor someone absent. You are calling out to He Who is All-Hearing, All-Seeing and constantly with you. He Who you are calling out to is closer to you than the necks of your rides.” 18.41-Mishkaat, Kitaabul-Asmaa, Baabu Thawaabit-Tasbeeh wat-Tahmeed

This Hadith establishes that loud Zikr is prohibited and is disliked by the Holy Prophet ﷺ.

Answer – The reply to this has already been given (briefly) in the answer to Objection 2 (concerning a journey during a Jihad). At that time, it was required for the Muslim army to enter Khaibar undetected so that the Kuffaar could not prepare for war. Some people made Takbeer loudly. Due to it possibly jeopardizing this strategy, it was stopped. The beginning of this Hadith confirms this, “We were with the Holy Prophet ﷺ on a journey when people began making Takbeer loudly ” 18.42

Or, this was also said by the Prophet ﷺ in advising easiness to the Muslims, i.e. “You are enduring the hardships of traveling, so do not take on the difficulty of screaming as well.” Shaikh Abdul-Haqq رضي الله تعالى عنه writes in the annotation of this Hadith, “This Hadith gestures towards the fact that this prohibition of loudness is merely for dexterity, not because loudness is completely censored.” 18.43 Lam ‘aatun- Tanqeeh

He writes in his Persian (Farsi) annotation of Mishkaat, “The Hadith gestures that this censoring of audibility is for easiness, not because loudness is prohibited unconditionally. The truth of the matter is that loud Zikr is definitely instituted by the Shariah, but for a reason. I have proven this in the treatise ‘Awraad’.” Ashiatul-Lam ‘aat Sharah Mishkaat

OBJECTION 5: Hidaaya states, “**Imam Abu Hanifa رضي الله تعالى عنه has adopted the ruling of taking the minimum by Sayyiduna Abdullab ibn Mas’ood because saying the Takbeer in a raised voice is an Innovation (Bidayat).**” IUS_ Vol. 1, Section on the Takbeers of Taslreeq

Adopting the least amount of Bidayat is better. According to Imam Abu Hanifa , Takbeer on the days of Tashreeq begins from the Fajr Salaah of the 9th of Zul-Hijjah to the Asr namaaz on the 10th, but according to the Saabibain (Imam Abu Yusuf رضي الله تعالى عنه and Muhammad), it must begin from the Fajr of the 9th Zul-Hijjah and end on the Asr of the 13th Imam Abu Hanifa states that Takbeer must be said on two days because loud Takbeer is an Innovation and selecting the minimum amount in an Innovation is better (This also proves that loud Zikr is considered an Bidayat), Hidaaya further states, “This is because saying the Takbeer loudly is contrary to the Sunnah and its command is only with the gathering of these conditions.” 18.46 –Ibid

Answer – The difference between Imam Abu Hanifa رضي الله تعالى عنه and the Saahibain concerns the obligation of Takbeer-e-Tashreeq, not its permissibility.

Meaning, Takbeer-e-Tashreeq is necessary only for two days according to Imam Abu Hanifa رضي الله تعالى عنه but for 5 days according to the Saahibain. When calling it an Innovation (bidat) and contrary to the Sunnah, Imam Sahib is refuting its obligation. In the previous chapter, we have already written that Imam Abu Hanifa رضي الله تعالى عنه himself permitted the people of Kufa to proclaim (Naara) the Takbeer in the marketplace. If he thought that loud Zikr was wrong, why did he allow it here? Discussing Eidul-Eitr, Shaami states, “Difference pertains only to reference. With regards to Dislike (Karaahat), no one has given such a ruling.” 8.47 _ Baabu Salaatil-Eidain

The same book further states, “To proclaim (naara) the Takbeer during other days besides the days of Tashreeq is not Sunnah except for when encountering enemies or thieves. Some have deduced (qiyaas) and ruled that proclamations (naara) of Takbeer can also be given at a fire or whilst encountering any fearful thing. Qahistaani has added that it can be said when climbing as well.” 18.48 -Ibid

Durre-Mukhtaar states, “These rules are for the Khawaas (Learned). The general public shouldn’t be stopped from making Takbeer or Nafl.” 18.49-Baabdu-Eidain.

In short, it has been proven that the entire discussion of Hidaaya pertains to the Takbeer being Sunnah, not to its permissibility. Also, the ruling of the Saahibain is acted upon in relation to the Takbeer of the days of Tashreeq. In the chapter prior to this, we have quoted the verdict of Maulwi Rashid Ahmed Gangohi about loud Zikr being permissible. If these ayats and Ahadith are not interpreted in this manner, they will even be contrary to the opposition, because they too make some Zikrullah loudly, e.g. Azaan, the Takbeers of Tashreeq during Eidul-Adha, Talbiyah in Hajj, Naaras of Takbeer during functions, shoutings of "Long live.." (zindabaad) for a particular person, etc. The proofs of the opposition unconditionally prohibit loud Zikr, and it is an established principle that Quranic ayats cannot be restricted by single (Ahad) narrations of Hadith. Thus, they cannot claim, "These things (i.e the abovementioned examples of loud Zikr performed by the opposition) are permitted because loud Zikr on these occasions is proven from the Hadith, for where is it allowed to limit Quranic ayats through the Hadith?

OBJECTION 6: Fataawa Bazaaziya states, "It has been quoted from the Fataawa of Qaadhi Sahib that making Zikr loudly is Haraam. This is based on a Sahih (sound) narration in which it is proven that Hadrat Abdullah ibn Mas'ood رضى الله تعالى عنه chased a group of people out of the Musjid on the sole reason that they were loudly reciting " Laa ilaaha illallah" and Durood Sharif. He also said to them, "You people are Innovators (Bidatis) in my view." -Pg.378

This shows that loudly making the Zikr of Allah عزوجل and reciting Durood Sharif collectively in a group is Harraam. These people were reciting the same and were called Innovators by Hadrat Ibn Mas'ood رضى الله تعالى عنه and even chased out of the Musjid! Unfortunately, today, those who do not make loud Zikr are called Wahabees. This is a true reflection of the change in times. Imman has become infidelity (kufr) and infidelity has become Imaan.

Answer- There are two replies to this objection (Ilzaami and Tahqeeqi),

1. Based on this, you too are Innovators and have committed Haraam because during your political rallies gatherings of lecturers, shouts of Takbeer and 'Zindabaad' are made. This happens daily in Musjids but you neither stop these loud Zikrs nor do you issue verdicts on them. Is only reciting Durood loudly in the Musjid Haraam, whereas all of your other functions and Naaras permissible?
2. The scholarly (Tahqeeqi) response to this is what has been said by Fataawa Bazaazia and Shaami. Unfortunately, you didn't quote the complete extract. If you did, you would have found the answer to your objection. The book Shaami states, "To make Zikr loudly is permissible just as how it occurs in the Azaan of the Jumuah Khutba and in Hajj. This issue has been clearly elucidated in Fataawa Khairiaa. Whatever is in Fataawa Qaadhi refers to harmful loudness."

It is established by this that those people who were called Innovators by Hadrat Ibn Mas'ood رضى الله تعالى عنه were making loud Zikr at the time of the first jamaat Namaaz, i.e. while it was still being

read. Either this loud Zikr of theirs truly jeopardized the people's Salaah or another deem ill was found in their action. In short, harmful loudness was censored here. Another reason why Hadrat Ibn Mas'ood رضى الله تعالى عنه did so is given in Fataawa Bazaaziya, "Hadrat Abdullah ibn Mas'ood's chasing them out of the Musjid could also have been due to a belief of theirs that this loudness was an act of worship (ibaadat). Thus, he did this to explain to people that this belief is an Innovation. A permissible action can sometimes become impermissible due to a temporary reason."

The opposition has only three logical objections to this Zikr,

OBJECTION 1: Allah عزوجل is near, so why should we read loudly?

Answer – The reply to this has already been given. The raising of voice is not for Allah عزوجل to hear but for other benefits, just as how Azaan, etc. is said loudly.

OBJECTION 2: The Durood 'SalaUaahu Alaika Wa Salaamu Ya Rasoolallah ﷺ is not proven from the Hadith, Thus, it is impermissible.

Answer – This objection has already been answered in a previous chapter. A specific quotation and reference from a proof of Shariah is not necessary for the recitation of Durood and dua. Rather, whatever doesn't reach the level of impermissibility is allowed. Refer to my book, Shaane-Habibur-Rahman, for the discussion on which Durood is the best.

OBJECTION 3: The loud Durood that is read after Namaaz is a disturbance and harm to the people In Salaab because they lose their concentration. Thus, it is impermissible.

Answer – There are a few replies to this,

1. This objection is not in keeping with your claim. You say that loud Zikr is unconditionally prohibited, but now you say that it is only prohibited when it affects people in Salaah, otherwise not. For this reason, it should be allowed when no one is performing Salaah.

2. Nonetheless, it has been noticed that this Zikr generally takes place when people have already completed their Salaah anyway.

3. In the previous chapter, we have already presented the Ahadith which state that the Prophet ﷺ and Sahaaba used to make Zikr loudly after Namaaz. Even today, there are Musjids wherein Madrassahs teaching the Quran are found. In them, students loudly recited the Holy Quran after Esha Salaah. Sometimes, deeni functions are held in Musjids after Esha Salaah and lectures and Naaras are given in them. During EidulAdha, immediately after completing the Fardh Salaah in jamaat, people begin to loudly read the Takbeer of Tashreeq.

Through all of these Zikrs, is the concentration of the Namaazi broken or not? Do you now say that these actions are also forbidden?

The Jurists state, "If loud Zikr is troublesome to the Namaazi, it is prohibited." The meaning and object to this is visible, that at the time of jamaat, when people are engaged in Namaaz, making this loud Zikr is

censored. It doesn't mean that when people have finished their Namaaz and have commenced Zikr and recitation, a person may now say (using his Salaah as an excuse), "O those making Zikr or explaining the Quran and Hadith! Keep quiet because I want to read Namaaz now." It should be bared in mind" that the initial jamaat is given special attention in Musjids. There are many rules of Shariah that apply to this. Tawaaf is stopped in Makkah Sharif only for the first jamaat. After it is completed, Tawaaf begins. There is so much noise due to the Tawaaf and duas that a person can't hear anything without being spoken to in his ear. What ruling does this loud Zikr have there? Will the Tawaaf be stopped due" to the Namaaz being disturbed?

CHAPTER NINETEEN

LOOKING AFTER ANIMALS ON THE NAMES OF SAINTS

Some people very punctually observe and commemorate the Fatiha of Gyarwee or Meelad Sharif. Some time before, they raise and fatten chickens, etc. for slaughter (zabah) and take the name of Allah عزوجل on the day of the Fatiha. The food is served to the pious and needy. Due to the animal being brought up and nourished with this intention, it is called ‘The sheep of Gyarwee’ or “The cow for Ghaus Paak رضى الله تعالى عنه. According to the Shariah, this is Halaal and similar to looking after an animal for a Waleemah. However, the opposition rules this to be Haraam, deeming the meat to be carrion and the person who does so to be a Murtad and polytheist.

PROOF OF DOING SO

The Halaal animal which a Muslim or Ahle-Kitaab (person originally of a Divine religion, i.e. Jews, Christians) slaughters whilst taking the name of Allah عزوجل is Halaal. On the contrary, the Halaal animal slaughtered by a Murtad or Mushrik is carrion and impure. Additionally, if a Muslim intentionally and knowingly omits saying ‘Bismillah’ or takes someone else’s name besides Allah عزوجل and then slaughters (e.g. instead of saying “Bismillah, AllahuAkbar”, he says, “Ya Ghaus”), it is Haraam.

It should be bared in mind that Hilat (state of being Halaal) and Hurmat (state of being Haraam) is based on the slaughter of the animal, not its owner. If the animal of a Muslim is slaughtered by a Mushrik, it becomes impure carrion. If a Murshrik brought up an animal on the name of an idol but it was slaughtered by a Muslim who took the name of Allah عزوجل it is Halaal. Likewise, at the time of slaughtering, credibility is given to the taking of name, not before or after it. If the animal was on the name of an idol during its lifetime but the name of Allah عزوجل was taken at the time of its slaughtering, it is Halaal. If it was a Qurbaani animal in its lifetime but, at the time of slaughtering, a name besides Allah عزوجل was taken, it becomes Haraam.

This is what the Holy Quran refers to in the ayat, ‘The animal that was called on the name of ether than Allah عزوجل is also Haraam.’ 19.1 Surah Baqarah, Verse 173

Here, “called” refers to which name was taken at the time of slaughtering. Tafseer Baidaawi states in the commentary of this ayat, “[If] The name of other than Allah عزوجل was taken on that ‘animal just as how the Kutfaar used to take the name of Laat and Uzza at the time of slaughtering.’ 19.2

Tafseer Jalaalain states, ” ... In the manner that slaughtering was made on the name of someone besides Allah عزوجل .”

Tafseer Khaazin states, “That animal which was slaughtered on the name of anyone besides Allah عزوجل is Haraam, because the Arabs used to take the names of idols at the time of slaughtering during the Period of Ignorance. Allah عزوجل has classified this to be Haraam through this ayat and the other verse ‘Wa Laa Ta’kuloo ... ’” 19.4

Imam Fakhruddin Raazi رضى الله تعالى عنه writes. “At the time of slaughtering, Arabs used to say ‘Bismilaat wal-Uzza’ (In the name of Laat and Uzza). Allah عزوجل has decreed this to be Haraam.,,19.5 – Tafseer Kabeer

Mulla Jeewan رضى الله تعالى عنه writes under this ayat, “The verse means that the animal has been slaughtered on the name of someone besides Allah عزوجل e.g. idols!” 19.6 -Tafseeroat-e-Ahmadiya

Imam Nasafi رضى الله تعالى عنه writes, “The animal that is slaughtered for idols is Haraam (i.e. the name of others besides Allah عزوجل was taken on it). In other words, the calling of idols was taken on it, and ‘Bismilaat wal-Uzza’ was said by the People of Ignorance ” – Tafseer Madaarik

Tafseer Lubaabut-Ta’weel states,

”يعنى ماذبح للاصنام و الطواغيت و اصل الاحلال رفع الصوت و ذلك انهم كانوا يرفعون اصواتهم بذكر الهتمن اذا زبموها“.

From all of these commentaries, it is established that ‘Uhilaa’ in the ayat means taking the name of someone besides Allah عزوجل at the time of slaughtering. Thus, associating an animal in its lifetime to something is of no consequence. We now present the rulings of the Jurists.

Under the ayat, ”و ما اهل به لغير الله“ Mulla Jeewen رضى الله تعالى عنه writes. “We know from this that the cow which has been taken as a Nazar (vow) for the Friends of Allah عزوجل, as is the practice of our time, is Halaal and pure. This is because the name of someone besides Allah عزوجل is not taken at the time of slaughtering, even though a vow (Nazar) of the cow was!” 19.10 – Tafseeraat-e-Ahmadiya

This has specifically cleared the issue of the Gyarwee Sharif’s cow by directly speaking about it. The author of this book is Mulla Jeewan رضى الله تعالى عنه who was a Buzurg and teacher to both Arab and non-Arab Ulama. The entire Deobandi fraternity also accepts him as an Islamic Scholar. Allama Shaami رضى الله تعالى عنه writes. “It should be known that the credibility of Hilat (state of being Halaal) and Hurmat (state of being Haraam) is of intention at the time of slaughtering.” 19.11 – RaddulMuhtaar, Baabuz-Zabah

This also explains that the intention or name before slaughtering has absolutely no reliability. Alamghiri states, “If a Muslim slaughtered a goat that was for the temple of fire-worshippers or the idols of a Kaafir, it is Halaal because the Muslim invoked Allah’s عزوجل name at the time of slaughter. However, doing so is disliked (Makrooh) for a Muslim. The book ‘Taataar Khaaniya’ quotes ‘JaamiulFataawa’ likewise^{19,12}. – Baahuz-Zahah

Thus, regarding the animal which has been brought up by a Kaafir who wants to slaughter it with the intention of worship of the idol or fire, both the bringing up by the owner and his reason for sacrifice are wrong, but the animal is Halaal because at the time of slaughter, a Muslim took the name of Allah عزوجل and sacrificed it. So, is the sheep of Gyarwee or Meelad more abhorred than the sheep of an idol-worshipper, that the former is Haraam while the latter is Halaal?

Alhamdulillah, it has clearly been established that the animal for Gyarwee, etc. is Halaal and that this action is a means of reward.

OBJECTIONS and ANSWERS TO LOOKING AFIER ANIMALS ON THE NAME OF THE FRIENDS OF ALLAH

OBJECTION 1: “وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ” the word ‘Uhilaa’ comes from the root word ‘Ihlaal’, which doesn’t mean sacrifice according to the dictionary, but to term something absolutely. Therefore, whichever animal is labeled on the name or other than Allah عزوجل whether in its lifetime or at the time of sacrifice, is carrion and impure. So, the sheep for Ghaus Paak رضى الله تعالى عنه etc. is Haraam even though it is sacrificed on the Name of Allah عزوجل.

Note- This objection is raised by Shah Abdul-Azeem, who has made a major mistake in not understanding this issue.

Answer – Definitely, the literal meaning of Ihlaal is to term or address something absolutely. However, its urfi (general usage) meaning is specifically to call out at the time of sacrificing. The urfi meaning is intended here.

The literal meaning of Salaah is dua absolutely, but it is generally used to mean Namaaz. Thus, we take the ayat “Establish your Salaah” as an order to read Namaaz, not make dua. Commentating on the verse, Imam Fakhruddin Raazi رضى الله تعالى عنه writes, “Ihlaal means to raise the voice (callout). This is its meaning according to the dictionary. Thereafter, it has been used in relation to a Muhrim (one in the ihram of Hajj).” 19.14 – Tafseer Kabeer

The marginal notes on Tafseer Baidaawi by Shuhaab states under this ayat, "In other words, he has been called out. This is the literal meaning of 'Uhilaa'. After that, it is used to mean the animal that has been sacrificed on the name of someone besides Allah عزوجل " 19.15

If the literal meaning Ihlaal is taken here, it will necessitate certain ills,

1. This Tafseer (Commentary of the Holy Quran) will be contrary to the rulings and elucidations of the Sahaaba and the Consensus of the Mufassireen. The opinions of the Mufassireen have already been presented in the first chapter. We now present the rulings and statements of the Sahaaba. Tafseer اخرج ابن المنذر عن ابن عباس في قوله تعالى و ما اهل الاية قال ذبح و اخرج ابن "Durre-Mansoor states under this ayat، حمائر عن ابن عباس و ما اهل يعني ما اهل للطواحيت و اخرج ابن ابي حاتم عن مجاهد و ما اهل قال ما ذبح لغير الله و اخرج ابن حاتم عن ابى العالية و ما اهل يقول ما ذكر عليه اسم غير الله". Tafseer Mazhari

We come to know that according to the decision of the Sahaaba and Tabaeen, the ayat refers to sacrificing on the name of someone besides Allah عزوجل .

2. The meaning you adopt goes against the Holy Quran itself. It states, “**عزوجل** Allah has not adopted Baheera, Saaiba, Waseelab and Haam; but the Kaafirs assert lies towards Allah **عزوجل** 19.16 – Surah Maida. Verse 103

These four animals (Baheera, etc.) used to be left free by the Kuffaar of the Arabian Peninsula on the names of idols, and they used to deem them to be Haraam. The Quran, however, refuted them being Haraam despite being taken in the names of idols during their lifetimes. It also ordered that these animals may be consumed.

Under the ayat, "ما جعل الله من بحيرة الخ" 19.19 Tafseer Fat'hul-Bayaan states, "This ayat aims to reject the impermissibility of those animals which the Kuffaar used to deem Haraam (i.e. Baheera, etc). The animals are not Haraam due to being regarded by Kaafirs as so." 19.20

Imam Nawawi رضى الله تعالى عنه writes the same in his Sharah on Muslim, Kitaabul-Jannah, Baabus-Sifatilati Yurafoo bihaa fid-Dunya,

This establishes that the bull or cow raised on the name of idols does not become Haraam. Thus, if a Muslim slaughters it while taking Allah's عزوجل name, it becomes Halaal. Naturally. It is prohibited if the animal is in the ownership of another individual.

Allah عزوجل also states, "The Kuffaar said, 'These animals and farms are forbidden. No one will eat these things except those who we wish through our thought' 19.21 – Surah Anaam, Verse 138

And, "The Kuffaar said, 'Whatever is in the stomach of these animals is specifically for our deceased and Haraam on our women,' 19.22 – Surah Anaam, Verse 139

These were the farms and animals that were dedicated (waqf) to the names of idols.

The Kuffaar used to enforce severe restrictions on the permissibility of these things, but the Holy Quran refuted them. So, when animals that have been left free on the names of idols do not become Haraam, how does the animal that was brought up with the intention of slaughtering it for the Fatiha of the Friends of Allah عزوجل become Haraam?

3. The meaning you ascribe to 'Uh1iha' is also contrary to the rulings of the Jurists. Refer to the previous chapter wherein the verdicts of Alamghiri and Tafseeraat-e-Ahmadiya are quoted.

4. Adopting this meaning also goes against rational thinking. because if the literal meaning of 'Uhila' (i.e. emplacing the name of someone besides Allah عزوجل on an animal during its lifetime or at the time of slaughtering) causes it to become Haraam, it impels other things besides these animals which are asserted to someone other than Allah عزوجل a to also become Haraam, as the Holy Quran states, "Eve'l.thing that is called out on the name of someone other than Allah عزوجل 19. 3

There is no restriction on animals in the word 'Maa'(Everything). So, irrespective of whether it is made with the intention of worship (Taqarrub) or anything else, prohibition must be leveled unconditionally. Thus: the sheep of laid, the buffalo of Amr, my house, the well of Umme Sa'ad رضى الله تعالى عنها , the Madrassah of Deoband, the book of Imam Bukhari etc. all become forbidden and their usage Haraam because they have now been related to someone besides Allah عزوجل! Friend, sometimes association to other than Allah عزوجل causes an increase in the value of the object (e.g. the handwritten Quran of

Huzoor Ghause Paak e, etc). In short, this meaning of ‘Uhilaa’ is incorrect in both academic proofs and rationality.

5. Consider a person who raises an animal on the name of an idol but repented from this (i.e. he accepted Islam) afterwards in his life. If he slaughters the animal with the correct intention and procedure, it is considered Halaal unanimously. However, this is also incorporated in ‘Uhilaa’. In fact, the restriction of ‘Uhilaa’ falls into place if the name of anyone other than Allah عزوجل is used on the animal even once! Therefore, we have to accept that the taking of name at the time of slaughtering is credible, not the labeling before it. If a person slaughters the animal on the name of someone besides Allah عزوجل but intends the name of Allah عزوجل on the carcass, this is absolutely not credible.

In any case, accepting this meaning is totally incorrect.

OBJECTION 2: It is an accepted rule of Fiqh that if ‘Bismillah’ is said OD an animal at the time of slaughtering but the intention of slaughtering was to attain closeness through worship (faqarrub) to someone besides Allah عزوجل , it is Haraam. This is found here, because the intention a person has behind the commemoration of Gyanvee is to please Huzoor Ghaus Paak رضى الله تعالى عنه . So, even if ‘Bismillah’ is said at the time of slaughtering the animal, it is Haraam based on this rule. Its proof follows in Objection do.3.

Answer – There are four types of slaughtering (zabah):

1. When the purpose is merely the dropping of blood for the pleasure of Allah عزوجل (the actual meat is not the primary concern). It is performed for Qurbaani, Hadi (during Hajj), Aqeeqab and the animal slaughtered in a vow. It is also an act of worship though restriction of time or place is found in it, e.g. Qurbaani is only performed at a particular time, not before or after, and Hadi is counted in the Haram of Makkeh, not anywhere else.

2. Slaughtering to test the sharpness of a knife. This is neither an act of worship nor a sin. If ‘Bismillah’ is said here the animal is Halaal. Otherwise, it is Haraam.

3. Slaughtering for eating, i.e. weddings, waleemas or for purposes of trade.

This is the slaughtering made for the Fatiha of the Buzurgs. The single intention behind all of these is the attainment of meat. If ‘Bismillah’ is not said, the animal becomes Haraam. If it is, it is Halaal.

4. Slaughtering to please someone besides Allah عزوجل . This is made with the sole intention of flowing blood, not for the meat at all. An example of this is how Hindus sacrifice animals on alters of their idols and gods, intending to please their idols by presenting its blood. If such animals are slaughtered, even while saying ‘Bismillah’, they will still be Haraam as long as the person slaughtering has the intention of

this sacrifice, not the one making him slaughter. These rulings of Fiqh refer to this. The Holy Quran states, ‘Those animals which are sacrificed on idols are Haraam.’ I .24 _ Surah Maida, Verse 3

Allama Sulaiman Jamal رضى الله تعالى عنه writes in the commentary of this ayat, ‘The animal through whose slaughtering the worship of an idol is intended, with the idol’s name not being taken at the time of slaughtering, is Haraam. The animal which is slaughtered in the respect of an idol is also Haraam. Therefore, ‘alaa’ here actually means ‘lee’ (effectively giving the meaning of for the alter of idols). Thus, this ayat does not reiterate the previous one because ‘Maa Uhilaa’ there refers to those animals which were slaughtered taking the names of idols. Here, those animals, through whose slaughter respecting the idol is intended (even though their names may not be taken at the time of slaughtering), are being referred to.” 19.25

Subhanallah! This clearly explains the issue. Whichever animal is slaughtered while taking the name of an idol is included in ‘Maa Uhilaa’ while those animals which are slaughtered with the intent of respecting someone besides Allah عزوجل under ‘Ma Zubihaa alan-Nasab’. Some Jurists have proven both categories from the ayat ‘Ma Uhilaa’, i.e. ‘Maa Zubihaa li Ta’zeemi Ghairillah’ (whatever is slaughtered for the respect of someone besides Allah عزوجل). The extract of DurreMukhtaar refers to this. In short, there are two factors which affect the prohibition of an animal.

1. Taking the name of someone besides Allah عزوجل at the time of slaughtering.
2. Making blood flow as a sacrifice or to please anyone but Allah عزوجل with the implication that the meat is not directly the object of the slaughtering. But to gain closeness through worship (taqarrub) to someone besides Allah عزوجل. This is what the Jurists rule to be Haraam.

The animals of Gyarwee and Fatiha are from the third category not the fourth. This is why it is not Haraam, since the intention of the person slaughtering the animal is for the attainment of meat to make Fatiha or cook it and distribute it amongst the needy. Ultimately, the meat is the object here. This difference should definitely be remembered.

Some Deobandis say. “The meat of an animal is not intended by the person who slaughters it for Gyarwee. He is neither willing to exchange it for another one nor replace it for an equal amount of meat. So, if the attainment of meat was truly intended, why is he so possessive of it? We come to know that dropping blood on the name of Ghaus Paak رضى الله تعالى عنه is intended not the meat.”

This is wrong for two reasons.

1. The reality of an intention (niyyat) is only known by the person who intends it. To have suspicions of Muslims without any proof is Haraam.
2. The sole reason for not exchanging the animal is due to preparation and sentiment. The person thinks that the meat being attained in the exchange will not be similar to the meat of the animal he has raised. Some people look after animals for Waleemas and also don’t like changing them. Though there are some who incorrectly believe that changing the animal promised in slaughtering for Fatiha is not allowed for Qurbaani, why should the slaughtering become Haraam due to this?

In the end, sentiment and preparation is one thing and sacrifice is another. The summary of all of this is that if the slaughtering itself is made with the intent of pleasing someone else besides Allah عزوجل. It is Haraam. However, if it is for Fatiha or feeding people, and the Fatiha or feeding is not to please any person, it is Halaal.

OBJECTION 3: Both Durre-Mukhtaar and Ajamghiri in Baabuz-Zabah, as well as Imam Nawawi in his Sharah of Muslim Sharif, state, “The animal slaughtered on the coming of a king or an influential person is Haraam because the name of someone other than Allah عزوجل has been taken on it, even though Allah’s name itself was actually taken.” 19.26

We come to know that slaughtering an animal for the pleasure of someone is Haraam even if it is slaughtered saying ‘Bismillah’. Thus, the animal for Gyarwee is Haraam because it is-for the pleasure of Ghaus Paak رضى الله تعالى عنه. Taking the name of Allah عزوجل at this time doesn’t change anything.

Answer – The complete reply to this has been given in the answer to Objection 2 (if the animal is slaughtered with the intention of sacrifice for the king or anyone else, it is Haraam). We have already explained the meaning of sacrifice (Its object is to please only Allah عزوجل by the dropping of blood. The meat is secondary). If the animal is slaughtered for meat to feed the king, etc, it is Halaal even though the intent behind feeding is pleasing the king. Durre-Mukhtaar states, “If the slaughtering is for the guest, it is not Haraam because this is the practice of Hadrat Ibrahim عليه السلام, and to respect a guest is respect to the command of Allah عزوجل. fllt. The difference is that if the meat of the animal is placed before the guest so that he may eat from it, this slaughtering will be for Allah عزوجل and its benefits for the guest (the same applies to slaughtering for a waleema or for trade).

If the meat was not given to the guest to eat was distributed to people, this is respect for someone besides Allah عزوجل and is effectively Haraam.-Kitaabul-Zabaaih, Baabuz-Zabah

This clearly proves that the difference between worship (ibaadat) and that which isn't is the intention behind the meat. Durre-Mukhtaar further states, “Doing so is disliked (Makrooh) but the slaughterer will not become a Kaafir through it because we do not think negatively about a Muslim (that he worships other than Allah عزوجل through this slaughter}.” I .28 -Ibid

This verifies that having negative suspicions on Muslims is a crime. The marginal notes of Durre-Mukhtaar, Raddul-Muhtaar by Allama Shaami elucidate this even further. However, whatever we have provided is sufficient.

Under the ayat, ” و ما اهل به لغير الله رضى الله تعالى عنه“ writes, Allama Ismail Haqqi Hunnat of the Ulama of Bukhara have given a verdict of prohibition (Hunnat) disallowing slaughtering an animal before the coming of a king to gain nearness to him. Imam Raafi states that the animal doesn't become Haraam because these people slaughtered it on the happiness of the king's arrival, just as in Aqeeqah on the birth of a child.

Occasions like this do not make the animal Haraam. Sharah Mashaariq states likewise.,,19.30 – Tafseer Roohul-Bayaan

We learn from the above that in the past, it was a practice to slaughter animals in every home on the arrival of a king. This tradition doesn't exist today. Whatever slaughtering was made with the intention of worshipping the king is Haraam, but the slaughtering to demonstrate happiness by feeding people is Halaal. The difference in verdicts (Fataawa) here is due to the change in times. In brief, the animal for Gyarwee has absolutely no connection to the slaughtering made on the coming of the king.

OBJECTION 4: The person who looks after a sheep with the intention or Gyanvee is an apostate (Murtad) because making a vow on someone besides Allah عزوجل is infidelity (kufr). The slaughtering of a Kaafir and Murtad is Haraam. Thus, the slaughtering of someone who makes Gyanvee is Haraam. Sbaami states, "و النذر للمخلوق لا يجوز لانه عبادة و العبادة لا لمخلوق" - Vol. 1, Kitaabus-Saum, Discussion on Nazar-e-Amwoat

Answer – The comprehensive reply to this has already been given by us (that this is not a Shar'i, but an urfi Nazar vow. An urfi Nazar means gift or tribute. This is not polytheism (shirk). Refer to the discussion on Urfi Nazar for the complete answer [under the reply to Objection 3 in the discussion of placing flowers or sheets upon or lighting the burial places of the Friends of Allah عزوجل].

CHAPTER TWENTY

RESPECTING RELICS AND KISSING THE HANDS AND FEET OF THE PIOUS

Kissing the hands and feet of the Friends of Allah عزوجل and their relics (eg. hair, clothes, etc) after their demise, as well as respecting them, is preferable (Mustahab).

This is proven from the Ahadith and the practices of the Sahaaba. However, there are some who refute this.

PROOF OF KISSING SACRED RELICS (T ABARRUKS)

Kissing sacred relics is permissible. The Holy Quran states, “O Bani Israel! Enter the door of Baitul-Muqaddas making Sajda and say, “May our sins be forgiven”. 19.31 – Surah Araaj, Verse 161

This verse commands the respect of Baitul-Muqaddas (which is the resting area of the Prophets), ordering the Bani Israel to enter it making Sajda. It is also known from this verse that repentance (tauba) رضى الله تعالى عنه is quickly accepted at sacred places. A Hadith رضى الله تعالى عنه states, “Hadrat Ziraa رضى الله تعالى عنه who was present in the delegation of Abdul-Qais, narrates. “When we arrived at Madina, we hastily descended from our rides and began to kiss the hands and feet of the Holy Prophet ﷺ” 20.1 Mishlmat, Baabul-Musaafaha wal-Muanaqa, Section 2

Hadraat Safwaan ibn Asaal رضى الله تعالى عنه states, “They kissed the hands and feet of Sayyiduna Rasoolullah ﷺ 20.2 – Mishkaat, Baabul-Kabaair wa AlaamaatinNifaq

In another Hadith, “Sayyidah Aisha رضى الله تعالى عنها states, ‘The Noble Messenger ﷺ kissed Uthman ibn Ma’zoon رضى الله تعالى عنه when he passed away,’ 20.3 – Mishkaat, Baabu Maa Yuqaal inda man Hadarahul-Maut

And Qaadhi Ayaadh رضى الله تعالى عنه states, “Hadraat Abdullah ibn Umar رضى الله تعالى عنه used to place his hand and mouth upon (i.e. he used to kiss) the mimbar from which the Holy Prophet ﷺ used to deliver the khutba 20.4 – Shifaa Sharif

It is written in the Sharah of Bukhari by Allama Ibn Hajar رضى الله تعالى عنه Some Ulama have proven kissing the relics of the pious, etc. based on the kissing of the corners of the Kaaba. Imam Ahmad رضى الله تعالى عنه was asked, “What is the ruling on kissing the mimbar or Qabr Sharif of the Holy Prophet ﷺ?” He answered; there is nothing wrong with this.” It is reported that Ibn Abu Sinf Yemeni رضى الله تعالى عنه, who was an eminent scholar of the Shafee muzhab, said, “Kissing the pages of the Holy Quran, Hadith and the burial places of the Friends of Allah عزوجل is permissible” – Chapter 6, Pg. 15

Imam Jalaaluddin Suyuti رضى الله تعالى عنه states, “Some Aarifeen have proven kissing the burial places of the pious from the kissing of Hajar-e-Aswad.” 20.6 – Tausheikh

"Hadrat Ziraa رضى الله تعالى عنه who was present in the delegation of Abdul-Qais, narrates, "When we arrived at Madina, we hastily descended from our rides and began to kiss the hands and feet of the Holy Prophet ﷺ.

These Ahadith and extracts of the Muhadditheen and Ulama prove the permissibility of kissing the hands and feet of the pious, as well as all of their tabarruks, e.g. clothes, shoes, hair, etc. Likewise, kissing the pages of the Quran, Hadith and the Kaaba is allowed and a means of attaining barkat. Actually, respecting the relics of the Saints and attaining assistance from them in wars, problems etc. is proven from the Holy Quran. Allah عزوجل states, 'The Bani Israel's Prophet ﷺ said to them, "The sign of the kingship of Taloot is that a box (taboot) will come to you. This box will have solace for hearts from your Lord and will contain some things from that which Hadrat Musa عليه السلام and Hadrat Haarun عليه السلام have used and left behind. The angels will carry it." 20.7 – Surah Baqarah, Verse 248

Tafseer Khaazin, Roohul-Bayaan, Madaarik, Jalaalain, etc. have said in the commentary of this ayat that taboot was a box made from the wood of the Shamshaad tree (box tree). It contained the pictures of the Prophets (not made by men, but naturally), models of their respective homes, the walking stick of Hadrat Musa عليه السلام , his shoes and clothes, as well as the walking stick and turban of Hadrat Haarun عليه السلام . Whenever the Bani Israel went into war, they would place this box in front of them to attain barkat. They even did this when supplicating to Allah عزوجل . Thus, it is clearly proven that attaining guidance (faiz) from the sacred relics of the pious and respecting them is the practice of the Prophet's ﷺ,

Under the ayat, " فلما ذهبا به " 20.8 Tafseer Khaazin, Madaarik, Roohul-Bayaan and Tafseer Kabeer state that when Hadrat Yaqub عليه السلام sent Hadrat Yusuf عليه السلام with his brothers, he tied the shirt of Hadrat Ibrahim عليه السلام as an amulet {ta'weez} around his neck for protection.

Allah عزوجل has created water, but the water of Zarn-Zam is respected because it emerged through the feet of Hadrat Ismail عليه السلام . When the Maqaam-e-Ibrahim (a stone) attained a connection to Hadrat Ibrahim عليه السلام , it became so elevated that Allah عزوجل states, "و اتخدوا من مقام ابراهيم مصلی " 20.9 and even made people offer Namaaz by it.

When Makkah became connected to the Holy Prophet ﷺ, Allah عزوجل took an oath on this city.
"لا اقسم بهذا البلد و انت حل بهذا البلد" Surah Balad, Verses 1-2

The Holy Quran also رضى الله تعالى عنه states, "و هذا البلد الامين" – SurahTeen, Verse 3

Allah عزوجل said to Hadrat Ayub عليه السلام "-ارکض برجلک هذا مغتسل بارد و شراب" Surah Su'oاد, Verse 42

The water which emerged from the feet of Hadrat Ayub عليه السلام became a cure.

Thus, we know that the water which touches the feet of a Prophet has eminence and is an elixir for physical or spiritual sickness.

Hadrat Asma bint Abu Baler رضي الله تعالى عنه had the Jubba Sharif of the Holy Prophet ﷺ in her possession. Whenever a person fell ill in Medina, she used to wash it and give the water to the sick person to drink. – Mishkaat, Kuaabut-Libaas

Once, the Holy Prophet ﷺ went to the home of Hadrat Kabsha رضي الله تعالى عنه and drank water by placing his blessed mouth on the leather water-bag (mashkeez) of his host. Hadrat Kabsha رضي الله تعالى عنه cut out this piece and kept it for blessings. – Mishkaat, gnaobul-Attmaa, Baabul-Ashribaa

Also, a group of people once came to the Prophet ﷺ and accepted Islam on his blessed hands. They then submitted, “Ya Rasoolallah ﷺ There is a temple of Jews (Biaa) in the area where we come from. We wish to bring it down and build a Musjid there,” The Messenger ﷺ took a dish with water and gargled (kulli) in it. He then said, “Break down the temple, sprinkle this water over the earth and then build the Musjid.” – Mishkaat, Kitaabus-Salah, Baabul-Masaajid, Section 2

This confirms' that the blessed saliva of the Holy Prophet ﷺ removes the impurity of infidelity (kufr).

Hadrat Khalid ibn Waleed رضي الله تعالى عنه used to keep in his hat a strand of hair of Sayyiduna Rasoolullah ﷺ. He would always wear this hat when going into battle,

When the Noble Messenger ﷺ once finished making wudhu, Hadrat Bilal رضي الله تعالى عنه took the water that was used. People saw this and hurried towards him. The one who placed his hand in this used water (ghusata) of the Prophet ﷺ wiped it over his face, and the one who couldn't reach it took its wetness from the hand of another and used it to wipe his. – Mishkaat, Baabus-Surmah

These Ahadith prove that to attain barkat from that which the virtuous have used is the practice of the Sahaaba. We now present the rulings of the Jurists.

Alamghiri states, “There is nothing wrong with kissing the hand of an Aalim for his knowledge or the hand of a pious king for his fairness.” 20.10 – Kitaabul-Karaahiyat, Baabu-Mulaqaatil-Mulook

And, “There is nothing wrong with a person kissing the graves of his parents,” 20.11 _ Kitaabul-Karaahiyat, Baabu Zihaaratil-Quboor

It is also stated in another place, “There are five kinds of kissing,

1. A kiss of mercy (e.g. a father kissing his son).
2. A kiss when meeting (e.g. some Muslims kiss their Muslim friends upon meeting each other).
3. A kiss of affection (e.g. a child kissing his parents).
4. A kiss of friendship (e.g. a person kissing his friend).

s. A kiss of lust (e.g. a husband kissing his wife).

Some have added ‘a kiss of deen’ to this (e.g. the kissing of Hajar-e-Aswadl”

Durre-Mukhtaar states, “Kissing the hands of an Aalim or just king is legitimate,’ 20.I3- Vol. 5, Kitaabul-Karaahiyat, Baabu Istibraa

Beneath this, Allama Shaami رضى الله تعالى عنه quotes a Hadith from Haakim, “The Holy Prophet ﷺ gave permission to this person, who in turn kissed the Prophet’s ﷺ blessed hands and legs. Rasoolullah ﷺ then said, “If! were to command Sajda to a person, I would instruct a woman to make Sajda to her husband:’ 20.14 – Raddul-Muhtaar

At the same place, Durre-Mukhtaar also records the five kinds of kissing as stated above, but Allama Haskafi رضى الله تعالى عنه further adds, “Another type of kissing is a religious kiss (e.g. kissing the Hajar-e-Aswad, the door of the Kaaba, the Holy Quran, etc.). Some have said that kissing the Holy Quran is an Innovation (Bidat), but it is reported that Hadrat Umar رضى الله تعالى عنه used to take the Holy Quran in his hand every morning and kiss it. With regards to kissing roti (bread), Imam Shafee has permitted this saying. “This is a permissible Innovation:’ Some have also said that doing so is a good one (Bidat-e-Hasana).” 20.15

Allah عزوجل عليه states Maqaam-e-Ibrahim is the stone that Hadrat Ibrahim السالم stood on to build the Kaaba. Due to the blessings of his foot, the stone became so elevated in rank that Haajis from the entire world are commanded to prostrate near it.

These extracts prove that there are various types of kissing. To kiss sacred relics and objects is a sign of being religiously conscious (Deendaar). These were all opinions of those who agree to it.

The leader of the opposition, “Maulwi Rashid Ahmed Gangohi, however, writes, “Standing to respect a religious personality is correct. Likewise, kissing the feet of such a person is also allowed, and doing so is proven from the Hadith,” Fataawa Rashidta, Kitaabul-Hazr wal-Ibaadah, Pg. 54

There are various other Ahadith and Fiqhi rulings that can be presented on this topic but we make do with this much.

OBJECTIONS and ANSWERS

TO KISSING SACRED RELICS (TABARRUKS)

OBJECTION 1: The Jurists state that kissing the floor before the Ulama is Haraam, as well as bending downwards to respect them because this resembles Ruku, Just as how the Sajda of Respect (Sajda-e-Ta’zeemi) has been made Haraam, so too has the Ruku of respect been prohibited. When a person

places his face on the foot of a person to kiss it, this is not really a Ruku, but a Sajda! Thus, it is Haraam.

Durre-Mukhtaar رضى الله تعالى عنه states, “Kissing the floor or earth before the Ulama and revered pious people is Haraam because doing so is similar to idol-worship.

Bending until the position of Ruku in making Salaam (greeting) is akin to making Sajda. The book Muheet also states that bending before kings, etc. is Makrooh. In the end, the apparent Of-inions of the Jurists are that they regard the kissing to be Sajda itself.” 2.18 – KitaabuJ-Karaahiyat, Baabul. Istibraa, Discussion on Musafaha

We know from this that to bend or make Sajda before a person polytheism (shirk). Thus, kissing a person’s feet also falls under this. When Hadrat Mujaddid Alfe-Thaani رضى الله تعالى عنه was called to the court of King Akbar, the entrance to it was so small that he would have had to bend to enter it. As a result, upon reaching the door, he entered with his feet first so that he wouldn’t have to do this.

Hadrat Abdullah ibn Umar رضى الله تعالى عنه used to place his hand and mouth upon (i.e, he used to kiss) the mimbar from which the Holy Prophet ﷺ; used to deliver the khutba.

Answer – Let’s first define what Sajda is, clarify the rules regarding it and then discuss the ruling of bending before a person. By this, Insha-Allah عزوجل, the objection will be removed by itself.

According to the Shariah, Sajda is when seven body parts touch the floor (the two front portions of the feet, the two knees, two palms and the head, i.e. nose and forehead). The Sajda must also be intended when these body parts touch the ground. – General books of Fiqh, Kitaabus-Salach, Discussion on Sajda

There is no prohibition in lying on the floor when you have no intention of making Sajda.

There are two types of Sajdas: the Sajda of Respect (Sajda-e-Tahiyat) and the Sajda of Worship (Sajda-e-Ibaadat).

Prostrating when meeting a person is the Sajda of Respect, and making Sajda to Allah عزوجل or someone else in the belief that he is like Allah عزوجل is the Sajda of Worship.

The Sajda of Worship for anyone besides Allah عزوجل is polytheism (shirk) and doing so was not made permissible in any Prophet’s deen because every Prophet ﷺ propagated the oneness of Allah عزوجل (tauheed). None of them promoted shirk.

The Sajda of Respect was allowed from the time of Hadrat Adam عليه السلام until the commencement of Islam. Angels made Sajda to Hadrat Adam عليه السلام and Hadrat Yaqub عليه السلام and his sons prostrated to Hadrat Yusuf عليه السلام. Under the ayat, ”وَقَبَلَ بَعْدًا لِلنَّاسِ الظَّمَرِينَ” 20.19 Tafseer Roohul-Bayaan records a narration of Hadrat AbulAaliya رضى الله تعالى عنه that Shaitaan once wanted to repent. Thus, the wretch was told by Hadrat Nuh عليه السلام “Make Sajda to the grave of Hadrat Adam عليه السلام”. He replied, “When I couldn’t make Sajda to him during his lifetime. How can I make Sajda to him now?”

Islam has ruled the Sajda of Respect to be Haraam. Thus, if a Muslim performs this type of Sajda for a person, he is a sinner and has committed Haraam but is not a polytheist (mushrik) or Kaafir. The extract of Durre-Mukhtaar quoted by the opposition further states. “If this kissing of the floor is for worship and respect, it is infidelity (kufr). If it is for respect alone, it isn’t. Yes, the person is a sinner ... and a major one at that!” 20.20

Allama Shaami رضى الله تعالى عنه further clarifies this under his explanation of this extract in Raddul-Muhtaar.

The topic of bending before someone still remains. There are two types of bending,

1. Bending in respect (e.g. bending and making Salaam or kissing the floor in front of a revered personality). If this reaches the position of Ruku, it is Haraam, and this is what the Jurists were referring to.
2. Bending to complete an action of respect (e.g. bending to straighten the shoes of a pious person or to kiss his feet). Even though bending is found in these actions, it was only the consequence and not the intention. This is Halaal.

If this interpretation is not made, what meaning will the Ahadith and rulings of Fiqh which we have presented have?

Also, this objection goes against the Deobandis as well, because their leader, Maulwi Rashid Ahmed, has ruled kissing the feet to be permissible.

The cited incident regarding Hadrat Mujaddid Alfe-Thaani رضى الله تعالى عنه explains his exceptional piety. People used to make Sajda to Akbar in his court. The Great Mujaddid رضى الله تعالى عنه knew this and so didn’t bend before him (as he was aware that the king wanted this). Even if he did bend to enter King Akbar’s court, there wouldn’t have been any Shar’i charge against him because he would not have intended showing any respect to the king from it.

OBJECTION 2: The Ahadith state that when Hadrat Umar رضى الله تعالى عنه kissed the Hajar-e-Aswad (Black Stone), he said, “I know well that you are merely a stone. Neither do you give harm nor do you assist. If I had not seen Rasoolullah ﷺ kiss you, I wouldn’t have myself.” 20.21

This proves that kissing the Hajar-e-Aswad was upsetting to Hadrat Umar رضى الله تعالى عنه. However, he kissed it in compulsion because there was an Islamic proof (Nas) that established doing so. As a result, it is not suitable to kiss these relics (tabarruks) because there is no proof related to this.

Answer – In the introduction to Hidaaya, Mazeelatul-Hidaaya, Maulwi Abdul Hayy records this Hadith under the annotation on Hajar-e-Aswad, “According to the narration of Haakim, Hadrat Ali رضى الله تعالى عنه said (to Hadrat Umar رضى الله تعالى عنه) “Ya Ameerai Mu’rnineen! This Hajar-e-Aswad does give benefit and harm. It would be nice if you paid attention to the commentary of this ayat, “On the Day of Meethaaq, when your Lord took a pledge from the children of Adam عليه السلام.

"Hadrat Ali رضى الله تعالى عنه continued, "This pledge was written on a piece of paper and placed in the Hajare-Aswad. The Hajar-e-Aswad will arrive on the Day of Qiyaarnah having eyes, a mouth and a voice and will testify for the Mu'mins. Thus, it is the successor to the command of Allah عزوجل and a witness for Muslims." When Hadrat Umar رضى الله تعالى عنه heard this, he said, "O Ali.' May Allah عزوجل not keep me where you are not!20.11

We now come to know that the Hajar-e-Aswad does give benefit and harm, and respecting it is showing reverence to the deen. The address by Hadrat Umar رضى الله تعالى عنه to it was not because he was angry about kissing it. Being unhappy with the Sunnah infidelity (kufr). Rather, it was because the Arabs were former idol worshippers. By this kissing of the Black Stone, Muslims did not wish for the Kuffaar to believe that Islam had taken them away from idols and turned them towards a stone. By this statement, Hadrat Ali رضى الله تعالى عنه wanted to clarify that stones were worshipped in the past, but this was something else. Worshipping and kissing are two different things. The aim of Hadrat Ali رضى الله تعالى عنه wasn't to refute this.

By saying "Neither do you give harm nor do you assist", Hadrat Umar رضى الله تعالى عنه wished to explain that this stone by itself does not have the power to give benefit or harm as per the belief of the Arabs (who thought that their idols, which were also stone, had the power to do so). Thus, the statements of both Khulafaa

were to help the people understand this difference.

It is surprising that the opposition believe this kissing of Hajar-e-Aswad by Hadrat Umar رضى الله تعالى عنه who said to Rasoolullah ﷺ, "Ya Rasoolallah ﷺ as, we make the Maqaam-e-Ibrabim a place of Salaah, perform Sajda in its direction and read Nafl Salaah there." Then, the ayat was revealed, "واتخذوا من مقام ابراهيم مصلى"-Surah Baqarah. Verse 125

Maqaam-e-Ibrahim is also a stone. Why is there no problem in making Sajda and performing Salaah before it by you?

OBJECTION 3: Some people also say that it is not known whether the relics (tabarruks) of the Holy Prophet ﷺ which exist today are original or fake. For this reason, to kiss and revere them is prohibited because there is no proof of their originality. In many places, the Blessed Hair (Baal Mubaarak) of the Messenger ﷺ is taken out for people to view and visit. How do we know that these strands are truly his or not?

Answer – When these are famously known amongst Muslims to be sacred relics of the Holy Prophet ﷺ, then this is sufficient for them being established, believed and proven to be authentic. There is no need to prove their authenticity through the Quran and Hadith of Bukhari because the proof for everything is not equal. Four pious Muslims' testimony are necessary to prove

fornication (zina), two testimonies are required for most financial affairs and the witnessing of only one woman is sufficient to prove the moon of Ramadaan. Only being famed is sufficient in proof of Nikah, family lineage (nasab), places of remembrance and dedications (awqaat). Consider a male foreigner who lives with a woman as husband and wife. Seeing this recognition of marriage (i.e. living together), you can testify to their Nikah. When we say, "I am the son of [so-and-so] and the grandson of [so-and-so]:" there is no Quranic ayat or Hadith, nor is there any witness of our parents' wedding present to verify and substantiate our statement. However, this lineage being famous amongst Muslims is a sufficient proof. Likewise, only being famed is credible in proof of places of remembrance.

Allah عزوجل states, "Do these people not travel the earth so that they can see the result of those before them?" 2.23 This verse encourages the disbelievers of Makkah to travel and see the previous abodes of the Kuffaar and their ruined cities so that they may realize the result of the insolence. Now, how can it be known where a particular nation lived or where their exact place of abode was? The Quran didn't openly explain this. Thus, being familiar has been accepted in authenticity, even according to Allah عزوجل. Shifaa Sharif رضى الله تعالى عنه states, "Respecting the means and ties of the Holy Prophet ﷺ, his abodes, whatever has touched his blessed body and whatever is famously known to have been his all fall under respect to him." 20.24

Mulla Ali Qaari رضى الله تعالى عنه writes in the annotation of this extract, "The aim of this is to respect whatever is connected or famed as belonging to Sayyiduna Rasoolullah ﷺ" 20.25 – Sharah Shifaa

Maulana Abdul-Haleem Lucknowi رضى الله تعالى عنه quotes this extract of Shifaa Sharif and commentates on it, Even if this connection is only based on being well-known and its of is not found in the Hadith. Mulla Ali Qaari رضى الله تعالى عنه states the same as well." 2.26 _ Noorul-Imaan

Mulla Ali Qaari رضى الله تعالى عنه has written this in his book, Maslak-Mutaqasit. Likewise, the Ulama of the Ummat have written books on the rules and guidelines of Hajj. In them, they have advised the visitors to the Haramain Shareefain to visit every place people revere and honour. It is surprising that in support of the excellence of deeds (aamaal), the Jurists accept even weak (zaeef) Hadith. However, our distinguished opposition demands a Hadith from Bukhari in proof of relics.

Once, I went to a Musjid to deliver a lecture on the 12th of Rabiul-Awwal. The Blessed Hair of the Prophet ﷺ (Baal Mubarak) was being displayed for visiting (ziyaarat) in the Musjid and numerous Muslims came for this purpose, some crying and others making dua. There was a very spiritual atmosphere due to this ziyaarat. However, I did notice a person sitting in a corner with a noticeably angry expression on his face. When I asked him why he was angry, he said, "Polytheism (shirk) is taking place in the Musjids. What proof is there that this is the Holy Prophet's ﷺ hair?" I didn't answer him directly. Rather, I enquired, "What is your name?" He replied, "Abdur-Rahman." When I asked him what his father's name was, he said that it was Abdur-Raheem. I then asked, "What proof is there that you are the son of Abdur-Raheem? There is no witness to his Nikah, and even if there was, the witness can only testify to the contract of marriage. How will the witness know that your birth is the result of your father's seed?" He furiously replied, "Muslims say that I am my father's son and their testimony is credible." I then explained, "My brother, Muslims say that this is the Holy Prophet's ﷺ hair and their

testimony is also trustworthy.” He became ashamed and retorted, “This is a different matter.” When I asked him which institute he graduated from, he replied, “Deoband.” I finally said, “Then what use is there talking to you. You’re already brainwashed.”

Once, a Deobandi said to Hadrat Maulana Qutbuddin Bramahchari رضی اللہ تعالیٰ عنہ Addressing the Prophet ﷺ as “Huzoor” is an Innovation (Bidat). His name should be taken because calling him “Huzoor” is not proven anywhere.” Hadrat Maulana رضی اللہ تعالیٰ عنہ replied, “Shut up, idiot.” The Deobandi enquired, “What was that for?!” He explained, “I cannot address you as “Sir” or with respect because this is not proven anywhere.”

Verily, the Deobandis will have much grief on the Day of Qiyaamat when the Holy Prophet ﷺ “will be blessed with the Station of Praise (Maqaam-e-Mahmood), and by this will his eminence and glory be visible for all to see.

آج لے ان کی پناہ آج مدد مانگ ان سے

پھر نہ مانیں گے قیامت میں اگر مان گیا

“Accept Sayyiduna Rasoolullah’s ﷺ protection and ask him for assistance today, There will be no need to ask him on Qiyaamat for it if he has helped you here.”

Alahazrat Imam Ahmad Raza Qadri.

OBJECTION 4: The replica of the Footprint of the Holy Prophet ﷺ (Naalain Paak) is not original. You people use your own ink and pens to make a duplicate of it, so why should it be respected?

Answer – This is a reproduction of the original. A duplicate of something respected is also respected. Today, Queans are printed in many cities. Their paper and ink has not come from the Heavens. They are our own products, but it still has to be respected because it is a replica of the original. Every month of Rabbiul-Awwal and every Monday is revered because they are copies of their original, defining moments of distinction.

CHAPTER TWENTY-ONE

KEEPING NAMES LIKE ABDUN-NABI (SERVANT OF THE PROPHET ﷺ), ETC

To keep names like Abdun-Nabi, Abdur-Rasool, Abdul-Mustapha, Abdul-Ali, etc. is permissible. Similarly, to call yourself the servant (banda) of the Holy Prophet ﷺ is also allowed. This is proven from the Quran, Hadith and rulings of the Jurists. However, there are some people who refute this.

IN PROOF OF DOING SO

The Holy Quran states, “And make Nikah of those who have not married, and your slaves and slave-girls who are virtuous., 21.1- Surah Noor, Verse 32

Here, ‘Ibaad’ supplements (muzaaf) the pronoun ‘Kum’, meaning “Your Slaves.”

“(O My Beloved ﷺ) Say: “O my slaves who have been oppressive upon themselves, do not be hopeless of Allah’s عزوجل mercy” 21.1a – Surah Zumr, Perse 53

There are two possibilities that arise from “O my slaves”,

1. It is either Allah عزوجل saying it,
2. Or the Holy Prophet ﷺ.

In the second case, ‘Ibaadu Rasoolillah ﷺ is meant, meaning the Holy Prophet’s ﷺ slave and Ummati. The second meaning has also been adapted by the pious. Maulana Rumi رضى الله تعالى عنه states, “The Prophet ﷺ has made the entire creation his slaves. Read the Quran and you will find ‘Ya Ibaadi’ (O my slaves ...).” – Mathnawi Sharif

Haaji Imdaadullah Muhaajir Makki رضى الله تعالى عنه states, ‘Ibaadullah’ (servants of Allah عزوجل can be called ‘Ibaadur-Rasool’ (servants of the Prophet ﷺ). The Holy Quran states, “Qui Ya Ibaadi.” The pronoun in ‘Ibaadi’ (my slaves) returns to the Holy Prophet ﷺ” – Risala Nafkhaa Makkiya, Translation of Shamaaime-Imdaadia, Pg.135

Maulwi Ashraf Ali Thanvi translates this ayat as, “(O Muhammad ﷺ) Say, “O My slaves ...”

With reference to Riyaadun-Nudrah, etc, Shah Waliullah رضى الله تعالى عنه records that Hazrat Umar رضى الله تعالى عنه said while he was on the mimbar, “I accompanied the Holy Prophet ﷺ his servant (banda) and attendant (khaadim),, 21.4 – Izaalatul-Khijaa

Discussing the incident when Hadrat Abu Bakr رضي الله تعالى عنه bought Hadrat Bilaal رضي الله تعالى عنه brought him to Rasoolullah's ﷺ court, Maulana Rumi states, "He said, "" both are slaves of your court. I free him before you." – Mathnawi Sharif

Allama Haskafi رضي الله تعالى عنه quotes the lineage of his teacher in the following words, narrate this from our Shaikh, Abdun-Nabi Khaleeli رضي الله تعالى عنه 21.6 -The Khutba of Durre-Mukhtaar

This establishes that the teacher of Allama Haskafi رضي الله تعالى عنه was named Abdun-Nr (the servant of the Prophet ﷺ). In the eulogy (marsiya) of Rashid Ahm Gangohi, Maulwi Mahmood Hasan Deobandi writes, "Acceptance is this are being accepted should be in this manner. His (Rashid Ahmed's) black slave (ubaid) has the title of Yusuf-e-Thaani."

This shows that the dark and black slaves of Maulwi Rashid Deobandi hal' been given the title of Yusuf-e-Thaam by his followers. In short, supplementin the word 'Abd' (slave) to someone besides Allah عزوجل is proven from the Qurun Hadith, books of Fiqh and even from the opinions of the opposition. Arabs also generally say "Abdi" (my servant).

Another book of the opposition, Taqwiyatul-Imaan, states that keeping name; like Ali Baksh, Peer Baksh, Ghulaam Ali, Madaar Baksh, Abdun-Nabi, etc. ii polytheism (shirk). However, the paternal family-tree of Maulwi Rashid Alune is recorded as "Maulwi Rashid Ahmed, son of Maulana Hidaayat Ahmed, sic Qaadhi **Peer Baksh**, s/o **Ghulaam Hasan**, s/o **Ghulaam Ali**. His maternal lineage is "Rashid Ahmed, s/o Kareemun-Nisaa, daughter of **Farid Baksh**, sic **Ghulaam Qadir**, s/o Muhammad Saalih, s/o **Ghulaam Muhammad**?, Tazkiratur-Rashid. Part 1, Pg. J 3

Deobandis are asked whether the family Buzurgs of Maulwi Rashid Ahmed are Mushriks and Murtads or not? If they aren't, why not? If they are, is tile' offspring of a Murtad considered legitimate?

OBJECTIONS AND ANSWERS TO KEEPING NAMES LIKE ABDUN-NABI

(SERVANT OF NAB), ABDUR-RASOOL, ETC.

OBJECTION 1: **Abd'** is the root word of **Aabid** (a person who worships¹) so **Abdun-Nabi** will mean "a person who worships the Prophet ﷺ. This is explicit polytheism (shirk). Thus, such a name is prohibited.

Answer – Abd can mean aabid (a person who worships) and khaadim (a servant). When the word is related to Allah عزوجل, it has the former meaning and when it is joined towards someone other than Allah عزوجل; it has the latter (khaadim-ghulaam). Therefore, Abdun-Nabi means "the slave of the Prophet ﷺ .Alamghiri states, "Keeping names that are found in the Holy Quran like Ali, Rashid and Badee is permissible because these have collective meanings. When they are used in conjunction to the

creation, their meanings, which are not meant for Allah عزوجل , will be expressed.” 21.8 – Kitaabul-Karaahiyat, Baabu Tasmiyatul-Aulaad

Allah’s name is Ali, and the fourth Khalifa of Islam also has this name. Likewise, Badee, Rashid, etc. are names of Allah عزوجل but can also be names of the creation as well. The connotation of these words will obviously change. So, Abdullah means “the worshipper of Allah عزوجل and Abdun-Nabi means “the servant of the Prophet ﷺ”. If this interpretation is not made, what meaning will those ayats which we have presented in the previous chapter have?

OBJECTION 2: A Hadith states, “None of you should say. ‘Abdi’ or ‘Ummati’ (my servant). All of you are Allah’s slaves and so are your women. You should rather say ‘Ghulaami’ or ‘Jaariyati.’” 21.9- Mishkaat, Baabul-Adabil-Asaami & Muslim, Vol. 2. Kitaabul-Alfaaz minal-Adab

This proves that supplementing the word ‘Abd’ (slave) to someone besides Allah عزوجل is contrary to the Ahadith and is effectively Haraam. As a result, Abdun-Nabi is prohibited as a name.

Answer -This stopping is based on a Makrooh-e- Tanzeehi (i.e. saying “Ghulaami” is better than saying “Abdi”.) Imaam Nawawi رضى الله تعالى عنه writes in the annotation of this Hadith, “If it is said that one of the signs of Qiyaamat which Rasoolullah ﷺ spoke -bout is that a slave-girl will give birth to her Rubb (meaning a slave has been called “Rubb”), there are two answers to this,

1. The second Hadith explains permissibility.
2. The first Hadith’s prohibition is for etiquette (adab). The Dislike (Karaahat) in this is Tanzeehi, not Tahrimi.” – Sharah Sahih Muslim

At the same juncture, Muslim also states

فَانْقِلْ قَدْ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ فِي اشْرَاطِ السَّاعَةِ أَنْ تَلِدِ الْأَمْمَةُ رَبَّتَهَا فَالْجَوَابُ مِنْ جَهِينَ أَحَدُهُمَا أَنَّ الْحَدِيثَ الثَّانِي لِبَيَانِ الْجَوَازِ وَأَنْ “النَّهِيُّ فِي الْأُولَى لِلَّادِبِ وَكَرَاهَةُ التَّنْزِيهِ لَا لِتَحرِيمِ

A Hadith states, “Haka is Allah عزوجل, i.e. command and authority is His. So why is your name Abul-Hakam (the father of Hakam)?” 21.IIa – Mishkaat, Kitaabul- Adab, Baabul-Asaami

Mishkaat records the following, “Do not name your slaves Yasaar, Ribaah, Najeeh or Aflah.” 21.12 -Ibid

The prohibition against these names in all of the above Ahadith is based on slight dislike (Karaahat-e-Tanzeehi). Otherwise, there will be a major contradiction between the Quran and the Ahadith. Rubb is Allah’s name but the Quran has called the slaves Rubb as well, ”كما رباني صغيرا“ 21.13 ”فَارجع الى ربک“ 21.14

If a person calls someone his Murabbi (guardian) or Rubb (master), he doesn’t become a polytheist (Mushrik). Yes, if you abstain from this, there no problem because keeping these names is not compulsory.

On the contrary, keeping them to incite the Wahabies or Deobandies of today is a means of much reward, similar to the case of slaughtering a cow in India for Qurbaani (as a demonstration to Hindus).

In the chapter on Fatiha, we have already discussed that the preferred (Mustahab) action which the enemies of the deen try to stop from occurring should definitely be performed.

CHAPTER TWENTY-TWO

ISQAAT (REDUCING THE RESPONSIBILITIES ON THE DECEASED)

THE PROOF & METHOD OF ISQAAT

The literal meaning of Isqaat is to drop something, and the technical meaning is to reduce the commands of Shariah that remain the deceased's responsibility.

The book Wajeezus-Siraat states, "There are many laws of Shariah that, intentionally, unintentionally as well as erroneously remain as the responsibility of a Muslim (he wasn't able to complete these responsibilities in his lifetime and now, after death, he is to be confronted with their punishment). After death, he now has no power to fulfill them nor does he have the means to save himself from their responsibility. The Shariah has formulated a method to help the deceased in this state of destitution. If the guardian (wali) of the deceased fulfills it on behalf of the deceased, the deceased will be saved from these responsibilities!" This method is called Isqaat, an actual form of assistance to the deceased. This is rejected by the Wahabi/Deobandi fraternity. Just as how they are enemies of Muslims who are alive, so too are they the enemies of Muslims who have passed away, because they stop them from attaining benefit in their lifetimes and do the same after their death.

THE METHOD OF ISQAAT

The true age of the deceased should first be known, subtracting 9 years from it for a male and 12 for a female (corresponding to their time as minors (naabaalighj).

Thereafter, the total time the deceased was a be-namazi (didn't perform Salaah at all) or be-roza (didn't observe fast at all) or the amount of namaaz he didn't perform, either in its correct time nor as Qadaa in the period of being a namaazi, should now be estimated from the remaining years. Whatever is the amount of Fitra (e.g. RIO) is also the amount for the payment (fidya) of a single namaaz or roza.

After adding the amount for every namaaz or fast missed! His total amount must be given away in charity. So, if the amount of Fitra is RIO, then R 60 must be given in charity for each day missed, as there are 5 daily Salaah and one Witr (according to the Hanafi muzhab) which are necessary.

Therefore, after calculating the total amount of each Salaah missed for 10 years, an amount of approximately R 216, 000 will be reached should the Fitra be RIO.

Obviously, if the amount of Fitra is higher, it will mean extra payment. It is possible for a pious Muslim who has enough wealth to give away this amount of money, but not, unfortunately, for the rest.

The following method has thus been prescribed for them to complete this: The guardian (wali) of the deceased should take out whatever he possibly can afford (the fidya of an entire month is approximately R 1800 should Fitra be R 10). He should then handover this R 1800 in the ownership of a worthy recipient of' Fiua who then returns it back to him as a gift, or gives it to another person who will return it to him as a gift. Then, the guardian gives the amount again to the recipient as charity and the recipient returns it to him as a gift once more. Doing this once fulfils the fidya of an entire month of narnaaz, and doing this twelve times completes a year (again, if the month's fidya is R 1, 800). Likewise, doing this several times to equal the total amount of missed Salaah (e.g. 10 years) fulfils the fidya. After completing the payment for namaaz, the fidya for fasting and Zakaat can also be given in a similar manner. It is hoped that Allah's عزوجل showers His mercy of forgiveness for the deceased through this. This is the correct procedure of Isqaat (note that this calculation is according to the Solar Calendar).

There are three things that have to be clarified in proof of it:

1. That the Shar'i Heela (shift strategy), to be saved from Haraam, attain thawaab or complete a requirement of Shariah is permissible.
2. That payment (fidya) of Salaah can be given in money.
3. And proof of Isqaat itself.

Section I

PERMISSIBILITY OF HEELA-E-SHAR'I

Heela-e-Shar'i is permissible at the time of need and is proven from the Quran, Hadith and the rulings of the Jurists (Fuqaha). Hadrat Ayub عليه السلام once took an oath to hit his wife 100 times with a stick. Allah عزوجل instructed him to take a broom, hit her with it and not break his vow. The Holy Quran speaks about this incident, "Take a broom in your hand, hit her with it and do not break your oath." 22.2 – Surah Su 'aad, Verse 44

Hadrat Yusuf عليه السلام wanted to keep his brother, Benyamin, at his side and not have the secret revealed. He used a Heela for this, which is mentioned in Surah Yusuf in detail.

Once, Sayyidah Saarah رضى الله تعالى عنها took a vow, "If I gain hold over Haajarah, I shall cut one of her body parts." Revelation (wahi) was made to Hadrat Ibrahim عليه السلام to reconcile both of them. When Sayyidah Saarah رضى الله تعالى عنها asked how her vow will now become completed, she was instructed to pierce the ear of Sayyidah Haajarah رضى الله تعالى عنها.

A Hadith states that once, Hadrat Bilal رضى الله تعالى عنه brought some quality dates to the Holy Prophet ﷺ. When Sayyiduna Rasoolullah asked him where he got them from, he replied, "I had some lower-grade dates. I sold two saa' (a unit of measurement) for one of better quality."

The Messenger ﷺ! Replied, “This is usury (riba). Next time, sell the lower-grade dates in exchange for money and then buy better dates with that.” – Mishkaat, Kitaabul-Buyoo, Baabur-Riba

The above is a proof of Heela being used to save oneself from usury. The book Alamghiri has dedicated an entire chapter about Heela called ‘Kitaabul Hiyal’.

Similarly, the book Al-Ashbaah wan-Nazaair has also reserved a chapter about Heela named ‘Kitaabul Hiyal’.

The book Zakheera and Alamghiri, Kitaabul-Hiyal, state, “Any Heela that is done to snatch away the rights of another or create a confusion or deceit in these rights is Makrooh. However, the Heela which is done for a person to be saved from Haraam or so that he may attain Halaal is good. The proof of this is the command of Allah عزوجل to Hadrat Ayub عليه السلام , ”Take a broom in your hand and hit her.”

This instruction was to save Hadrat Ayub عليه السلام from the oath he took. The general body of Mashaaiikh has the opinion that the command of this ayat is not annulled (mansookh), and this is the correct ruling.” 22.4

Fataawa Taa’taar Khaaniya and Hamawi, the Sharah of Ashbaah wan-Nazaair, have very clearly discussed the permissibility of Heela. They state, “Hadrat Ibn Abbas رضى الله تعالى عنه states that once, a dispute arose between Sayyidah Saarah رضى الله تعالى عنها and Sayyidah Haajarah، Sayyidah Saarah رضى الله تعالى عنها vowed that if she gained power over Haajarah she would sever a part of her body. Hadrat Jibreel عليه السلام was sent by Allah عزوجل to Hadrat Ibrahim رضى الله تعالى عنه to tell him to reconcile them. When Sayyidah Saarah رضى الله تعالى عنها asked what the Heela to her vow will be, revelation (wahi) was made to Hadrat Ibrahim رضى الله تعالى عنه in which he was instructed to tell her to pierce Sayyidah Haajarah’s رضى الله تعالى عنها ears. The practice of women piercing their ears originated from this.” 22.4a

These Quranic ayats, Ahadith and rulings of Fiqh prove the permissibility of Heela-e-Shar’I

Section 2

PAYMENT (FIDYA) OF FASTING & NAMAAZ

Payment (fidya) for fasting is proven from the Holy Quran, “Those who do not have the ability and power to keep the fast should give payment (fidya) in exchange of it by feeding a poor person. 22.5- Surah Baqarah, Verse 184

We learn from this that those who don’t have the strength to keep fast due to being compelled to by old age or illness, even by the sickness of death, are to feed a needy person in exchange for every day the fast cannot be kept. In comparison to fasting, Salaah is more glorified and prominent. This is why Namaaz has been kept in its order. Mulla Jeewan رضى الله تعالى عنه writes under the same ayat, “Namaaz

is the likeness of fasting (roza). In fact, it is more important. Thus, for the sake of safety, we have given the command of payment (fidya) to it as well and hope that Allah's عزوجل accepts it through His grace. The obligation of fidya being for Namaaz is based on caution." 226 Tafseeraat-e-Ahmadia

Sharah Waqaaya states, "The payment of each Namaaz is similar to that of a single day of fasting, and this is the correct ruling." 22.7

The book Sharah Ilyas states, "The payment (fidya) of every Namaaz missed is equal to the compensation of a day of fasting (i.e. equal to one day of fasting)."

Allama Ibn Hamaarn رضى الله تعالى عنه writes, "Concerning any person who dies but has the responsibility of the Qadaa of Ramadaan and has willed (wasiyat) for it to be settled, his guardian (wali) must give a poor person, in payment of every day, ½ a saa' of wheat or 1 saa' of barley or dates because the deceased does not have any means to now fulfill this responsibility. Likewise, in the case when the deceased willed (wasat) for food to be given for his missed Salaah, the guardian has to fulfill it." 22. – Fathul-Qadeer

These quotations prove that giving the payment (fidya) of Namaaz and Roza is permissible and acceptance of the payment is hoped. In fact, the Hadith corroborates this. Sayyiduna Abdullah ibn Abbas رضى الله تعالى عنه narrates the following Hadith, "None of' you should perform Salaah or keep fast on behalf of another but give half a saa' of wheat in charity for every day missed." 22.10 – Nasai, Sunan-eKubra & Abdur-Rozack, Kitaabul-Wasaaya

The Holy Prophet ﷺ is reported to have said, "If a person dies whilst having the responsibility of the fasting of Ramadaan, a needy person should be fed in compensation for each day missed by the deceased." 2 .12 – Mishkaat, Kitaabus-Saum, Baabul-Qadaa

In short, giving the payment (fidya) of Namaaz and Roza through the form of money is established by the Shariah. Rejecting this is ignorance.

Section 3

PROOF OF ISQAAT (REDUCING THE RESPONSIBILITIES ON THE DECEASED)

The procedure of Isqaat has already been presented. Proof of it is found in almost every book of Jurisprudence (Fiqh). The book Noorul-Idaah discusses this rule of Isqaat in an entire section called "فصل في اسقاط الصوم والصلوة" It deals with the Isqaat of Namaaz and Roza.

In it, Allama Shurumbulaali رضى الله تعالى عنه writes,
ولا يصح ان يصوم ولا ان يصلى عنه وان لم يف ما اوصلى به عما عليه يدفع ذلك المقدار للفقير فيسقط عن الميت بقدره ثم يهبه الفقير " وهكذا حتى يسقط ما كان على الميت من صيام وصلوة ويجوز اعطاء فدية صلوت لواحد جملة بخلاف كفارة اليمين 11.I5.."Noorul-Idaah

Here, the procedure of Isqaat is shown. We have already mentioned its translation in the beginning of this chapter. Allama Haskafi رضى الله تعالى عنه writes,

”ولو لم يترك مالا يستقرض وارثه نصف صاع مثلاً ويدفعه لفقير ثم يدفعه الفقير للوارث ثم وثم حتى يتم“ Durre-Mukhtaar, Baabu Qadhaail-Fawaait

This extract also deals with its method. The translation has also been given in the initial part of this discussion. Allama Shaami رضى الله تعالى عنه commenting on this extract of Durre-Mukhtaar, also clearly explains the method of Isqaat,

والا قرب ان يحسب ما على الميت ويستقرض بقدره بان يقدر عن كل شهر او سنته او بحسب مدة عمره بعد اسقاط الثني عشر سنة ”
للذكر وتسع سنين لا نثني لأنها أقل مدة بلوغهما فيجب عن كل شهر نصف عزارة فتح القدير بالمد الدمشقي مد زماننا وكل سنة شمسية ست عزائر فيستقرض قيمتها ويدفعها لفقير ثم يستووه بها منه ويستلمها منه لتم الهبة ثم يدفعها لذلك الفقير او لفقير آخر او هكذا فيسقط في كل مرة كفاره سنة بعد ذلك يعيد الدور لكافرة الصيام ثم الاصحية ثم الایمان لكن لا بد في كفاره لايمن من عشرة مسکین بخلاف فدية الصلوة فانه يجوز اعطاء فدية صلووات للواحد – Raddul-Muhtaar

اراد الفدية عن صوم ابيه او صلواته وهو فقير يعطي منون من ” writes رضى الله تعالى عنه Allama Ibn Nujaim Misri ”
الحنطة فقيراً ثم يستووه به ثم يعطيه وهكذا الى ان يتم Al-Ashbaah wanNazaair

The translation of both of these extracts is the same as the procedure of Isqaat which we have already mentioned. Alamghiri states, ” وان لم يترك مالا يستقرض ورثته نصف صاع ويدفع الى مسکین ثم يتصدق مسکین على بعض ” Bahrur-Raaiq, Aini, Kanzud-Daqaaiq, Jaamiur-Rumooz, Mutamud Zaheeria Sharah Mukhtasar Naqaayah, Fataawa Qaadhi Khan, Faraaid, Jawaahir, Al-Qawlul-Mukhtasar and several other books of Fiqh all explain this procedure. We have not quoted them, but whatever we have presented is sufficient for people who are fair in their judgments.

Now read the verdict of the leader of the dissenters, Maulwi Rashid Ahmed Gangohi, “The Ulama have instituted the Heela-e-Isqaat for the need of a person with little wealth. It is now used by people to acquire a few cents of the world. Allah عزوجل knows well the condition of the intention. This Heela is not beneficial in such a situation. However, on condition of a good intention, Heela is for inheritors of a person with little wealth. Only then will it be beneficial. Otherwise, it will be absurd and used to attain the dunya.” – Fataawa Rashidia, Vol. 1, Pg. 103, Kitaabul-Bidaai

Even though there is much diversion in this verdict, Maulwi Rashid Ahmed has accepted Heela-e-Isqaat to be permissible. Thus, no Deobandi has the right now to raise objections against it. Maulwi Rashid has emplaced the restriction of a poor person on his own part. We have already presented extracts of Fiqh which do not have this restriction. If the complete amount of payment (fidya) has to be given even for a person with wealth, his entire estate will be exhausted and there will be nothing left for his inheritors. Even if a person stated in his will (wasiyat) that, at the time of death, his payment to be given, wasiyat is not permitted for more than a third of the estate. So if the payment of all the Salaah cannot be completed with a third, what harm is there in using the procedure of Heela? With regards to the Heela of Heel a, this is absolutely absurd.

OBJECTIONS & ANSWERS TO HEELA-E-ISQAAT (REDUCING THE RESPONSIBILITIES ON THE DECEASED)

OBJECTION 1: Performing Heela is a deception to Allah عزوجل and the Muslims, Allah عزوجل states, “These Hypocrites cheat Allah عزوجل and the Muslims and do not deceive except themselves, and they do not understand.” 21.11 How can it be possible that the Namaaz of an entire lifespan is forgiven in exchange for a small amount of money?!

Answer – Calling Heela deception is ignorance. Heela is a plan of the Shariah to fulfill a need of Shariah. It has been taught to us by Allah عزوجل and His Rasool ﷺ, and proof of this has already been given in the previous chapter. The quotation of Alamghiri has also been presented, that performing Heela to deceive someone is a sin, but to make a plan to complete a need of Shariah or to be saved from Haraam is a means of reward.

Consider a Musjid being constructed somewhere and money is needed for this project. Money of Zakaat cannot be used for it. So if Zakaat is given to a worthy recipient and, after becoming the owner of it, he willingly spends it on this project, whose money was stolen? Who was deceived by this? It's only a need of Shariah that has been fulfilled.

Performing Heela to take is incorrect, but performing it to give is good. Heela of giving to the poor is found in this. The mercy of Allah عزوجل is also attained through Heela, “The mercy of Allah عزوجل does not ask for a price. It seeks a pretext.” 22.14

The ayat you have quoted has been revealed about Hypocrites who made the Kalima of Imaan a shield for themselves but were truly Kaafirs at heart. To base the noble and Islamic practices of Muslims on it is a severe crime. Namaaz doesn't lose its obligation due to the money of Isqaat. Rather, Isqaat is a strategy to help any faults of Namaaz during one's lifetime to be pardoned, because after death, it is not possible for the deceased to fulfill its compensation. Giving out charity cools Divine anger, “الصدقة يطفى غضب الرب”.

A Hadith states that the person who misses out a Jumua Salaah should give out a dinaar in charity. – Mishkaat, Baabul-Imaan

Another also states that the person who has sexual intercourse with his wife while she is in the state of menstruation (haiz) should give out one or ½ a dinaar in charity.-Mishkaat, Baabul-Haiz

What is this charity given for? It serves as a compensation (kafaarah) for the sin which cannot be altered. If we had said that while living, a person may give out payment to forgive a future Namaaz of his so that he does not have to perform it, only then can it be said that Salaah is being made excusable and we are , committing a crime by this.

OBJECTION 2: Namaaz and fasting is physical worship and fidya is money. Never, in any way, can money be the compensation for physical worship (ibaadat). Thus, this is absolutely baseless.

Answer – This deduction opposes the Quranic ayat which states, “Those who don't have the strength to keep these fasts are obligated to give payment (fidya) in the form of food to a needy person.” 22.16 – Surah Baqarah, Verse 184

Making deductions against the command of Allah عزوجل is the practice of Shaitaan. This wretch was divinely instructed to prostrate to Hadrat Adam عليه السلام but used his reasoning against His command. Thus, he was rejected. From a rational point of view, physical effort being comparable to money is accepted. When we make a person work, we compensate him for his effort with money, and in some cases, the exchange of a life even occurs through payment. Compensation (kafaarah) in the Shariah is against normal deduction: if a Namaazi forgets the first At-Tahiyaat, he should make Sajda-e-Sahw; if a husband performs zihhaar with his wife, he must fast for 60 days as a compensation for it; if a Haaji hunted in the state of Ihraarn, he must give out the price of the hunted animal in charity should he have the money, otherwise he must fast. All of these forms of compensation are contrary to our logical reasoning, but the Shariah has emplaced them. Thus, we accept them wholeheartedly.

OBJECTION 3: People will stop reading namaaz due to Isqaat because, when they realize that there can be payment for their missed Salaah, why would they go through the trouble of performing it? Therefore, Heela-e-Isqaat should be stopped.

Answer – This query is similar to the objection posed by the Aryans (Hindu fundamentalists) against Islam regarding Zakaat and repentance (tauba). They say that Zakaat causes worthlessness amongst Muslims because, when a poor person realizes that he will get money of Zakaat without any strife, he will not make any attempt to work for it. Likewise, when a person comes to know that through tauba, his sins are forgiven, he will sin without concern. Just as how these objections are totally absurd, so too is this query by the opposition. Any person who becomes bold on the grounds of the payment (fidya) of namaaz to reject the obligation of namaaz becomes a Kaafir. This money is for the fidya of the namaaz, not the infidelity (kufr).

If a person misuses a correct ruling, the wrong falls on him, not on the ruling. This practice of Isqaat has been prevalent amongst Muslims for hundreds of years but, even today. I have not met any Muslim who disregards namaaz based on it.

OBJECTION 4: Through a shift strategy (Heela), some people of the Bani Israel caught fish and were consequently struck with Divine punishment and turned into monkeys. ”كونوا قرادة خاسدين**“ 22.17 This establishes that Heela is a severe sin and a reason for Divine punishment being incurred.**

Answer – Heela being Haraam on the Bani Israel was a punishment for them just as how various kinds of meat were Haraam upon them. However, permissible Heelas being Halaal for this Ummat is a Divine mercy upon us. The Bani Israel made Heela to change Haraam into Halaal (catching fish on Saturdays was Haraam upon them). Heelas like this are prohibited even today.

OBJECTION 5: The Holy Quran states, “There is nothing for a person except that which he has accumulated himself.” 22.18 Isqaat goes against this ayat, because when it is performed, children free their deceased from the crime of not performing namaaz.

Answer – The answer to this has already been given in the discussion on Fatiha. There are a few interpretations to this ayat. One of them is that in the ayat is for ownership. Meaning, a person is the owner of his own labour. He does not have personal control over the reward of others. Therefore, being dependant on the charity of others and effectively forgetting to strive personally is irrational.

If not, this ayat could be referring to bodily worship (i.e. if a person performs Salaah or keeps fast on behalf of another, the obligation for the latter will not be fulfilled).

If these interpretations to this ayat are not made, it will be contrary to many other Ayats and Ahadith. The Quran has ordered Muslims to make dua for Muslims and their parents. Even Salaatul-Janaazah is a dua for the deceased and all Muslims. The Ahadith has also instructed Sadaqah and charity to be given on behalf of those deceased. Refer to my Fataawa collection for the complete study on this.

Important note - Some Deobandis say that appointing a Haafiz to recite the Holy Quran at the graveside is Haraarn. We say that doing so is a means of reward. Reciting the Holy Quran is beneficial to both the deceased and the reciter. Imam Nawawi رضى الله تعالى عنه states, “Performing some recitation at the grave is preferred (Mustahab). If the entire Quran is recited. it is good.” 22.19 – Kitaabul-Azkaar, Baabu-Ma-Yaqool ba'dad-Dafn

In the discussion of Azaan at the Qabr, we have already explained that the deceased gains benefit through the barkat of the Tasbeeh made by the greenery that sprouts on his grave. Surely the recitation of the Holy Quran performed by a human will also be beneficial.

In some places. Muslims perform some Nafl Salaah for their Qadaa accumulated throughout the years (Qadaa-e-Umri) on the last Juma (Jumatul-Wada) of the month of Ramadaan. Doing so is deemed Haraam, an Innovation and stopped by certain people. The Holy Quran states, “Do you not see those who stop a bondsman when he reads namaaz?” 22.20

We can deduce that stopping a namaazi from performing namaaz is a severe crime. Qadaa-e-Umri is also namaaz. Thus, it is not allowed to prohibit it. Now follows the source: Commentating on the ayat, ”وَلِتُنْتَهِي إِلَيْنَا عَنِ الْمُجْرَمِينَ“ 22.21 Allama Ismail Haqqi رضى الله تعالى عنه quotes the following Hadith, “If some namaaz is unknowingly missed by a male or female servant who then repents (tauba) and becomes penitent because of missing the Salaah, he or she should perform 12 rakaats of Nafl Salaah between the Juma and Asr of a Friday. Surah Fatiha, Ayatul-Kursi, Surah Ikhlaas, Falaq and Naas should be read once in each Rakaat. By doing so, Allah عزوجل will not take account from him or her on the Day of Qiyaarnat.” This Hadith has been recorded in Mukhtasarul-Ahyaa.” 22.2. Tafseer Roohul-Bayaan

The Hadith doesn't mean that by performing these 12 rakaats, the entire accumulated amount of Qadaa is complete. What it means is that the sin of making namaaz Qadaa will be forgiven by these Nafl Salaah, not that because of these 12 rakaats, Qadaa of Salaah doesn't have to be performed. So, Muslims read these Nail salaah with this intention as per Tafseer Roohul-Bayaan,

Another example of this is a Hadith which states that at Arafah, the Noble Messenger ﷺ made dua of forgiveness for all Haajis. Allah عزوجل so replied, “I have forgiven them except the Mazaalim (Huqooqul-

Ibaad, i.e. those who have usurped the rights of others)." When Rasoolullah made dua again at Muzdalifa, even the Mazaalim were forgiven. – Mishkaat, Kitaabul-Hajj, BaabulWagoof bil-Arafah

This doesn't mean that by performing Hajj, all sins such as stealing from or killing someone, or seizing someone's money by taking loans, etc. become excused. No – it means that the delay in the returning of the debt, etc. is forgiven. Huqooqul-Ibaad has to be fulfilled unconditionally.

If Muslims have a misconception in the reading or understanding of this Qadaae-Urnri, they should be informed of its correct intention and cautioned to what is right. Why should the objectors stop the namaaz?

Even if the Hadith is of weak narration {zaeef}, it is still acceptable in relation to excellence of practice (Fazaail-e-A'rnaal).

CHAPTER TWENTY-THREE

KISSING THE THUMBS ON HEARING THE NAME OF THE PROPHET ﷺ.

I didn't originally intend to include this issue in this book. In the month of Ramadaan, however, I had a dream in which a pious person instructed me to incorporate this topic of kissing the two thumbs [Taqbeelul-Ibhaamain] in my book so that it becomes complete. Thus, I have done so.

PROOF OF KISSING THE THUMBS

When hearing the Muazzin proclaim, "Ash'hadu anna MuhammadarRasoolullah," it is preferred (Mustahab) to kiss the two thumbs or the shahaadat finger and place them on the eyes. There are many deeni and worldly benefits associated to this, as well as numerous Ahadith documenting its practice. Doing so was even practiced by the Sahaaba, and Muslims everywhere perform it in the belief that it is Mustahab.

Salaate-Mas'oodi states, "The Noble Messenger is reported to have said, "On the Day of Qiyaamat, I shall search for the person who used to place his thumbs on his eyes when hearing my name during the Azaan. I shall lead him into Jannat, 23.1 – Vol. 2, Chapter 20

Under the ayat, "وَإِذَا ناديْتُمُ اللَّهَ تَعَالَى عَنْهُ رَضِيَ اللَّهُ تَعَالَى رَضِيَّاً 23.2" writes, Allama Ismail Haqqi رضي الله تعالى عنه, "Kissing the nails of the thumbs and the shahaadat finger when saying "Muhanunadur-Rasoolullah" has been classified as weak (zaeef) because it is not proven from a marfoo Hadith. However, Muadditheen have agreed that to act upon a zaeef Hadith to incline people towards [good] deeds and instill fear within them is permitted." 23.3 – Tafseer Roohul-Bayaan

Shaami states, "On the testimony (of Prophethood) in Azaan, it is Mustahab to say "Sallallaahu Alaika Ya Rasoolallah" on the first and "Quratu Aini bika Ya RasoolAllah عزوجل on the second. Then, place the nails of your thumbs on your eyes and say, "Allah عزوجل umma Matini bis-Sami wal-Basr." The Holy Prophet ﷺ will lead the person who does this into Jannat. The same has been documented by Kanzul-Ibaad, Qohistaani and in Fataawa Soofia. Kitaabul-Firdaus states that the Prophet ﷺ has said, I shall lead into Jannat the person who kisses his thumbnails when hearing "Ash'hadu anna Muhammadar-Rasoolullah. I will also place him amongst the ranks of the inmates of Janna'." The complete discussion on this has been given in the marginal notes on Bahrur-Raaiq, 'Ramli'. 23.3a – Vol. 1, BaabulAzaan

This extract has given the reference of 5 books – Kanzul-Ibaad, Fataawa Soofia, Kitaabul-Firdaus, Qohistaani and the marginal notes on Bahrur-Raaiq. All of them have ruled this practice to be Mustahab. Allama Sakhaawi رضى الله تعالى عنه states, “Dailmi reports that Hadrat Abu Bakr Siddique رضى الله تعالى عنه once said “When I heard the Muazzin say “Ash’hadu anna Muhamrnadar-Rasoolullah,” I said the same, kissed the inner-side of my Kalima finger and placed it on my eyes. When the Holy Prophet ﷺ noticed this, he said. “My intercession becomes obligatory upon he who does the same as my beloved.” This Hadith hasn’t reached the classification of Sahih.” 23.4 – Maqaasid-e-Hasanaa

Quoting the book Moojibaatu-Rahmat, Imam Sakhaawi رضى الله تعالى عنه further writes. “It is reported from Hadrat Khidr عليه السلام , ”If a person says “Marhaban bi-Habibi Quratu Aini Muhammad ibn Abdullah” when hearing the Muazzin say “Ash’hadu anna Muhammadur-Rasoolullah, then kisses his thumbs and places them on his eyes, never will they (the eyes) be sore.” 23.5 – Maqaasid-e-Hasanaa

He further writes that Muhammad ibn Baabaa, narrating his personal experience, states. “Once, due to a heavy wind blowing, a pebble hit my eye and refused to come out. I experienced major pain because of it.” When Muhammad ibn Baabaa heard the Muazzin say “Ash ‘hadu anna Muhammadar-Rasoolullah, ” he said this (“Quratu Aini … ‘and, immediately, the pebble fell out.” 23.6 Maqaasid-e-Hasanaa

Allama Shams Muhammad ibn Saalih Madani عليه السلام reports Imam Amjad to have said. “If the person who hears the name of the Noble Messenger ﷺ in the Azaan joins his Kalima finger and his thumbs,” “Kisses and places them on his eyes, never will they be sore.” 23.7 – Maqaasid-e-Hasanaa

Imam Amjad رضى الله تعالى عنه who was an accomplished scholar in Egypt, further states, “Some non-Arab and Iraqi Mashaaiikh have said that by this practice, the eyes will never be sore.” “From the time I have brought this into practice even my eyes have not ached.” 23.8 – Maqaasid-e-Hasanaa

Ibn Saalih رضى الله تعالى عنه states. “From the time I heard this benefit. I brought this action into practice. Since then, my eyes haven’t become sore and it is my hope that, Insha-Allah, they will never be and I will be saved from being blind.” 23.9 Maqaasid-e-Hasanaa

Imam Hasan رضى الله تعالى عنه states. “The eyes of he who says “Marhaban bi-Habibi wa Quratu Aini Muhammad ibn Abdullah” when hearing the Muazzin say “Ash’hadu anna Muhammadar-Rasoolullah and kisses and places his thumbs on them will never pain nor will he become blind.” – Maqaasid-e-Hasanaa

In short, the book Maqaasid-e-Hasanaa confirms this practice by many Imams of the dcen. Sharah Niqaaya states, “It should be known that it is preferable (Mustahab) to say “Quratu Aini bika Ya Rasoolallah and place the thumbs on the eyes when hearing the first part of the second shahaadat. The Holy Prophet ﷺ will lead the person who does so into Jannat. Kanzul-Ibaad says likewise.” 3.10

Maulana Jamaal ibn Abdullah ibn Umar Makki رضى الله تعالى عنه states in his Fataawa, “Taqbeelul-Ibhaamain (kissing and placing the thumbs on the eyes when hearing the blessed name of Rasoolullah ﷺ in Azaan) not just permissible, but Mustahab. Our Mashaaiikh have elucidated this.” 23.11

Allama Muhammad Taahir رضى الله تعالى عنه classifying this Hadith as Ghair-Sahih, also states, "There are many reports of this benefit being experienced.,,23.12 – Takhma Majma Bihaarul-Anwaar

There are many other quotations besides these that can also be presented. For the sake of conciseness. we make do with only these. My teacher, Murshid and master, Hadrat gadrul-Afaadil, Maulana Sayyed Muhammad Naeemuddin Muraadabaai states that a very ancient copy of the Injeel (New Testament) has been discovered. It is known as the Gospel of Barnabas and has been translated into almost every language. The majority of its rulings and laws resemble Islamic commands. It's written inside that when Hadrat Adam عليه السلام wished to see the Noor of the Beloved Mustapha ﷺ (Roohul-Quds). The Noor was made bright on the nails of his thumbs. Hadrat Adam عليه السلام then kissed and placed them on his eyes out of love and appreciation.

The Holy Prophet ﷺ was famously known as Roohul-Quds in the time of Hadrat Esa عليه السلام This is why I have translated Roohul-Quds to mean "the Noor of Rasoolullah ﷺ Refer to my book. Shaan-e-Habibur-Rabman for a complete discussion on this. Besides the Ulama of the Hanafi muzhab, Ulama from the Shafee and Maaliki muzhabs have also ruled the kissing of the thumbs (Taqbeelul-Ibhaamain) to be Mustahab. A famous Shafee book of Fiqh, I'aanatut-Taalibeen alaa Hali alfaazi Fat'hil-Mueen, states. "Then kiss and place your thumbs on your eyes. By doing so, never will you become blind nor will your eyes be sore,'·23.13 -Pg. 247, Egyptian Edition

"When I (Hadrat Abu Bakr Siddique رضى الله تعالى عنه heard the Muazzin say "Ash'hadu anna Muhammadar-Rasoolullah," I said the same, kissed the inner- side of my Kalima finger and placed it on my eyes. When the Holy Prophet ﷺ noticed this, he said, "My intercession becomes obligatory upon he who does the same as my beloved."

Another famous book of the Maaliki muzhab, Kifaayatut- TaalibRabbani li Risaalatibni Abi Zaid Queerwaani رضى الله تعالى عنه, after saying much about this practice, states, "Never will the eyes of the person who does so pain, nor will he become blind." – Vol. I. Pg. 169, Egyptian Edition

Shaikh Ali Saeed! Adawi رضى الله تعالى عنه writes in his commentary of this extract, "The writer didn't mention when the thumbs should be kissed. However, it is reported that some people met Allama Mufassir Nooruddin Khorasaani رضى الله تعالى عنه at the time of Azaan. When he heard the Muazzin say "Ash'hadu anna Muhammadar-Rasoolullah he kissed and placed his thumbs on the eyelashes and corner of his eyes, right until the temples. He did this on every shahaadat. . When the people asked him about this practice of his, he replied, "I used to kiss my thumbs but stopped after a while. My eyes later became sore. I then saw the Holy Prophet ﷺ in a dream and he said to me, "Why did you stop kissing your thumbs and placing them on the eyes during the Azaan? If you want your eyes to stop paining, resume this practice." Thus, from then on, I continued this action and gained comfort. The pain didn't return from the time I recommenced this." 23.15 -Pg. 177; Extractedfrom Nahjul-Istamia

This entire discussion establishes that kissing and placing the thumbs during the Azaan, etc. is Mustahab. It is found as the Sunnat of' Hadrat Adam رضى الله تعالى عنه, Abu Bakr Siddique علیہ السلام and Imam Hasan رضى الله تعالى عنه. Even Imams of the Shafee and Maaliki muzhabs have ruled it to be Mustahab. In every era, Muslim deemed this practice to have this very ruling, along with the following benefits,

The eyes of a person who does this are saved from being sore.

1. Insha-Allah, he will never become blind.
2. It is an excellent cure to remove something problematic to the eyes. These benefits have been experienced several times.
3. The Prophet ﷺ will intercede for the one who practices this.
4. Sayyiduna Rasoolullah ﷺ will also search for the person who used to perform it and lead him into Jannat.

Calling this practice Haraam is sheer ignorance. As long as no explicit proof of its prohibition is found, It cannot be stopped. Muslims deeming something preferable (Mustahab) is sufficient proof for it being so. However, for certification of Karaahat (i.e. to deem something Makrooh), a specific proof is needed. We have already explained and established this in the discussion of Innovation (Bidat).

Note - Direct narrations and Ahadith have been presented regarding this practice in Azaan. Takbeer (Iqaamat) is in the likeness of Azaan, and it has even been called Azaan in the Ahadith. Therefore, kissing and placing the thumbs during the Takbeer is also beneficial and a means of blessings. Besides these two circumstances, if a person kisses and places his thumbs on his eyes when hearing the blessed name of the Holy Prophet ﷺ, there is no disagreement. Rather, if there is goodness intended. the action will be a means of reward. Without a proof of prohibition, this practice cannot be censored. Whichever permissible way the Prophet ﷺ is respected is a means of reward.

OBJECTIONS & ANSWERS TO KISSING THE THUMBS

OBJECTION 1: All the Ahadith that have been presented in proof of kissing the thumbs are weak (zaeef), and a rule of Shariah cannot be established based on a weak Hadith. Imam Sakhaawi, Imam Mulla Ali Qaari and even Imam Shaami رضى الله تعالى عنه have written in Maqaasid-e-Hasanaa, Mauzuaate-Kabeer and Raddul-Mukhtaar respectively that all of the Ahadith narrated regarding this practice are not Sahib and Marfoo. The author of Tafseer Roohul-Bayaan further rejects them being Sahib. Thus, presenting them is futile.

Answer – There are a few replies to this.

1. All of these scholars refute these Ahadith being Marfoo (i.e. they are not Marfoo Sahih), proving that they are Mauqoof Sahih (an acceptable category of Hadith). As a result, after writing that these Ahadith are not Marfoo, Mulla Ali Qaari رضى الله تعالى عنه states, "I say that when this Hadith's attribution (rafaa) is proven through Hadrat Siddique-Akbar رضى الله تعالى عنه it is sufficient for practice because

Rasoolullah ﷺ has said) "My Sunnah, as well as that of my Khulafaa, is necessary on you." 2 .16 – MauzaateKabeer

This means that the Hadith is Mauqof Sahih, which is adequate when proving something.

2. All of these scholars have said, "These Ahadith are not proven to be Marfoo until the Holy Prophet ﷺ and are not sound (Sahih),' Not being Sahih however, doesn't necessitate that the Ahadith are weak (zaeef) because the rank of Hasan is still sufficient.

3. It is a rule of Usoole-Fiqh and Usoole-Hadith that if a weak Hadith is narrated through several Chains of Narration, it becomes Hasan. Discussing the duas of the body parts in Wudhu, Allama Haskafi رضى الله تعالى عنہ writes, "This Hadith is narrated br Ibn Hibban رضى الله تعالى عنہ etc. through various Chains of Narration {isnaad}." 23. 7 – Durre-Mukhtaar, Vol. 1, Baabu Mustahabaatil-Wudhu

Allama Shaami رضى الله تعالى عنہ states under this, "Some Chains of Narration strei then others. Consequently, this Hadith has reached the rank of Hasan." 23

In the first chapter, we have proven that this Hadith is narrated through many chains. Thus, it is Hasan.

4. Even if this Hadith is accepted to be weak still too is a weak Hadith acceptable in excellence of practice. Allama Shaami رضى الله تعالى عنہ writes discussing the instances of Azaan, "To act upon a weak Hadith in connection to excellence of practice is permissible." 23.19 – Raddul-Muhtaar, Vol. 1, Baabul-Azaan

Here too is there no issue of this practice being Waajib, or Haraarn ifnot done. The Hadith only speaks of the excellence of kissing the thumbs. Therefore a weak Hadith is sufficient for bringing practice upon. Also, the practice of Muslims strengthens a weak Hadith, Discussing Talqueen (encouraging the recitation of the Kalima) to the deceased. Imam Nawawi states, "The Hadith about making Talqueen to the deceased does not have a strong Chain of Narration. However, it is strengthened through the practice of the people of Syria and other proofs:' 23.20 – Kitaabul-Azkaar

Refer to the books Noorul-Anwaar, Tanzeeh, etc. for more insight into this rule.

5. Even if there was no Hadith mentioned about this practice, still too is the Muslim Ummah's acceptance of it being preferable (Mustahab) a sufficient proof, because the Hadith states, "Whatever is accepted to be good by Muslims is good in the sight of Allah عزوجل.

5. Kissing the thumbs is a practice (amal) to save one's self from the sickness of the eyes. The experience of the Sufiya is sufficient in proof of amals. Shah Waliyullah رضى الله تعالى عنہ states, "The path of ijtihaad is open in regard to variant (tasreefi) practices, e.g. doctors making prescriptions." Hawaamia

Shah Waliyullah رضى الله تعالى عنه himself has written several amals and taweezs in his book, Al-Qawlul-Jameel, etc. From which Ahadith are these amals and taweezs proven from for you?

Allama Shaami رضى الله تعالى عنه has also written many methods and practices concerning being saved from black-magic, finding a lost object, etc. in his book, Raddul-Muhtaar. Where are the Ahadith which substantiate these practices? When we have proven in the first chapter that this kissing of the thumbs is beneficial for the removal of pain from the eyes, why do you still prohibit it?

6. In the previous chapter, we have proven that Shaami, Sharah Naqaayah, Tafseer Roohul-Bayaan, etc. have accepted kissing the thumbs to be Mustahab. It should be understood that they are not criticizing the practice being Mustahab, but are merely refuting the Hadith being Marfoo. This proves that the classification of it being preferable (Mustahab) is absolutely correct.

7. Very well even if we accept that a weak Hadith doesn't prove something being Mustahab, where is the Hadith which proves that this action is Makrooh? In other words, produce a Hadith which states, "Kissing the thumbs is Makrooh," or "Don't kiss the thumbs," etc. Insha-Allah, nevermind a Sahih Hadith, you will not be able to find even a weak one to prove Dislike. You only base your stance on the thinking of your friends and enmity of Rasoolullah ﷺ.

OBJECTION 2: Hadrat Adam عليه السلام kissed the nails of his thumbs because he saw the Noor of Sayyiduna Rasoolullah ﷺ on them, what Noor do people see that makes them kiss theirs? The reason for this kissing is Dot found here.

Answer – When Sayyidah Haajira رضى الله تعالى عنها brought her son (Hadrat Ismail) to the desolate area of Makkah, she ran in search of water between Safaa and Marwa. Why do you run there during Hajj? What water are you in search of? While heading towards the Qurbani, Hadrat Ibrahim عليه السلام stoned the devil at three places. Why do you also throw stones there? Which Shaitaan is deceiving you then? For a specific need, the Holy Prophet ﷺ strutted (rami) in Tawaaf to demonstrate the power of the Muslims to the Disbelievers. Why do you still perform raml in the Tawaaf-e-Qudoom? Where are the Kaafirs who are supposedly looking at you at that point?

Some actions of the Prophets become so accepted that their remembrance is kept alive even through the need that spurred them no longer exist. Likewise is this action of Hadrat Adam عليه السلام .

OBJECTION 3: Why do you specifically kiss the thumbnails when hearing the Prophet's ﷺ name? Why not kiss something else like the hands, feet, clothes, etc.? What is so special about the nails?

Answer – The thumbnails are kissed because they are documented in the narrations. To search for the reason in specified things is not necessary. However, if you really want to know why, we shall respond. Under the ayat, "بَدْتُ لِهُمَا سَوْ اتَهْمَا" 23.22 Tafseer Khaazin and Roohul-Bayaan state that the clothes of Hadrat Adam عليه السلام in Jannat was made of nails. In other words, there was a sheet of nails over the entire body which was very soft and beautiful. When Hadrat Adam عليه السلام came under the censoring of Allah عزوجل, this sheet was removed, but nails have been kept on the tips of our fingers as a remembrance.

We come to know that nails are the apparel of Jannat. Through the Sadaqah of the Holy Prophet ﷺ, we shall attain Jannat, and we therefore kiss the heavenly apparel when hearing his name. This is just like how we kiss the Hajar-e-Aswad of the Kaaba. We kiss it because it is heavenly (and do not kiss the rest of the Kaaba). The Hajar-e-Aswad is the remembrance of the Jannati home which was brought down on the earth for Hadrat Adam عليه السلام but was later lifted up during the flood of Hadrat Nuh عليه السلام. The Hajar-e-Aswad of today is its remembrance. Likewise, the nails are the remembrance of the clothes of Jannah.

CHAPTER TWENTY-FOUR

LOUDLY RECITING THE KALIMA, ETC, WHILE CARRYING THE JANAAZAH

In some areas, it is a practice to loudly recite the Kalima Sharif or Naath Sharif collectively while taking the janaazah to the graveyard. I had no idea that people prohibit even this. However, when I was in Punjab, I came to know that Deobandis also label this practice an Innovation (Bidat) and Haraam. There was no intention of discussing such an open and clear topic but I was forced by my friends to include it within.

PROOF OF DOING SO

Reciting Durood, Naath, the Kalima, Tasbeeh or Tahleel, loudly or silently while carrying or walking in front of the janaazah is permissible and beneficial to the deceased and those present. This is substantiated by the Quran, Sahih Ahadith and rulings of the Jurists. The Holy Quran states, “Those who make Allah’s عزوجل remembrance (Zikr) standing, sitting and while lying on their sides.” 24.1- Surah Aale-Imran, Verse 191

Allama Ismail Haqqi رضى الله تعالى عنه writes in the commentary of this ayat, “This ayat means that they make Allah’s Zikr at all times, in any condition or state, including whilst standing, sitting or reclining because a human is generally not free from these positions.” 24.2 – Tafseer Roohul-Bayaan

والمراد تعميم الذكر للا وقات رضى الله تعالى عنه states in the commentary of this verse, “The وتحصيص الاحوال المذكورة بالذكر ليس لتفصيص الذكر بها بل لأنها الا هوا المعهودة التي لا يخلو عنها الإنسان رضى الله تعالى عنه”. The translation of this extract is similar to the one above of RoohulBayaan. Allama Fakhrudin Raazi رضى الله تعالى عنه writes another similar explanation of the ayat, “المراد كون الإنسان دائم الذكر لربه فان الاحوال ليست الا هذه” – “الثلاثة ثم لما وصفهم بكونهم ذكرين فيها كان ذلك دليلا على كونهم مواظبين على الذكر غير قاترين عنه Tafseer Kabeer

- ”عن ابن عمر قال لم يكن يسمع من رسول الله ﷺ و هو يمشي خلف الجنازة الا قوله لا اله الا الله مبديا و راجعا“، Imam Adi in Kaamil, Imam Zattee ein Nasbur-Ra ‘yah, Vol. 2, Pg. 292

Even if this Hadith is weak, it is still credible in connection to excellence of practice. Tahzeerul-Muhtaar alaa Raddil-Muhtaar states ”ولكن قد اعتناد الناس كثرة الصلوة على النبي ﷺ ورفع اصواتهم بذلك وهم ان منعوا ابنت نفوسهم“

عن السكوت والتذكر فيقعون في كلام دنيوي وربما وقعوا في عيبه وانكار المنكر اذا قضى الى ما هو اعظم منكرا كان تركه احب لانه -”ارتكاب باخف المضرين كما هو القاعدة الشرعية Pg. 123, Egyptian Edition

This Ayat, its Commentaries and these Ahadith establish two things,

1. There is permission to make Allah's Zikr (remembrance) in every condition.
2. We are permitted to make it in any method, loudly or softly.

Now to prohibit Zikr in a specific instance, a Mash'hoor Hadith would be the minimum requirement because a general ruling of the Quran (Aam) cannot be made specific by a single narration of Hadith (Hadith-e-Wahid) or the deduction (qiyaas) or a Mujtahid. Besides the recitation of the Holy Quran, the Jurists have permitted making all other kinds of Zikr, even while in the state of menstruation (haiz) or janaabah. If a Quranic ayat is recited unintentionally in this condition, it incurs no fault. – General books of Fiqh

Taking the deceased to the graveyard is also a condition, and so making Zikr in it has also been allowed. The Hor Quran states, “Beware! The heart attain solace from the Zikr of Allah.” عزوجل 24. – Surah Raad, Verse 28

Allama Ismail Heqqi رضي الله تعالى عنه writes in the commentary of this verse, “Muslims attain serenity from the Quran and the Zikr of Allah عزوجل, which is the Isme Aazam. They also love hearing it. However, the Kuffar gain elation from the dunya and happiness from the remembrance (zikr) of other than Allah” عزوجل 24.4 – Tafseer Roohul-Bayaan

This ayat and its commentary establish that the Zikr of Allah عزوجل is a means of happiness for Muslims and a means of sadness for the Kuffar. Alhamdulillah, the deceased is a Muslim and so are all those who are present with the janaazah. Thus, every one of them will be satisfied with the Zikr.

Also, at that time, the deceased is undergoing the sorrow of being removed from his family and friends. The Zikr removes this. It should be born in mind that Zikr in this ayat is absolute, irrespective of whether it is made loudly or softly. For this reason, it is permissible in any way. A restriction cannot be placed on it merely on your opinion or thought. Hadrat Anas رضي الله تعالى عنه reports the following Hadith, ”اکثروا فی الجنائز قول لا اله الا الله“ - Selection of Kanzul-Ummal, Vol. 1, Pg. 99

Rasoolullah ﷺ has said, “There are some angels of Allah عزوجل who travel the roads in search of people making Zikr. When they find such people, they proclaim to one another, “Come. Let us complete our objective.” They then cover the reciters with their wings.” 24.5 – Mishkaat, Kitaabud-Daawaat, Baabu Zikrullah

Thus, if people make Zikrullah while carrying the deceased, they will travel to the graveyard under the shade of the angels' wings, allowing even the deceased to enter his grave in this condition. It should be born in mind that here also, the Hadith is absolute (Mutlaq), i.e. it allows both loud and soft Ziter.

The Holy Prophet ﷺ has said, "When you pass by the gardens of Jannat, eat from them. The Sahaaba enquired, "What are the gardens of Jannat?" Sayyiduna Rasoolullah ﷺ replied, "Groups of Zikr." 24.6 - Ibid

Subhanallah! If Zikrullah is made while taking the janaazah, the deceased remains in the garden of Jannah until the grave. Nevertheless, here too is Zikr absolute (it allows both loud and soft). The Noble Messenger ﷺ further said, "Shaitaan clings to the heart of a person. When he makes the Zikr of Allah عزوجل, the wretch moves away." 24.7 – Ibid

The above Hadith is a proof on how to save the deceased from the clutches of Shaitaan. Notice that there is also no restriction between loud or soft Zikr made here.

Until this point, only direct proofs concerning the recital of loud Zikr while walking with the janaazah have been presented. Now follows the rulings of the Jurists (Fuqahaa) regarding its permissibility:

Imam Abul-Ghani Nabhlusi رضى الله تعالى عنه presents his research on this, "Some Mashaaiikh have ruled making loud Zikr in front and behind the janaazah to be permissible so that encouragement in reciting the KaLima (Talqueen) is made to the deceased and those walking with, and so that love for the world and negligence, including the hardness from the hearts of the negligent, is removed." 24.8 – Hadiqa Nadiya Sharah Tareeqah Muhammadiyah

Imam Sha'raani رضى الله تعالى عنه states, "Hadrat Sayyidi Ali Khawaas رضى الله تعالى عنه used to say, "When it is known that those accompanying the janaazah persistently talk about vain things and are immersed in worldly affairs, it is appropriate to instruct them to read the Kalirna Sharif, because reciting the Kalima is better than not. It is not befitting for an Aalim and Faqih to refute this except through an explicit proof of Shariah (Nas) or the Concensus (ijmaa) of Muslims. The Shariah has given general permission to Muslims to recite the Kalima whenever they wish to. The blind heart which rejects this is surprising indeed," 24.9 – Lawaaqiu-Anwaar

Imam-e-Rabbani, Imam Sha'raani also رضى الله تعالى عنه states, "We shall not allow our brothers a chance to refute something which Muslims formulated thinking it to be thawaab and a good act, especially if it is related to Allah عزوجل and His Rasool ﷺ reading the Kalima while walking with the janaazah or reciting the Quran in front of the deceased, etc. He who calls this Haraam doesn't understand the Shariah."

24.10 –Uhoodul-Mashaaiikh

He further states, "The Kalima "Laa ilaaha illallaahu MuhammadurRasoolullah" is the best of all good deeds. Why should it then be stopped? If you pay attention to those walking with the janaazah, you will find them busy chatting about worldly things.

Their hearts don't gain warning from the condition of the deceased and they are negligent to what has occurred. In fact, I have noticed that many people laugh while walking with the janaazah. When this is

the state of our times, we are to act upon this (reciting the Kalima) even though it was not previously recited during this circumstance. Ruling it to be impermissible is not correct. Rather, it should be classified as permissible. This Kalima is far better than the chatter of the worldly people with the janaazah. Thus, if it is read loudly while walking with the mayyit, there is nothing wrong with this.” 24.1 I – Ibid

These extracts prove that making Zikr loudly with the janaazah is permissible, especially in these times when the public laughs and talks about worldly affairs while accompanying the deceased. As a result, it is more appropriate that they are made engaged in the Zikr of Allah عزوجل because this is better than worldly chatter.

OBJECTIONS AND ANSWERS

TO RECITING ZIKR WHILE CARRYING THE JANAAZAH

OBJECTION 1: The Jurists have prohibited making loud Zikr while carrying the janaazah. Alamghiri states, “It is Waajib upon those who carry the janaazah to remain quiet. Reciting the Holy Quran and making Zike loudly is Makrooh. If you want to make Zikrullah, do so in your heart.” 24.12 – VoL 1, Kitaabul-Janaaiz, Fasl fi Hamlil-Janaazah

Fataawa Siraaqia states, “Lamenting and wailing (nauha) while following the janaazah or at the deceased’s home, making a noise, reciting the Quran or making Zikr loudly is Makrooh. Saying, “Every living thing will die,” while following the janaazah is an Innovation (Bidat).” 24.13 – Baabu Hamlit-Janaazah

Durre-Mukhtaar states, “... Just as how loudly making Zikr or Qiraat following a janaazah is Makrooh.” 24.14- Vol. 1, Kitaabul-Janaaiz, Discussion on Dafn-e-Mayyit

Allama Shaami رضى الله تعالى عنه writes under- this, “When this is the harshness pertaining to dua, what can be said about the singing that has become a practice today?” 24.15-Raddut-Muhtaar

Ibn Munzir has recorded the following, “The Sahaaba used to dislike making Zikr loudly in Jihad and Janaazah.” 24.16 – Ashraaf

These extracts prove that making Zikr loudly while carrying the janaazah is prohibited, especially the singing which is known in today’s times as Naath recitals. These things are major sins.

Answer – These quotations can be approached with the following,

1. Does the ruling of Dislike (karaahat) which they have given regarding making loud Zikr with the janaazah refer to Tanzeehi or Tahrimi? Makrooh-e-Tanzeehi is included in permitted things. Meaning doing it is permissible, but not completing it is better.

2. Was this ruling for that specific time or for every era?

3. Is speaking absolutely prohibited or is loud Zikr or wailing (nauha) what is specifically censored?

4. Is loud Zikr ruled to be permissible for specific people or for everyone?

When these four things are decided, the ruling will become completely understandable.

I. The truth of the matter is that the Fuqahaa have meant Makrooh-e-Tanzeehi in their ruling of Dislike regarding this matter. In the quoted extract of Raddul-Muhtaar by the opposition, Allama Shaarni رضي الله تعالى عنه also writes, “It has been said as both Makrooh-e-Tahrimi and Makrooh-e-Tanzeehi, as per the book Bahrur-Raaiq who has quoted the book Gaayat. Quoting Gaayat, it also states that remaining silent is better for those who go with the janaazah.,,24.11

We come to know from this that remaining silent is better, and not remaining silent but making loud Zikr is permissible (but not better). Discussing how to recognize Makrooh-e-Tanzeehi and Tahrimi, Allama Shaami رضي الله تعالى عنه himself writes in the definition of Makrooh,

“When the Fuqahaa give a ruling of Makrooh, it is necessary to reflect on the proof of Dislike. If its proof is of overall (zanni) prohibition, it is Makrooh-e- Tahrimi except for when there is something that stops this. If the proof is not of prohibition but rather gives the Benefit of abstaining from something not necessary, it is Makrooh-e-Tanzeehi.” 24.18 – RaddulMuhtaar, Vol. 1, Kitaabut-Tahaarat, Discussion on the meaning of Makrooh

We know from this that if the Jurists present a prohibition of Shariah in proof of Dislike (Karaahat), Makrooh-e-Tahrimi is proven. Otherwise, it is Makrooh-e-Tanzeehi. Those Jurists who have prohibited this loud Zikr didn’t present any Ayat or Hadith of prohibition. Only Shaarni has presented this ayat, “Allah عزوجل does not keep the beloved who go overboard.,,24.19 – Surah Baqarah, Verse 190

He has even given the following interpretation to this ayat, “Meaning, those who make dua loudly.”
24.20

We can deduce that there is no explicit Hadith of prohibition for this. Thus, it is Makrooh-e-Tanzeehi, and Makrooh-e-Tanzeehi is permissible. Speaking about this very loud Zikr with the janaazah, Imam Sha’raani رضي الله تعالى عنه has preferred that it is not better to speak: while walking with the janaazah.” 2.1 – Uhood-e-Mashaaikh

Sharah Muhammadiya رضي الله تعالى عنه states, “Performing loud Zikr while walking with janaazah is Makrooh” means that it is contrary to that which is better.”

In other words, doing so is not better. In any case, we shall have to accept that those Fuqahaa who have ruled this to be Makrooh mean that it is Makrooh-e- Tanzeehi.

2. This prohibition was for that era. This ruling of it being Makrooh has now changed due to the condition of people being different nowadays, because those who walked with the janaazah in those

times used to remain silent and gain reflection through the janaazah. They would also share the sorrow of the bereaved family.

The Shariah wants people to reflect because of the janaazah. Sayyiduna Ali رضى الله تعالى عنه states, “When you take a janaazah to the graveyard, you must bare in mind that you will be taken to it one day as well.” 24.23

In this condition, saying anything is contrary to the wisdom of the situation because the mind is distracted through speaking and the heart turns its attention elsewhere.

Therefore, the Jurists have said that in this state, silence should be maintained.

Imam Nawawi رضى الله تعالى عنه writes, ”و الحكمة فيه ظاهرة و هي انه اسكن لخاطره و اجمع لفكره فيما يتعلق بالجنازة و هو المطلوب في هذا الحال“ - Kitaabul-Azkaar, Baabu Maa Yuqaalal-Maashi rna ‘al-Janaazah

The Sahaaba رضى الله تعالى عنه state that when they used to go to the graveyard to bury someone and there was a delay in the preparation of the grave, “.. they used to sit silently as if there were birds on their heads.” 24.24 – Mishkaat, Baabu Dafnil-Mayyit

When a hunter spreads his net to catch birds, he sits in complete silence in order that the birds do not flyaway because of any noise. The trend of today is that those who walk with the janaazah speak of worldly matters, joke and backbite about Muslims. If they have to remain in the graveyard for a little while, they begin their misbehavior and idle talk. So, to absorb them in the remembrance of Allah عزوجل is better than these vain acts. Thus, this is now preferred (Mustahab), i.e. all people should loudly recite the Kalima, etc. while walking with the janaazah. Rulings change due to the changing of conditions, and the Mufti who keeps himself uninformed about the state of the people of his time is ignorant. Imam Sha’raani رضى الله تعالى عنه writes, “The reason why reciting the Quran and making Zikr was not prevalent while walking with the janaazah in previous times is because, when a death used to occur, all those attending the funeral would share the grief and sorrow of it. They shared their sadness to such an extent that it was hard to differentiate between the bereaved family and the others. The people attending the janaazah paid so much attention to death that it was herd for them to even speak. Their mouths were completely sealed. If such people are found us today, we shall not order them to recite the Quran or make Zikr;” 24.2 – Uhood-e-Mashaaikh

Subhanallah! What a clear decision! So, are people of such quality found today? Shaikh Uthman Bahairi رضى الله تعالى عنه states in the marginal notes of Sharah Iqtinaa, “To make a noise while carrying the janaazah is Makrooh, irrespective of whether the noise originates from the reciting of the Holy Quran, making Zikrullah or reciting Durood Sharif. This ruling applies to the condition of Muslims in the former times. However, in this age, there is nothing wrong in making Zikr, etc. because loud Zikr is a sign for the deceased, and to omit it is disrespectful to him. Thus, if it is made as an obligation, still too will there be nothing wrong as per the saying of Mudaabiyi.” 24.26 – Vol. 2

Imam Sha'raani رضى الله تعالى عنه states, "Saying "Laa ilaaha illallaahu Muhammadur Rasoolullah in front of the janaazah is from amongst those things which the Muslims have invented as a good act. They also say, "On the Day of Qiyaamat, this Kalima is our mediation (waseela) before Allah عزوجل amongst other Zikrs like this. To prohibit this in these times is not necessary because people will engross themselves in worldly chatter if they do not make Zikr, due to their hearts being negligent of death. In fact, I have seen people laughing and joking while with the janaazah." Z4.27 – Uhood-e-Mashaaikh

The condition of Imam Sha'raani's time, narrated by him in this extract, cannot come close to the deplorable state we are in today. If there is the slightest delay in burial, people naturally form their own groups and begin to laugh, joke, chat and make fitna.

The opposition label making Zikrullah with the janaazah to be an Innovation and Haraam yet they do not stop people from speaking, explaining Islamic laws, giving verdicts of kufr and shirk or joking. They don't even demonstrate their dislike towards these actions. The Jurists have ordered absolute silence at this time as per the quoted extract of this objection. For them, making Salaam, speaking, preaching, etc. is all permissible but the Zikr of Allah عزوجل is Haraam! May Allah عزوجل grant them understanding.

Important Note – It can be said, "Islamic rulings don't ever change, so how can this change in ruling apply here?

The answer to this is that there are rulings which change due to the alteration of circumstances surrounding them. Examples of this include taking a wage for performing namaaz, teaching the Quran, etc (which were Haraam in previous times but is permitted today). Likewise, placing sheets on the graves of the Saints is permissible due to the need of today's times, as well as making dua in the month of Ramadaan on the completion of the Holy Quran. Writing the names and the amount of Rukus and Ayats for each Surah was not prevalent in the previous times but, taking into account its benefit to the general public, it has been classified as permissible. Alamghiri states, "There is nothing wrong in writing the amount of Ayats and the names of Surahs. Even though this is an Innovation (Bidat), it is a good one.

There are many things which fall into this category. Similarly, there are many things which change due to the change in times and place." 24.28 – Kitaabul-Karaahiyat, Baabu Aadaabil-Mus'hal

I have already discussed this extensively in chapters preceding this one.

Thirdly, in some places, Naath Sharif is read with the janaazah in the manner that those who listen to it know that a janaazah is passing by. Hence, they leave their homes and attend the Janaazah Salaah. The recital of Naath Sharif thus serves as a notification of this. To announce a janaazah with the intention of having people present themselves in the Janaazah Salaah and help with the burial is permissible.

Discussing the burial of a deceased, Allama Haskafi رضى الله تعالى عنه writes, “Transferring the deceased before burial, announcing the janaazah a eulogy (marsiya) to the deceased in poetry or another form is permissible. Durre-Mukhtaar

Allama Shaami رضى الله تعالى عنه writes in this extract’s explanation, “It is permissible for some people to inform others so that they may fulfill the rights of the deceased. Some have regarded this to be Makrooh (i.e. to announce the janaazah on pathways and roads of the marketplace). The correct ruling is that this is correct and that this kind of announcing is not Makrooh, provided the deceased is not praised exaggeratedly.” 24.30 – Raddul-Muhtaar

When proclaiming the name of the deceased or reciting his eulogy to announce the janaazah is permitted, why does reciting Naath Sharif and Kalima Tayyiba, also with the intention of announcing the janaazah, become Haraam? The latter is only an announcement of janaazah combined with the praise of the Holy Prophet ﷺ. We know from this that the loudness prohibited by the Jurists is that Zikr which has no benefit. If there is a specific benefit in it, it is permissible. This is why Allama Shaami رضى الله تعالى عنه quotes the following from the book Taa’taar Khaaniya while discussing this very topic, “However, concerning raising voices near janaazahs, there is a possibility that lamenting and wailing (nauha) is what is meant by it, or making dua for the deceased after the namaaz has started, or exaggeratedly praising the deceased as was the habit of the people during the Period of ignorance. On the other hand, the action of praising the deceased is not Makrooh.” 4.31 – Raddul-Muhtaar

In short, to raise voices without there being any attainable benefit is prohibited, but making beneficial Zikr is undoubtedly permissible. Its benefits in the present times have already been discussed.

Fourthly, it is the learned that are especially prohibited from making this Zikr. If the general Muslim public does it, they shouldn’t be stopped from doing so. The Jurists state that the public shouldn’t be stopped from making Zikr because they have no inclination towards it in the first place. So, they should be allowed to make whatever Zikr they do. Durre-Mukhtaar states, “Takbeer shouldn’t be said on the path of the Eid-gaah, and Nafl Salaah must not be read at the Eid-gaah before and after the Eid Salaah. This is because the general body of Fuqaha deems this to be Makrooh.” 24.32 Baabu Sakuuil-Eidain

He further states, “This ruling is for the specific (learned). The general Muslim public shouldn’t be stopped from these actions – not from saying Takbeer nor from reading Nafl Salaah – because their inclination towards good deeds is less.” 24.13-Ibid

Allama Shaami رضى الله تعالى عنه writes under this, “They must not be stopped from making Takbeer, irrespective of whether it is loud or soft.” 24.34 -Raddul-Muhtaar 1,

Also, in the discussion of loud Zikr, I have already narrated that once, Irnam-e-Azam Abu Hanifa رضى الله تعالى عنه was asked, “Should we stop people from making Takbeers loudly in the marketplace?” He answered, “No.” – Shaami, Baabul-Eidain

From all of these extracts, it is proven that on some occasions, the khawaas (specific people, i.e. the learned) are stopped from making a particular Zikr, but there is no ruling of stopping the masses from it.

This is the reason why the Fuqahaa have said that Zikr shouldn't be made loudly with the janaazah. They did not say that those who make it should be stopped.

The summary of this answer is as follows,

1. This prohibition is modeled as Makrooh-e-Tanzeehi.
2. It was for the former times. In the present day, the ruling has changed because the circumstances behind them have also changed.
3. The Zikr announces the janaazah, and this has some benefit in it. Thus, it is allowed.
4. This ruling is for the specified (khawaas) exclusively. If the general body of Muslims make the Zikr of Allah عزوجل, they shouldn't be stopped from doing so.

OBJECTION 2: To make zikr loudly in front of the janaazah is likeness to Hindus when they scream “Raam is true!” You also make a noise. Likeness to the Kuffaar is impermissible, and so is this Zikr prohibited.

Answer – The Kuffar scream out the names of idols and we make the Zikr of Allah عزوجل. Where is the likeness between us? The Kuffaar sacrifice animals on the names of idols and we sacrifice animals on the name of Allah عزوجل. They go to the Ganges and bring water from it and we go to Makkah and bring back water from the wen of Zum-Zum. Is this counted as similarity with them? Also, to have a likeness in that which has become the religious or cultural recognition of the Kuffaar is what is impermissible, not every action.

OBJECTION 3: To read the Kalima on the roads is disrespectful because there is filth, etc. on them. Thus, this Zikr is prohibited.

Answer – This is baseless. The Fuqahaa have explained that making Zikr while walking on the roads is permissible. Yes, to make loud Zikr in a place which is made for impure things and dirt is prohibited, e.g. the toilet or a dumpsite. Allama Shaami رضى الله تعالى عنه writes, “There is nothing wrong in reciting the Holy Quran while walking or riding a horse, provided that the area is not made for impure things (najaasat).” 24.35 – Raddul-Muhtaar, Discussion on Qiraat near the mayit.

To pass a road with the Quran in hand is permitted, but to take it into the toilet is Haraam and prohibited. Also, on the day of Eidul-Adha, it is a ruling that the Takbeer of Tashreeq should be recited loudly on the way to the Eid-gaah. DurreMukhtaar states, “Takbeer should be said loudly on the way to the Eid-gaah.” 24.36 – Baabu Salaatil-Eidain

This is the ruling even though there are impure things, etc. on the road. Likewise, the Jurists state that making Tasbeeh and Tahleel loudly is permitted in bathrooms even though there are many-impurities there. Alamghiri states, “To make Tasbeeh loudly in the bathroom is permitted.” 24.37 Kitaabul-Karaahiyat, Baabus-Salaah wat-Tasbeeh

OBJECTION 4: To make loud Zikr before a janaazah causes womenfolk in the house and children to become afraid because they remember death and become sick as a result. Therefore, even from a medicinal point of view, !Zikr should be stopped.

Answer – The Holy Quran states, “Hearts gain satisfaction through the Zikr of Allah عزوجل 24.38 – Surah Raad, Verse 28

Muslims attain consolation from Zikr. Yes, the Kuffar become scared by it. Let them remain so, because Kaafirs become afraid from even the Azaan! So, should the Azaan be stopped because of them? Anyway, where is this “medicinal proof” substantiating your point of view?

CHAPTER TWENTY –FIVE

DEOBANDI BELIEFS AND THE CORRECT ISLAMIC BELIEFS

Through the grace of Almighty Allah عزوجل, I have scholastically discussed every issue the Deobandis differ with. In them, however, are some which do not necessitate Imaan being brought upon [i.e. one does not become a Kaafir if he doesn't accept some of the laws previously discussed]. Rather, a difference of preferability or dislike may be found within.

On the other hand, the affair which resulted in the Learned Ulama of the Arab and non-Arab world declaring Deobandis to be Kaafirs have to do with the beliefs which existed in them contrary to Islamic ones. We present a list of these beliefs for our knowledge and understanding. In contrast to each false belief, we shall also produce the correct Islamic one. The following are documented in their printed books and literature. If any person can prove any reference to be wrong, he is entitled to a reward.

INCORRECT BELIEF 1: Allah عزوجل can speak lies.- Baraheen-e-Qaatia, Pg. 278 by Khalil Ahmed Ambetbwi & Fataawa Rashidia, Vol. 1, Pg. 20 by Rashid Ahmed Gangohi

Speaking a lie is a fault, just as how stealing, fornicating, etc. are faults. Without doubt, Allah عزوجل is free from faults.

The Holy Quran states, “اصدق من الله حديثا” 25.1 Also, the qualities of Allah عزوجل are Sure (Waajib), not probable. Thus, to say, “Allah عزوجل can probably ...” is not Islamically correct.

INCORRECT BELIEF 2: The glory of Allah عزوجل is that whenever He wishes, He can know the Unseen (Ghaib). Allah عزوجل has not bestowed any Saint, Prophet ﷺ, Jinn or Angel with this ability. – Taqwiyatul-Imaan by Ismail Dehlvi

Allah عزوجل is the Knower of the Unseen (Aalimul-Ghaib) at all times. His knowledge is His quality and is Sure (Waajib). Saying, “Whenever He wishes, He can know” means that if Allah عزوجل doesn't wish, He remains ignorant. This is infidelity (kufr).

The qualities of Allah عزوجل are not choices for Him, but are sure for Him. Also, He has blessed His beloveds with knowledge of the Unseen. The Holy Quran

INCORRECT BELIEF 3: To believe Allah عزوجل to be free from time, place, form and being a composite is Innovation (Bidat). – Izaahul-Haqq by Ismail Dehlwi

Allah عزوجل is free from time, place, form and composition. He doesn't live in a place, have an eye or is made up of parts. Unfortunately, Deobandis have accepted this belief of kufr as well. – Books of Ilme-Kalaam (Scholastic Theology)

Allah عزوجل does not have knowledge of the servant's actions beforehand. Only when the servant does a good or bad deed, then does Allah عزوجل gain knowledge of it. – Bulgatul-Hairaan, Pg. 57 by Maulvi Husain Ali, a student of Rashid Ahmed Gangolri

INCORRECT BELIEF 4: Allah عزوجل is the Knower of everything from always and His knowledge is Sure and Eternal (Qadeem). Any person who believes Allah عزوجل to be unaware of anything is one out of the deen of Islam. – General books of Beliefs (Aqaaid)

Deobandis refute even the Knowledge of the Unseen of Allah عزوجل! So if they reject the Holy Prophet's ﷺ Knowledge of the Unseen, what is so surprising?

Speaking a lie is a fault, just as how stealing, fornicating, etc. are faults. Without doubt, Allah عزوجل is free from faults.

Also, the qualities of Allah عزوجل are Sure, not probable. Thus, to say, "Allah عزوجل can probably is not Islamically correct.

INCORRECT BELIEF 5: To accept Khaatimun Nabiyeen (the Last and Final Prophet ﷺ) to mean that Rasoolullah ﷺ is the final Messenger ﷺ and Prophet ﷺ is wrong. Rather, it means that he is the original and permanent Prophet ﷺ and all others are temporary. Thus, if another Prophet ﷺ appears after Rasoolullah ﷺ, still too will there be no difference in him being the final Prophet ﷺ – Tahzeerun Naas, Pg. 18 and 34 by Qaasim Nanautwi, who is the founder of Darul Uloom Deoband

"Khaatimun-Nabiyeen" means that our Holy Prophet ﷺ is the Final Messenger. It is impossible for a person to become a Prophet either during the time of our Beloved Huzoor or after it. This is the meaning upon which the entire Muslim Ummah has agreed upon and is also the meaning explained in the Hadith. Anyone who rejects this is an apostate (Murtad), i.e. the Qadiyanis and Deobandis

INCORRECT BELIEF 6: When it comes to deeds (a'maal}, then outwardly, the followers (Ummatis) are often equal and, in fact, even surpass the Prophet ﷺs. – Tahzeerun-Naas, Pg. 7 by Qaasim Nanautwi.

Any non-Prophet ﷺ, whether he is a Saint (Wali), Ghaus or Companion (Sahaabi), cannot equal a Prophet ﷺ in any excellence, be it in either knowledge or practice. In fact, a non-Sahaabi cannot even equal a Sahaabi. Only a little amount of charity given by a Companion of a Prophet ﷺ is better than the vast amounts of charity that we give. – Hadith Sharif

INCORRECT BELIEF 7: A likeness and equal to the Holy Prophet ﷺ is possible. – Yak-roozi, Pg. 144 by Ismail Dehlwi

Allah عزوجل is the glorious Creator and His Beloved Muhammad Mustapha is the incomparable mercy unto all creation and the intercessor for the sinners. Due to these qualities, an equal to the Holy Prophet ﷺ is absolutely impossible. Risaala Imtinaa ‘un-Nazeer by Maulana Fadhl-e-Haqq Khairabadi .

INCORRECT BELIEF 8: To address the Holy Prophet ﷺ as “brother” is correct because he is also a human. – Baraheen-e-Qaatta, Khalil Ahmed Ambethwi & Taqwiatul-Imaan, Pg. 51 by Ismail Dehlvi

Using common words to address the Prophet ﷺ is Haraam and, if it is done with the intention of disrespect, it is infidelity (kufr). – The Holy Quran

Saying, “Ya Rasoolallah” (O Prophet of Allah عزوجل), and “Ya Habeeballah” (O Beloved of Allah عزوجل) is necessary.

INCORRECT BELIEF 9: The Knowledge of Shaitaan and the Angel of Death is more than the Holy Prophet’s ﷺ knowledge. – Baraheen-e-Qaatia, Pg. 55 by Khalil Ahmed Ambethwi

Any person who accepts any creation to have more knowledge than Sayyiduna Rasoolullah ﷺ is a Kaafir. - Shifaa Sharif

The Holy Prophet ﷺ is the most knowledgeable of all of Allah’s عزوجل creation.

INCORRECT BELIEF 10: The Knowledge of the Prophet ﷺ is like or equal to the knowledge of children, lunatics and animals. – Hifzul-Imaan, Pg. 15 by Ashraf Ali Thanwi

To compare any quality of the Noble Messenger ﷺ to disgraceful things or say that it is equal to such things is an explicit blasphemy and infidelity (kufr).

INCORRECT BELIEF 11: The Holy Prophet ﷺ learnt how to speak Urdu from Madrassah Deoband – Baraheen-e-Qaatia by Khalil Ahmed Ambethwi

Allah عزوجل had taught Hadrat Adam عليه السلام all languages. The Holy Prophet ﷺ’s knowledge is more extensive than his. So, whoever says that the Prophet ﷺ learnt a language from a certain Madrassah is someone out of the deen.

INCORRECT BELIEF 12: Every creation, whether revered (Prophet ﷺ, Saint) or not, is more disgraced than a cobbler in front of Allah’s عزوجل glory. Taqwiatut-Imaan, Pg. 18 by Ismail Dehlvi

Allah عزوجل states, 25.3 ”العزة الله و ارسوله و للمؤمنين“ and 25.2 ”و كان عند الله وجها“

The person who accepts the Nabi ﷺ to be disgraced in comparison to Allah عزوجل is himself more dishonored than a cobbler.

INCORRECT BELIEF 13: To think of the Holy Prophet ﷺ in namaaz is worse than becoming captivated in the thought of your donkey and ox. Siraate-Mustaqeem, Pg. 97 by Ismail Dehlvi

The namaaz which does not have the thought of Rasoolullah's ﷺ greatness is rejected, because Salaam is made to the Holy Prophet ﷺ in "At-Tahiyaat ... " How can that namaaz, which has no remembrance of he who taught us namaaz, be worthy of being called namaaz?! – Refer to the Discussion of Haazir & Naazir

INCORRECT BELIEF 14:I saw the Holy Prophet ﷺ in a dream wherein he took me to the Pul Siraat (bridge over Jabaunam to enter Jannat). After a little while, I noticed that he was falling from it and so I stopped him from falling. – Butghatut-Halraan, Pg. 8 by Husain Ali.

Some slaves of the Holy Prophet ﷺ shall pass over the Pul Siraat like lightning. Those who will stumble on it will gain stability through Sayyiduna Rasoolullah's ﷺ help. He will make dua saying, "Rabbi Sallim!" (Peace, Ya Allah عزوجل) Hadilh Sharif.

Whoever claims to have saved the Holy Prophet ﷺ from falling from the Pul Siraat has no Imaan.

INCORRECT BELIEF 15: When Ashraf Ali Thanwi Deobandi was a senior-citizen, he married a very young female student. Before this, a disciple (mureed) of his had a dream in which he saw Sayyidah Aisha approaching Ashraf Ali's house. Ashraf Ali began to interpret this dream as follows, "Soon, a very young woman will come into my care, because when the Nikah of Sayyidah Aisha was made to Rasoolullah ﷺ, she was 7 years old. The same is of relevance here. I am an old man and my wife is a minor." -Risaala al-Imdaad by Ashraf Ali Thanwi

All of the wives of the Holy Prophet ﷺ are the Mothers of the Muslims. – The Holy Quran

It is the unique glory of Sayyidah Aisha رضى الله تعالى عنها that all the mothers of this world can be sacrificed at her feet. If a vile person had to see his mother in a dream, he wouldn't interpret her to symbolize a wife, yet this Ashraf Ali did. This is very disrespectful to Sayyidah Aisha رضى الله تعالى عنها. In fact, it is open abuse against her! How can any self-respecting Muslim deduce his mother to represent a wife?

Section 2

The above are only a few examples of the corrupt beliefs of the Deobandis. If all their infamous beliefs had to be gathered together, journals would be needed. The Shias spew abuse against the Sahaaba and the Khaarij slandered the AbleBait, but not even Allah عزوجل was spared from the Deobandis! They have insulted the Holy Prophet ﷺ, the Sahaaba, the Able-Bait, the Ummul-Mu'mineen and the Friends of Allah عزوجل. If a person had to say to any self-respecting individual, "I have seen your mother in a dream and have interpreted her to mean a wife," the latter will not be able to bare this. We, the slaves of the Prophet ﷺ, cannot bear such ridicule for our Mother, Sayyidah Aisha رضى الله تعالى عنها. Through my pen, I am informing Muslims to stay far away from such people until they repent from such filthy beliefs.

An accusation made against the Ahle-Sunnah is that we are Peer-worshippers and equate the Holy Prophet ﷺ and our Shaikhs to Allah عزوجل. Thus, we are polytheists (Musriks)..

However, I shall now demonstrate the level of Peer-worship committed by the Deobandis themselves and what they believe their Peers to be. Mautwi Mahmoodul-Hasan has written in the eulogy (marsiya) of his Shaikh, Maulwi Rashid Ahmed Gangahi,

تمہاری تربت انور کو دے کر طور سے تشبیہ

کہوں بوں بار بار ارنی مری دیکھی بھی نادانی

In this stanza, the grave of Maulwi Rashid has become the mountain Tur, and Maulwi Mahmood is the person who says, “Arini” (show me). [i.e. he is equated to Hadrat Musa عليه السلام] Shouldn’t Maulwi Rashid be the Rubb through this? Of course Maulwi Mahmood has called his Shaikh “Rubb” in this marsiya.

He further writes,

زبان پر اپل اپوا کی کیوں اعل پل شاید

اٹھا دنیا سے کوئی باٹھی اسلام کا ثانی

Here, Maulwi Mahmood calls Maulwi Rashid the second of the founder of Islam, Muhammadi Rasoolullah . He continues,

وہ تھے صدیق اور فاروق پھر کھئے عجب کیا ہے

شهادت نے تہجد میں قد مبوسی کی گرٹھانی

and, in this, has further likened Maulwi Rashid to Hadrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ and Hadrat Umar-e-Farooq رضی اللہ تعالیٰ عنہ as well. He also states,

قبولیت اسے کہتے ہیں مقبول ایسے بوتے ہیں

عبد سود کا ان کے لقب ہے یوسف ثانی

According to him, the slave of Maulwi Rashid is so beautiful that he has been given the title of being the second Yusuf عزوجل Allah (عليه السلام) (Allah forbid!).

Readers, pay attention. From Allah عزوجل to Farooq O, what rank hasn’t been given to Maulwi Rashid? The entire marsiya is worth a look at, including this stanza,

مردوں کو زندہ کیا زندوں کو مرنے نہ دیا

اس میسحانی کو دیکھیں ذری ابن مریم

Here, Maulwi Mahmood has challenged even Roohullah, Hadrat Esa عليه السلام by saying, “O Esa علیہ السلام! You only gave life to the dead. My Rashid Ahmed both gave life to the dead and didn’t let the living die.” In other words, he has asserted that Rashid Ahmed Gangohi is greater than Hadrat Esa عليه السلام.

Once, a disciple of Maulwi Ashraf Ali Thanwi wrote to him that in a dream, he read the Kalima in the following manner, “Laa ilaaha illallaah Ashraf Ali Rasoolullah ﷺ”. He wished to recite the Kalima correctly but this was the only thing coming out of his mouth. When he awoke, he read Durood Sharif in the following words, “Allah عزوجل عuma Salle alaa Sayyidina wa Nabiyyina Ashraf Ali.” The disciple was now in a predicament because he was not dreaming anymore but was awake and in a state of consciousness. Maulwi Ashraf Ali replied to him, “There is satisfaction in this incident because the person who you are turning to [i.e. Ashraf Ali] is the follower of the Sunnah by the help of Allah عزوجل – At-Imdaad, Pg.35

Reading the Kalima of Ashraf Ali and his Durood is permissible for Deobandis.

It has been stated by Aashiq Ilaahi Meerti that once, Haaji Imdaadullah Sahib رضى الله تعالى عنه had a dream in which he saw his sister-in-law preparing food for his guests. At that moment, the Holy Prophet ﷺ arrived and said to her, “Get up. You are no fit to cook food for the guests of Imdaadullah. His guests are the Learned (i.e. the Deobandi Maulwis). I shall cook food for them.” – Tazkiratur-Rashid, Vol. J. Pg. 49 by Aashiq II aahi Meerti

Allah عزوجل Forbid! Never before did any devotee elevate his Shaikh to such levels.

In spite of all this, no fatwa of polytheism (shirk) or infidelity (kufr) has been given concerning them, nor have they been called grave-worshippers.

Whatever I have written is not to display any competence in Islamic knowledge. I possess only basic ability and knowledge. This entire book is the Sadaqah of my Murshid and teacher, Huzoor Sadru-Afaadhil, Maulana Sayed Naeemuddin Muraadabadi رضى الله تعالى عنه. The aim behind this work is for Muslims to recognize their foes and friends and keep the treasure of Imaan safe from thieves who wish to seize it.

Whoever benefits from this book is requested to make dua for this beggar in the Court of Allah عزوجل and His Rasool (Mufti Ahmed Yaar Khan). May Allah عزوجل Biil grant me death with Imaan. Aameen! May Allah عزوجل elevate Islam, keep Muslims finn on the straight path (Siraate-Mustaqeem) and accept these humble and sincere words of this faqeer. Aameen.

Ahmed Yaar Khan Naeemia Ashrafi Patron Madrassah Ghousia Naeemia, Gujrot, Pakistan 2 Zil-Qadah 1361 AH, Monday

After writing this book, I received a letter from Huzoor Amir-e-Millat, Muhibbith Alipuri in which he brought up an academic and Islamic point and ordered me to record it in my book. As a result, I now proudly present it to my readers.

Those people who say that the Messenger ﷺ is a man like them have no Noor of Imaan. Verily the glory of Sayyiduna Rasoolullah ﷺ is beyond explanation. Whatever gains a connection to him becomes matchless and unrivalled. The Holy Quran states, “يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَمَدْ مِنَ النِّسَاءِ” Wives of the Prophet ﷺ! You are not like other ordinary women.25.9 We know that the Mothers of the Faithful are wives without equal.

"(O Muslims!) You are the best Ummat.', 25.10 – Surah Aale-Imran, Verse 110

Moreover, we come to know that the Ummah of the Holy Prophet ﷺ is the unequalled Ummah, Madina Munawwara is the unrivalled city, the blessed Qabr of Rasoolullah ﷺ is the incomparable piece of earth, the water that flowed from his fingers is matchless water and his blessed perspiration has no equal. So why should he, through whose association these things became elevated, not be incomparable himself? It is eloquently stated in Hadaaiqe-Bakshish,

الله کی سرتاقدم شان بین یہ

ان سا نہیں انسان وہ انسان بین یہ

From head to toe, the Holy Prophet ﷺ is the glory of Allah عزوجل.

He is a human but there is no human like him.

The Quran says that he is Imaan but Imaan says that he is the soul and life of every Believer. – Alahazrat Imam Ahmad Raza رضی اللہ تعالیٰ عنہ.

CHAPTER TWENTY –SIX

THE PROPHETS ARE UNABLE TO SIN

The insults of the Prophets made by the Deobandis have encouraged some people to openly slander and ridicule the Ambiya. In addition to this, there has arisen a sect which says that the Prophets are sinners and even polytheists and Kaafirs (Allah ﷺ forbids!), believing that the Prophets were Mushriks, Kaafirs and major sinners and only became Prophets after repenting (tauba). I am extremely pleased to have the opportunity of defending the status of the Prophets by discussing this topic.

INTRODUCTION

There are various types of sin – Polytheism, Infidelity, Major Sin and Minor Sin [i.e. Shirk, Kufr, Kabeera and Sageera].

Minor sins are of two types,

1. Some sins which are proof of contemptible nature, e.g. stealing, fraud, etc.
2. Others which are unlike the above.

Thereafter, there are two further forms to these sins,

- I. Intentional,
2. And unintentional.

The Prophets also have two conditions,

1. The period before their proclamation of Prophethood (nabuwwat).
2. The period after.

Through the grace of Allah عزوجل the Prophets are sinless (rna' sum) and infallible to polytheism (shirk), infidelity (kufr), deviance and vile actions at all times. Not even for a moment can these blessed individuals be deviant in belief or perform any disgraceful action, intentionally or unintentionally, before or after the proclamation of Prophethood, because they immediately have recognition of Allah عزوجل from their birth. Hadrat Adam عليه السلام found "Laa ilaaha ilallaahu

Muhammadur Rasoolullah" written on the pillars of the Arsh immediately after he was created. – Madaarijun-Nubuwwah & Mawaahibul-Ladunya

This proves that he had recognition of Allah عزوجل from birth and that he was lettered and literate without the need of a teacher, because as soon as he was created, he read the written word on the pillars of the Throne of Allah عزوجل.

When Hadrat Esa عليه السلام was born, he instantly said, "I am the servant of Allah عزوجل. He has granted me revelation and made me a Nabi." 26.1 – Surah Maryam, Verse 30

If a Prophet became a sinner, both opposing him and obeying him would become necessary, and this is a concentration of two opposite things.

And, "He (Allah عزوجل) has commanded me to perform Salaah and give Zakaat until my life ceases, and I am also good to my mother." 26.2 This ayat proves that from the time of birth, Hadrat Esa عليه السلام knew that Allah عزوجل was the Rubb. He understood that he was given Prophethood and the Injeel. He was even aware of mannerism, culture and etiquette!

In his childhood, Hadrat Ibrahim عليه السلام looked at the stars setting and said to his kaafir nation, "Can this be my Lord?" Later, on seeing the stars set, he said, "I dislike those that decline," 26.4

Subhanallah! Through this, he proved the Oneness (Tauheed) of Allah عزوجل and that the setting of the stars, moon and sun is proof that they are creation. All of this took place while he was still a minor. This type of rational deduction has even been approved by Allah عزوجل 26.5

As soon as he was born, Sayyiduna Rasoolul1ah ﷺ went into Sajda and interceded for his Ummah. – Madaarijun-Nubuwwah & Mawaahibul-Ladunya

This shows us that our Beloved Nabi ﷺ was born knowing the glory of Allah عزوجل his own excellence and had recognition of his Ummah. At childhood, when children were drawn towards play, Rasoolullah ﷺ used to reply when he was called to join them, "I have not been created for this." By this, he explained the true aim of a human's life (to worship Allah عزوجل). He once also said, "I was already a Prophet while Adam was still in the process of being created." 26.6 Hadith Sharif

Commentating on the ayat, "لَا يَنالُ عَهْدَ الظَّالِمِينَ" 26.7 Mulla Jeewan writes, "The Prophet's are sinless from infidelity (kufr) before and after receiving revelation." 26.8-Tafseeraate-Ahmadia

From the above, it is established that the Prophets are born having recognition (ma'rifat) of Allah عزوجل and that they are not stained with the impurity of deviance.

The following discussion is about the Prophets and sin. They are always innocent (ma'sum) from committing major sins, before and after revealing their Prophethood.

Yes, by mistake and in forgetfulness, faltering can emanate from them but they do not remain steadfast on it. Rather, Allah عزوجل informs and turns their attention towards their error and they thereafter separate themselves from it.

The first type of minor sins has never been committed by the Prophets, before or after their proclamation (i.e. those that are indicative of contemptibility). The second type, however, can be emitted from them.

It should be bared in mind that this discussion is in connection to those affairs which are not related to what had to be propagated. With regards to those commands which have to be propagated, the Prophets have never increased, decreased or hidden them. These also cannot be done either intentionally or erroneously.

Also, these details of sins are for the other Prophets (meaning some minor mistakes can emanate from them). Regarding Sayyiduna Rasoolullah ﷺ, it is the Consensus (ijmaa) of the Ummah that never once did he commit any type of sin.

In other words, before and after proclaiming his Prophethood, never once did the Holy Prophet ﷺ intentionally commit any major or minor sin. Thus, commentating on the ayat, رضى الله تعالى عنه رضى الله تعالى عن مulla Jeewan states, "لا ينال عهدي الظالمين" - لا حد ان نبينا عليه السلام لم ير تكب صغيرة و لا كبيرة طرفة عين قبل الوحي و بعده كما ذكره ابو حنفية في الفقه الاعبر - Tafseeraate-Ahmadia

Under the ayat, رضى الله تعالى عنه رضى الله تعالى عن Imam Ismail Haqqi, also states, "يدل عليه انه عليه السلام قيل له هل عبدت و ثناقط قال لا قيل هل شربت خمرة قط قال لا فما زلت اعرف ان الذى هو عليه كفر". Once, while the Holy Prophet ﷺ was asked if he ever worshipped any idol, he answered, "No." When asked if he ever drank alcohol, he replied,

"No, I always knew that this belief (of worshipping idols) is kufr." Tafseer Roohut-Bayaan

PROOF THAT THE PROPHETS ARE UNABLE TO SIN (MA'SUM)

The sinlessness (ismat) of the Prophets is proven from the Quran, Sahih Ahadith and Consensus of the Ummah, as well as from a rational point of view. Only someone who is bereft of comprehension will reject this.

QURANIC VERSES

1. Allah عزوجل said to Shaitaan, “You will not gain hold over My favoured servants.” 26.11 – Surah Hajar, Verse 42

2. And even Shaitaan conceded, “O Allah عزوجل! I shall lead all of them astray except those who are Your close servants.” 26.12 – Surah Hajar, Verses 39-40

From this, we come to know that Shaitaan cannot reach the Prophets. Neither can the idiot make them astray nor can he lead them away from the straight path. When he can't do all of this, how can sins be committed by them? It is surprising that Shaitaan accepts the Prophets to be sinless and demonstrates his inability to deceive them while those who have no deen deem the Prophets to be criminals and transgressors. Indeed, they are more disgraceful than Shaitaan.

3. Hadrat Yusuf عليه السلام said, “It is not befitting for us, the group of Prophets, to associate partners to Allah عزوجل” 26.13 – Surah Yusuf, Verse 38

4. And Hadrat Shuaib عليه السلام said to his people, “I do not intend doing that which I stop you from doing.” 26.14 – Surah Hood, Verse 88

This proves that the Prophets don't even intend committing polytheism or infidelity (kufr). This is the reality of sinlessness (isrnat).

5. Hadrat Yusuf عليه السلام said, “ربى و ما ابرى نفسى ان النفس لا مارة بالسوء الا ما رحم” – Surah Yusuf, Verse 53

Here, he didn't say, “My oafs orders evil,” but, “Ordinary nuroos (plural of nafs) order people to do evil except for those which Allah عزوجل showers His mercy on,” and these belong to the Prophets. We come to know that the nafs of any Prophet will never deceive him.

6. ”ان الله اصطفى ادم و نوح و اهابراهم و اهال عمران العلمين“ – Surah Aale-Imran, Verse 33

This establishes that the Prophets are more excellent than the entire creation. Bear in mind that sinless angels are included in this. Their quality is that they are never disobedient to Allah's command. If the Prophets were sinners, the angels would be more esteemed than them.

7. “Zaalims (i.e. transgressors of Allah's command) will not attain My promise of Prophethood,” 26.14b – Surah Baqarah, Verse 124

We come to know that transgression and Prophethood can never be combined. The Holy Quran records the sayings of the Prophets, “O My people! There is no deviance in me but I am the Messenger of Allah عزوجل 26.15 – Surah Aaraaf Verse 61

‘Laakinni’ proves that divergence and Prophethood cannot be joined because the former is darkness and the latter is Noor. It is impossible for these two to coalesce.

AHADITH

1. The Holy Prophet has said, “There is a Shaitaan named Qareen present with every person, but my Qareen has become a Muslim and now advises me only towards good.” Mishkaat, Baabul-Wasaa

2. A Hadith states that Shaitaan hits the baby at the time of childbirth, except for Hadrat Esa عليه السلام, who he couldn't even touch.
3. From Mishkaat, Kitaabul-Ghusal, it is proven that the Prophets do not experience nocturnal dreaming because there is a Shaitaanic effect in it. Even their wives are free from them!
4. The Prophets do not experience yawning because this too is a Shaitaanic effect. It is for this reason that 'Laa Haula ... ' is read at that time.
5. The Holy Prophet's ﷺ chest was opened and a piece of flesh was removed. It was then said, "This is a Shaitaanic piece." – Mishkaat, Baabu AlaamaatinNubuwwah

It is ascertained from these that the nafs of the Noble Messenger ﷺ was free from any Shaitaanic effect. His heart was also washed with Zam-Zam water.

6 – The Holy Prophet ﷺ once said, "Shaitaan runs away from the path Umar travels on." – Mishkaat, Baabu Munaaqibi Umar رضى الله تعالى عنه

We now know that whoever has the blessed sight of the Prophet ﷺ upon him is also saved from Shaitaan. So, what can be said about the Prophets themselves?

OPINIONS OF THE LEARNED OF ISLAM

The Muslim Ummah has always been agreed (ijmaa) on the Prophets being sinless.

Only the cursed. Deviant sect, Hashwiya, rejected this. The books Sharah Aqaaid Nasafi, Sharah Fiqh-e-Akbar, Tafseeraat-e-Ahrnadia, Tafseer Roohul-Bayaan, Madaarijun-Nubuwwah, Mawaahibul-Ladunya, Shifaa Sharif, Naseemur-Riyadh, etc. have all explained this.

Under the ayat, رضى الله تعالى عنه 26.16 Allama Ismail Haqqi writes, "It is agreed that before attaining revelation (wahi), the Prophets were mu'mins. They were sinless [rom major sins as well as those minor ones which lead to contemptibility before and after revealing their Prophethood. Thus, how can they commit infidelity (kufr)?,,26.17 Tafseer Roohul-Bayaan

Mulla Jeewan رضى الله تعالى عنه writes under this ayat, "It is unanimously accepted that the Prophets are sinless from kufr before and after attaining revelation. Likewise, according to the general body of Ulama, they are also free from committing major sins." 26.1 – Tafseeraat-e-Ahmadia

In short, the Muslim Ummah has Consensus (ijranaa) on the sinlessness of the Prophets and this is absolutely clear. There is no need to quote several extracts for this.

RATIONAL PROOF

From a logical point of view, the Prophets should always be sinless (rana'sum) from infidelity (kufr) and transgression for the following reasons.

1. Infidelity is committed because of either not being informed about beliefs, due to the mischief and abstinence of the nafs (lower-being) or the trappings of Shaitaan. We have already proven that the Prophets have the recognition of Allah عزوجل from birth, their nuroos are pure and they are saved and protected from any interference of Shaitaan. When these three causes of infidelity and transgression (fiqh) are not found, how can they commit such things?
2. Transgression is made due to the Nafs-e-Ammarah (lower-self which commands an individual to commit bad) and Shaitanic effect & interference. The Prophets are saved from both.
3. To oppose a sinner is necessary and obedience to a Nabi is Fardh. He is to be obeyed in any condition. If a Prophet became a sinner, both opposing him and obeying him would become necessary, and this is a concentration of two opposite things.
4. The information of a sinner shouldn't be accepted without probing and enquiry. Allah عزوجل states, "إِنْ جَاءَكُمْ فَاسِقٌ بَذِبْحٍ فَتَبَيَّنُو" – Surah Hujaraat, Verse 6

To accept Rasoolullah's ﷺ every word is Fardh. The Holy Quran states,
"مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةً إِذَا قُضِيَ اللَّهُ وَرَسُولُهُ امْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ" 26.19 Thus, if a Prophet were to become a sinner, accepting his word with and without investigation would both become necessary. How is it possible to do both?

5. Shaitaan is happy with a sinner because he has entered his party and Allah عزوجل is content with the virtuous person because he has entered His. If a Prophet was a sinner for even a moment, he would have entered the group of Shaitaan. This is impossible.

6. A virtuous person is more excellent than a sinner. Allah عزوجل states, "الْمُنْتَقِينَ كَالْفَجَارِ إِنْ نَعْلَمُ عَزوجل 26.20 If a Prophet had to sin at any time and, at that precise moment, if an Ummati of his was doing a good deed, it would mean that the follower was momentarily more eminent than the Prophet. This is absolutely ridiculous because, for even a moment, an Umrnati cannot be equal to a Nabi.

7. Respecting a person with deviant beliefs is Haraam. A Hadith states, "He who respects a person with incorrect beliefs has helped in destroying Islam." 6.2 And, to respect a Prophet ﷺ is obligatory. Allah عزوجل states, "تَعْزِيزُهُ وَتَوْقِيرُهُ وَ" 26.22 Respecting a Prophet, should he lose his deen, will become both obligatory and forbidden.

8. Through the mediation (waseela) of the Prophet ﷺ, sinners are forgiven. The Holy Quran states, "وَلَوْ أَنْهُمْ أَذْظَلُوا أَنفُسَهُمْ جَاءُوكَ" In this ayat, all wrongdoers are told to present themselves in the Holy Prophet ﷺ's court and repent through his mediation. If, according to the opposition, Sayyiduna Rasoolullah ﷺ was sinful, who will be their waseela and through whom will they ask for forgiveness? It is necessary for the Prophet ﷺ, who is the mediation (waseela) of forgiveness for all wrongdoers, to be free from sin himself. If he too was a sinner, how do we attain forgiveness?

9. Expensive and precious items and goods are kept protected. Milk is also stored in a box to keep it pure and disallow it becoming spoiled. In a similar manner, Prophethood is a precious and priceless blessing according to Allah عزوجل . Thus, it is necessary for the holders of this blessing (i.e. the hearts of the Prophets) to be clean and pure from all types of impurities, infidelity and sin. This is why Allah عزوجل states, "Allah عزوجل knows well those who are worthy of being His Messengers." 26.23 – Surah Anaam. Verse 124

10. Without testimony, the message and information of a sinner (Faasiq, Faajir) is not credible. If the Prophets were sinners, they would have to present testimony for their every saying. However, their every saying supercedes hundreds of testimonies! Hadrat Khuzaima Ansaari رضى الله تعالى عنه said this when he gave testimony about the camel Rasoolullah ﷺ bought, "O Prophet of Allah عزوجل ! The business of this camel is not greater than Jannat, Jahannam, Hashr and the resurrection. When we have brought Imaan on these things from listening to you, why can't we accept your mere saying that you have purchased this camel?" As a reward, Sayyiduna Rasoolullah ﷺ made this one Companion's testimony equal to two men.

OBJECTIONS AND ANSWERS

TO THE PROPHETS BEING SINLESS (MA'SUM)

Before detailed explanations to the objections on this topic, we present an abridged answer as an introduction to this section. Through this, many objections will be removed in advance.

The sinlessness (ismat) of the Prophets is a Qat'ee (explicitly proven from the Quran and Hadith) and Ijma'I (agreed upon by the Ummah) belief. If those Ahadith which prove the sins of the Prophets are not successive (Mutawatir) and explicit (Qat'ee), but are famously reported by a single narrator (Mash'hoor Aahaad), they are all rejected and are not credible, even if the narration is sound (Sahih). Commentating of Surah Yusuf, Tafseere-Kabeer states that those Ahadith which go against the Prophets are not acceptable. To accept a narrator to be false is easier than believing a Prophet to have committed sin. Those Quranic verses and Mutawatir Ahadith which seemingly associated lies or any other sin to the Prophets are necessary to be interpreted. Their visible meaning will either not be what is meant, or it will be said that these misunderstandings were prior, to their receiving of Prophethood. Under the ayat, "و اذا تقرر هذا فما نقل عن الانبياء مما يشعر بكذب او " رضى الله تعالى عنه Mulla Jeewan states, " لا ينال عهدي الظلمين " معصية فما منقوله بطريق الاحاد فمر دود و ما كان منقو لا بطريق التواتر فمصروف عن ظاهره ان امكنا و لا فمحمول على ترك الامر -Tafseeraat-e-Ahmadiyah

Madaarijun-Nubuwwah states that these types of ayats are similar to Mutashabihaat ayats, in which silence is necessary. – Vol. J. Chapter 4

Hadrat Adam عليه السلام, on the other hand, was not a sinner by eating the wheat nor was he punished.

Allah عزوجل possessing all the perfect qualities (i.e. Authority, Knowledge, Independence, etc.) is an explicit and unanimous belief. According to their visible meanings however, some ayats seem contrary to this, "They deceive Allah عزوجل and He deceives them," 26.2' "They cheated and Allah عزوجل; cheated," 2616 "Wherever you turn, YOU will find the face of Allah عزوجل 26.21 "Allah's! O hand is upon their hands ... , " 26,28 and Allah عزوجل became leveled on the Arsh,,,26.29

Allah عزوجل is free from having a face. Hands, being level, cheating and deception.

However, the above ayats are visibly proving these things for Him. Thus, it is necessary for these verses to be interpreted, rather than applying their literal meaning to Allah عزوجل. Whoever accepts Allah عزوجل to be defective based on these verses is a person without Imaan. Similarly, anyone who takes the visible meaning of some ayats and uses it to establish and believe that the Prophets were sinners or polytheists is someone without deen. Insha-Allah, this is one answer to destroy the foundations of all objections. Still, we present detailed replies to the objections:

OBJECTION 1: Shaiteen disobeyed Allah عزوجل by Dot making the Sajda and Hadrat Adam عليه السلام also disobeyed Him by eating the forbidden Wheat. Both have been equally punished. The former was removed from the group of Angels and the latter was removed from Jan nat. Ibrees and Adam were both equal in sin and punishment, but after some time, Hadrat Adam عليه السلام attained forgiveness by repenting while Ibless didn't. This proves that Hadrat Adam was not sinless.

Answer – Firstly, by not making the Sajda, Shaiteen became a criminal who disobeyed Allah عزوجل and attained punishment. Hadrat Adam عليه السلام, on the other hand, was not a sinner by eating the wheat nor was he punished. This is because Shaiteen didn't intentionally reject performing the Sajda alone. In thinking that the command of Allah عزوجل was wrong, he also debated with Him, saying, "وَإِنْ عَلَيْكَ لَعْنَتٌ إِلَى يَوْمِ الدِّينِ فَأَخْرَجَ مِنْهَا فَانِكَ رَجِيمٌ" The punishment for this was, "خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ" It's as if his punishment was being exiled to the earth, where he would remain vile and disgraced until Qiyaamat.

Regarding Hadrat Adam عليه السلام, the Holy Quran announced several times that he had forgotten the order and did not intend committing sin, "فَنَسِيَ وَلَمْ نَجِدْهُ عَزِيزًا"-Surah Taaha, Verse 115

The Holy Quran also states, "فَوَسُوسَ لَهُمَا الشَّيْطَانُ" and "فَازَ لَهُمَا الشَّيْطَانُ".

In short, Shaiteen has been made responsible for this incident, not Hadrat Adam عليه السلام, because it was said that he was deceived and consequently made a mistake. The deception occurred in the following way: Allah عزوجل told Hadrat Adam عليه السلام not to go near the tree, so Shaiteen said, "You haven't been stopped from eating from it, only from going near it. So don't. I'll bring it to you to eat." He continued, "This tree's product is beneficial for you. I am your well-wisher." Shaiteen said this swearing an oath on Allah عزوجل. Hadrat Adam عليه السلام thought that no one would swear a false oath on Allah عزوجل's name and that the prohibition of "Don't go near it" was a Tanzeehi prohibition. Refer to a more detailed study on this in my commentary (Tafseer) of the Holy Quran under this ayat. So, there was a difference in action and practice.

Now remains the question of his descent to the earth. It must be remembered that Allah عزوجل originally created Hadrat Adam عليه السلام for this very purpose (to be His successor (Khalifa) on earth),
“انى جاعل فى الارض خليفة”- Surah Baqarah, Verse 30

He kept Hadrat Adam عليه السلام in Jannat for a few days so that, after seeing the buildings and gardens there, Hadrat Adam عليه السلام could prepare the same on earth. So, Jannat was similar to a training-school for him, and a person isn't kept in training forever. You may ask, “Then why was he sent crying to earth?” The answer is that the angels completed every act of worship (ibaadat) except weeping and crying. Through this quality of yearning in humans, they are more excellent than the angels. Jannat was only an excuse. Allah عزوجل, in fact, wanted Hadrat Adam عليه السلام to cry in His love. This secret will only be understood by he who is aware of the relish of affection.

Allah said to Shaitaan, “Ukhruj Minhaa,” yet said to Hadrat Adam عليه السلام “اهبتو منها جمیعاً” In the second verse, Hadrat Adam عليه السلام is told that he is being sent to earth for some time. Then he, together with millions of his offspring, will return to the holy paradise. In other words, two individuals (Hadrat Adam عليه السلام and Sayyidah Hawa رضى الله تعالى عنها) will leave but millions will return.

The spiritual elders have said that we (humans) have taken Hadrat Adam out of Jannat because the souls of Kaafirs and sinners were present in his spine and were yet to be born. Due to them being unworthy of Jannat, Hadrat Adam was ordered to leave these wretches on earth and, after that, return to where he belongs. Mtrqaat, Baabul-Imaan bil-Qudoom & Roohul-Bayaan under Surah Baqarah, Verse 36

Secondly, when Shaitaan came to the earth, he entered a foreign land, unlike the advent of Hadrat Adam عليه السلام who was a creation of both body and soul. His body was made on earth from sand and, as a result, this earth was his bodily source and home. Shaitaan was made from fire, and so earth was a foreign place for him.

Lastly, if coming to the earth was a punishment for Hadrat Adam عليه السلام he would not have been made the Khalifa here, the crown of Prophethood wouldn't have been placed on his head and the Prophets and Friends of Allah عزوجل (especially the leader of all, Sayyiduna Muhammadur-Rasoolullah ﷺ) wouldn't have been born from his line. After forgiving a criminal, he is removed from prison and brought to the royal court to be showered with reward. He isn't bestowed this in jail. Actually, the seemingly apparent mistakes of the great are blessings for the insignificant. The world and all of its blessings are all through the Sadaqah of this mistake. The grain of wheat was termed wrong for Hadrat Adam عليه السلام but was made food for his children.

OBJECTION 2: Hadrat Adam عليه السلام and Sayyidah Hawa رضى الله تعالى عنها kept one of their son's name's 'Abul-Haarith' (The father of Haarith).

Haarith is the name of Shaitaan. The Quran speaks about this, “صلحا جعلا له شركاء فلما اتاهما 26.36 This proves that this doing of Hadrat Adam عليه السلام was polytheism (shirk). It is now established that

Prophets also commit shirk. A narration of Imam Haakim رضى الله تعالى عنه states that Hadrat Adam عليه السلام رضى الله تعالى عنها and Sayyidah Hawa عليه السلام رضى الله تعالى عنها are meant in this verse.

Answer – Hadrat Adam عليه السلام is pure from such fault. The objector has caused deception through this ayat. Many Mufassireen state that the subject of ‘Ja’alaa’ is Qusai and his wife, because the meaning of the ayat “منها زوجها خلقكم من نفس واحدة و جعل” is, “O Quraish! Allah عزوجل gave you birth from one life {i.e. Qusai} and He made his wife from his own class.” Qusai was wrong for asking his Rubb for a son and naming him ‘Abul-Haarith’. – Tafseer Khazaainul-Irjaan, etc.

In this case, there is no objection at all.

Some also say that a governing word (muzaaf) is hidden in ‘Ja’alaa’ and its subject is the children of Hadrat Adam عليه السلام, i.e some children of Hadrat Adam عليه السلام and Sayyidah Hawa رضى الله تعالى عنها began to make shirk. – Roohul-Bayaan, Madaarik, etc.

This is why the plural form was used later on, “فَتَعَالَى اللَّهُ عَمَّا يَشْرِكُونَ”-Surah Aaraaf, Verse 190

If this was Hadrat Adam رضى الله تعالى عنها and Sayyidah Hawa’s عليه السلام action, the dual (Yushrikaan) would have been used instead of the plural. Also, on committing a minor offence {i.e. eating wheat}, they were rebuked. Now, committing polytheism (shirk) demands a severe punishment being given but this was not meted out to them at all. The narration of Haakim has absolutely no credibility because it is a single narration while the sinlessness of the Prophets is explicitly and irrefutably proven.

OBJECTION 3: Allah عزوجل states, “Adam عليه السلام disobeyed his Lord and effectively became astray.” 26.38 This ayat proves both the sin and deviance of Hadrat Adam عليه السلام.

Answer – Here, ‘Esyaan’ has been used to figuratively mean ‘mistake’. The meaning of ‘Gawaa’ is not deviance, but not attaining the aim. In other words, he ate the wheat to attain eternal life but didn’t. Rather, eating the wheat caused harm instead of benefit {i.e. he didn’t find a way to his objective}. – Tafseer Roohul-Bayaan under this ayat

When Allah عزوجل has proclaimed several times that Hadrat Adam عليه السلام forgot, to try and establish sin through ‘asaa’ in the ayat is to create contradiction in the Holy Quran.

OBJECTION 4: Hadrat Ibrahim عليه السلام accepted the sun, moon and even the stars as his Lord. He said, ”هذا ربى“ 26.39 This is explicit polytheism (shirk). We can deduce that he first made shirk and repented afterwards.

Answer – The answer to this has already been given in the introduction to this chapter. Hadrat Ibrahim عليه السلام said this as a question to his people (“Is this my Lord?”). Thereafter, he himself answered the question with proof, “لَا احْبُ الْأَفْلَقَين”-Surah Anaam, Verse 76

This ayat was mentioned first, "الموقنین و كذلك نری ابراهیم ملکوت السموت و الارض و ليكون من" and thereafter was the verse concerning the stars. It was later said after these two, "و تلك حجتنا اتنيناها ابراهیم على قومه" From this setting of verses, it is apparent that the incident of the stars was after seeing the sovereignty of the worlds. Allah عزوجل also praised his utterance. If what he said was polytheism (shirk), why was it praised? Allah عزوجل should have severely reproached him for it.

OBJECTION 5: Hadrat Ibrahim عليه السلام lied three times. Although he was healthy, he said to his people, "I am sick.." 26.42 He destroyed the idols but said when he was asked about it, "The big idol did it." 26.42b Speaking about his wife, he also said, "This is my sister."

Lying is unquestionably a sin, proving that this Prophet ﷺ wasn't sinless.

Answer – There are a few replies to this,

Firstly, under compulsion (majboor) and when there is a foreclosing one's life, speaking lies is not a sin. In fact, even speaking kufr is permitted at this time, "اکره و قلبہ مطمئن بالایمان من" Surah Nahl, Verse 106

At the instances when Hadrat Ibrahim عليه السلام said these things, he had a fear of losing his life based on virtue. The tyrannical king of the time wanted to forcefully snatch Sayyidah Saarah رضی الله تعالیٰ عنہ away from him. This is why he said that she was his sister. On the other occasions, he feared losing his life. Thus, he spoke these things. – Roohul-Bayaan under Surah Nahl, Verse 63

So, these would not cause any sin.

Secondly, these utterances are not lies because the distant meanings are intended by them. This form of speech is known as Touriya (equivocation) and, in circumstances of need, it is permissible. Once, the Holy Prophet ﷺ said to an old woman, "No old woman will enter Jannah." At another instance, when someone once asked him for a camel, he replied, "I shall give you the offspring of a female camel." He also once placed his hand on the eyes of a Sahaabi and said, "Who buys this slave?" – Mishkaat, Baabul-Mazaah

When Hadrat Ibrahim عليه السلام called Sayyidah Saarah رضی الله تعالیٰ عنہ his sister, he meant deeni sister, just as how the two angels who approached Hadrat Dawood عليه السلام in the from of a plaintiff and defendant said, "This is my brother who has 99 female sheep." 26.44 – Surah Su'aad, Verse 23

Here, the figurative meaning was meant for "brother" and "sheep". Similarly, when Hadrat Ibrahim عليه السلام said, "Anna Saqeeem," he meant that he was going to become sick, not that he actually was sick at the time. An example of this is the following ayat, "انک میت و انہم میتون" – Surah Zumr, Verse 30

'Saqeeem' could also mean anger, i.e. "My heart is angry with you." Likewise, in, "فعله کبیر هم بل" Kabeer' refers to Allah عزوجل and 'Haza' gestures also towards Him, because the Kuffaar believed Al1ah عزوجل to be the major God and idols to be minor gods. In other words, Hadrat Ibrahim عليه السلام was trying to say, "This has been done by the Rubb who you regard to be the biggest from them all." The action of a Prophet ﷺ is indeed the doing of Allah عزوجل Himself. The Kuffaar however, thought that 'Kabeer' refers to the big ido1. 'Fa'alahu' could also have been said in doubt, meaning, "Maybe the big idol did this."

Doubt is from engendering (inshaa) and it doesn't have the possibility of truth and lie. The surprising thing is that Allah عزوجل has spoken of these incidents but didn't reproach Hadrat Ibrahim عليه السلام in any way. Rather, He demonstrated His happiness with these statements. Thus, before speaking about the destroying of idols, the Holy Quran states, "وَلَقَدْ أَتَيْنَا إِبْرَاهِيمَ رُشْدًا" - Surah Ambiya, Verse 51

This proves that this action of Hadrat Ibrahim عليه السلام was truly a deed of righteousness. Speaking lies isn't. Concerning the statement of being sick, Allah عزوجل states, "إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ، إِذْ قَالَ لَهُ اللَّهُ عَزَّ وَجَلَّ إِنَّمَا تَعْلَمُ مَا فِي الصُّدُورِ" also proving that this utterance is indicative of a healthy state of being. Lying is a sickness, not a sign of health.

OBJECTION 6: Surah Su'aad states that Hadrat Dawood عليه السلام looked at a foreign woman (the wife of Anriya). This action was surely a crime.

Answer – Historians have exaggerated the incident of Hadrat Dawood عليه السلام and whatever is present in single narrations of Hadith is unacceptable. This is why Hadrat Ali رضى الله تعالى عنه said, "To anyone who narrates the story of Hadrat Dawood عليه السلام in the manner which storytellers do, I shall give him 160 lashes!" This was twice as many for the punishment of accusation. – Roohul-Bayaan, Surah Su'aad, The incident of Hadrat Dawood عليه السلام.

The following is merely what happened: Both a person named Auriya and Hadrat Dawood عليه السلام proposed to a woman simultaneously. She accepted Hadrat Dawood's عليه السلام proposal and made Nikah with him, therefore leaving Auriya unable to wed her. Thus, under the ayat, "لَا يَنْالُ عَهْدَ الظَّالِمِينَ" Mulla Jeewan رضى الله تعالى عنه states, "بَالَا نَظَرَهُ مِنْكُوْحَةً وَعَنْ دَاوِدَ بِكُونَهُ اقْدَامًا عَلَى الْفَعْلِ الْمُشْرُوعِ وَهُوَ نَكَاحٌ مُخْطُوبَةٌ لَا وَرَّ" – Tafseeraat-e-Ahmadiyah

OBJECTION 7: Hadrat Yusuf عليه السلام intended to commit sin with Zulaikha, the wife of the Ruler of Egypt. Allah عزوجل states, "Zulaikha had intended Yusuf عليه السلام and Yusuf had intended her. If they hadn't seen the proof from their Lord, who knows what would have been committed?"
6.48-Surah Yusuf, Verse 24

عليه السلام What a major sin was committed by Hadrat Yusuf!

Answer – Forget about intending sin, Hadrat Yusuf عليه السلام was protected from even thinking such thoughts! He who says that he intended adultery with Zulaikha is a Kaafir. Commentating on this ayat, Allama Ismail Haqqi رضى الله تعالى عنه states, "فَمَنْ نَسَبَ إِلَى الْأَنْبِيَاءِ الْفَوَاحِشَ كَالْعَزْمِ عَلَى الزِّنَا وَنَحْوِهِ الَّذِي يَقُولُهُ الْحَشُوْيَّةُ كُفُّرٌ لَأَنَّهُ شَتَمَ لَهُمْ كَذَا فِي الْقَبْيَةِ" – Tafseer Roohul-Bayaan

The answer to your objection is that there are two commentaries to this ayat:

Firstly, stopping (waqf) should be made at the end of ‘Wa laqad hamat bihi’ and begin the ayat, separate from the above, with ‘Hamma bihaa’. The meaning will now be, “Verily Zulaikha intended Yusuf عليه السلام and he too would have intended had he not seen the proof of his Lord.” There is no place for objection through this interpretation. This meaning is correct according to transmitted proof (naql) and is also rational. Tafseer Khaazin states, ”ولو لا ان را برهان ربها لهم بها“ Imam Nasafi writes, “The reciter (qaari) should stop (waqf) at ‘bihi’ and commence the ayat from ‘hamma bihi’.” 26.49 – Tafseer Madaarikut- Tanzeel

This is also related to Deduction (Qareen-e-Qiyaas) because the Quran speaks about the actions of Zulaikha at this juncture, ”و علقت الابواب و قالت هيـت لـك“ Surah Yusuf, Verse 24

Zulaikha tried to use every method to tempt Hadrat Yusuf عليه السلام towards her. She summoned him and even closed the door. However, only the hatred of Hadrat Yusuf عليه السلام for this action, as well as his disgust and infallibility for it, was spoken of, ”Allah’s عزوجل protection! He is my Protector and there are many blessings of His upon me. Such an action is oppression and an oppressor is not successful.“ 26.50 –Surah Yusuf, Verse 23

It was then said, ”كـذـلـكـ لـنـصـرـفـ عـنـهـ السـوـءـ وـ الـفـحـشـاءـ“ By ‘fahshaa’ and ‘soo’ adultery and the intention to commit it are intended respectively, proving that Allah عزوجل safeguarded him from even intending to commit this act. Even Zulaikha said, ”I tried to make him interested in me but he was truthful.“ 26.52 – Surah Yusuf, Verse 51

In fact, testimony to his innocence and Zulaikha’s faltering was additionally made through a milk-drinking infant, ”و شـهـدـ شـاهـدـ مـنـ الـهـلـمـاـ“ and the Ruler of Egypt said, ”O Zulaikha! Repent from your sin. You are wrong.“ 26.54

Hadrat Ali عليه السلام رضي الله تعالى عنه said, ”To anyone who narrates the story of Hadrat Dawood in the manner which storytellers do, I shall give him 160 lashes!“ This was twice as many for the punishment of accusation.

A milk-drinking infant, the Ruler of Egypt, Zulaikha and even Allah عزوجل testified to Hadrat Yusuf عليه السلام’s innocence! If, like Zulaikha, Hadrat Yusuf عليه السلام also intended to commit sin, he would have been a criminal and these testimonies would have been incorrect. The ayat would have then stated that Zulaikha began the sin and Hadrat Yusuf عليه السلام completed it afterwards. Also, if Hadrat Yusuf عليه السلام did intend committing Zina, his repentance and istighfaar would have definitely been spoken about. Imam Nasafi رضي الله تعالى عنه states, ”منه ذلك لذكرت توبته و استغفاره و لانه لو وجد“ Tafseer Madaarik

In short, taking the ayat to mean, ”He too would have intended it if he didn’t see the proof of the Rubb,” is free of ills. Under the ayat, ”Wa laqad hamat bihi“, Imam Raazi رضي الله تعالى عنه states that the reply to ‘ioulaa’ can also precede it, similar to the ayat, ”ان كانت تبدي به لو ان ربطنـا عـلـىـ قـلـبـهاـ“ Tafseer-e-Kabeer.

The other explanation (commentary) is that one should stop {waqf} at ‘bihaa’ and accept it to be one sentence. Thus, the ayat will mean, ”Indeed Zulaikha had ‘harnrna’ for Yusuf عليه السلام and he for her.“

In ‘Hammat bihi’, hamma means the resolve to commit adultery, and in ‘hamma bihaa’, it refers to the defenseless inclination of the heart that is without intention. In other words, Zulaikha was resolved for Hadrat Yusuf عليه السلام and in turn defenseless inclination without intention was created in his heart. This is neither a sin nor an offence. An example of this can be found in the condition of fasting.

When a person sees cold water, his heart becomes helplessly inclined towards it.

However, let alone the act of drinking it, not even the thought ‘crosses his mind. It’s simply water deemed good to him. If both of these ‘hammas’ had the same meaning, they wouldn’t have been used in two places. Using its dual form would have been sufficient and the effective meaning it would give is that they both intended sin. This is supported by this ayat, ”مَكْرُوا وَ مَكْرَاهُوا“ In this ayat, the meaning of the first ‘makr’ is one thing and the meaning of the second is another.

Tafseer Khaazin states. “Bare in mind that when Zulaikha saw the Ruler of Egypt at the door, she accused Hadrat Yusuf عليه السلام of intending to make Zina, not of committing the act itself, “What besides jail is the punishment of he who intends to do wrong with your wife?” 26.59 – Surah Yusuf, Verse 25

Refuting this. Hadrat Yusuf عليه السلام said, “She intended to do sin.” 26.60 Her statement was also disproved by the milk-drinking infant’s testimony and the Ruler of Egypt, who said after seeing Hadrat Yusufs عليه السلام shirt torn, ”انه من كيدهن“ - Surah YusuJ, Verse 28

In the end, the Egyptian women and even Zulaikha herself (accepting her crime) refuted that Hadrat Yusuf عليه السلام intended to commit adultery with her. Now, if ‘hamrna bihaa’ was accepted to mean that Hadrat Yusuf عليه السلام did intend it, it would necessitate that Allah عزوجل corroborated with Zulaikha’s saying that Hadrat Yusuf عليه السلام was going to commit Zina with her and refuted the testimony of the others. This is contrary to the object of the Quran’s utterances.

OBJECTION 8: Hadrat Musa عليه السلام killed an Egyptian Qibtee and said, “This is a Shaitanic action.”
26.61 This proves that Hadrat Musa عليه السلام killed him unjustly and committed a severe crime.

Answer: – Hadrat Musa عليه السلام had no intention of killing anyone. Rather, he wished to free the oppressed Israeli (Jew) from the unfair Egyptian. When the Egyptian didn’t free him, he struck him to separate them. The man couldn’t bare the might of a Prophet ﷺ and died. So, this murder was a mistake, and the Prophets can make mistakes. Also, the incident was before Hadrat Musa عليه السلام was given Prophethood. Allama Ismail Haqqi رضى الله تعالى عنه states, ”هذا قيل النبوة كان“ - Tafseer Roohul-Bayaan

The Egyptian was a belligerent Kaafir whose killing is not a crime. Hadrat Musa عليه السلام killed only one Egyptian, but after some days passed, they all drowned.

Now remains his calling of this action “the work of Shaitaan”. This is a demonstration of his vulnerability and selflessness, that he regarded even something that is only contrary to appropriate conduct to be his mistake. In other words, what he was trying to say was, “This has occurred before its time. When the destruction of all Qibtees will come, this man too will be destroyed.” Do not be fooled by ‘Fa gafaralahu’ and ‘Zalamtu nafsi’ because these words are used for mistakes as well.

Also, ‘Haazaa’ may refer to the oppression of the Egyptian (i.e. this is a Shaitaanic act).

OBJECTION 9: Allah عزوجل said to our Holy Prophet ﷺ, ”وَجَدَكَ ضَالًا فَهَدَى وَ” From this, we come to know that even Rasoolullah ﷺ was astray. Only later did he attain salvation {hidaayah}.

Answer- Here, whoever takes ‘daal’ to mean deviance is himself deviant. Allah عزوجل states, “Neither did your beloved become astray nor did he deviate.” 26,63 Here, ‘daal’ and ‘hidaayah’ mean excessive love for Allah عزوجل and the rank of Sulook (spiritual path) respectively. In other words, Allah عزوجل found the Prophet ﷺ intoxicated in His love and so granted him the Sulook.

The brothers of Hadrat Yusuf عليه السلام said to Hadrat Yaqub عليه السلام .”لَفِي ضَلَالِ الْقَدِيمِ أَنْكُ“، رضى الله تعالى عن رضي الله تعالى عنه Shaikh Abdul-Haqq Muhaddith Dehlwi states that in the Arabic language, ‘daal’ is that tall tree which lost people see and are lead correctly by. Thus, the ayat means, “O Beloved! You are the person who gives salvation (hidaayah), the towering tree that is seen in the Heavens, earth and everywhere. Allah عزوجل has observed this. As a result, the creation has been given guidance through you.” -Madaarijun-Nubuwah, Vol. 1, Chapter 5

In other words, the object of ‘hudaa’ refers to the general public, not Rasoolullah ﷺ. Many other meanings have been made for this ayat.

OBJECTION 10: Allah عزوجل states, “Allah عزوجل forgives your former and latter sins. We can deduce that the Holy Prophet ﷺ was a sinner. He used to make dua for forgiveness as well. If he wasn’t a sinner, why did he ask for forgiveness (istighfaar)?

Answer – There are a few replies to this,

I. Maghfirat means sinlessness (Ismaat) and protection. So, the ayat means that Allah عزوجل always protects Sayyiduna Rasoolullah ﷺ from committing sin. Allama Ismail Haqqi رضي الله تعالى عنه writes, ”المراد بالغفرة الحفظ و العصمة از لا و ابداً فيكون المعنى يستحفظك و يعصمك من الذنب المتقدم و المتأخر“ – Roohul-Bayaan

2. Also, ‘Zamb’ refers to the mistakes before Prophethood.

3. Finally, there is a governing word (muzaaf) hidden in ‘zambiku’, i.e. “the sins of your Ummah.” ‘Lakaa’ proves this. In other words, it will mean, “Through you, the sins of your Ummah will be forgiven.” If sins of the Holy Prophet ﷺ were meant, there wouldn’t have been any benefit or reason to bring ‘lakaa’. – Roohul-Bayaan, Khaazin

The commentary of this ayat is another verse of the Holy Quran, "الإِنَّمَا لَوْلَا إِنَّهُمْ أَذْلَمُوا" 26.66 Sin is sometimes associated towards the sinner and sometimes towards the person responsible for forgiveness, similar to a court case which is at times connected to the criminal and sometimes to the lawyer who says, "This is my case and I am responsible for it." Here, the second association is meant (i.e. "O Prophet ﷺ! Those sins in your responsibility which you have to intercede for")

OBJECTION 11: Allah عزوجل said to His beloved ﷺ, "If we didn't keep steadfast, soon would you have become inclined towards the Kuffaar." 6.61 This proves that the Noble Messenger ﷺ wished to be inclined towards the Kuffaar but Allah عزوجل stopped it. Inclination towards infidelity (kufr) is also a sin.

There are a few replies to this,

1. This ayat can be understood from another, "If Allah عزوجل had a son, I would be the first to worship him." 26.68 Neither is Allah عزوجل having a son possible nor is the Holy Prophet ﷺ worshipping him. Likewise, here, neither is Allah عزوجل not protecting the Prophet ﷺ nor is he inclined towards the Kuffaar. This is an example of Conditional Speech (Quziya Shartia).
2. The ayat is saying, "If We didn't make you sinless (ma'sum) and keep you steadfast from earlier on, soon you would have become inclined towards them to a certain extent because the trickery and deception of the Kuffaar is very dangerous." In other words, because he was made sinless, the Holy Prophet ﷺ was never inclined towards the Kuffaar. In fact, he was never even curious to follow them. This ayat proves that the Noble Messenger ﷺ is innocent from transgression. – Khaazin, Madaarik, Roohul-Bayaan

There are two aspects of the Holy Prophet ﷺ his natural self and Prophethood with the sinlessness (ismat) from Allah عزوجل. It is apparent from this ayat that, let alone Prophethood and ismat, the Prophet's ﷺ A natural self is so pure from sin that he doesn't even have the ability to commit them, because his spirituality (roohaniyat) prevails over his human state. So, the ayat means, "Even if we didn't make you sinless {ma'surn}, still too would you not meet the Kuffaar or become inclined towards them."

OBJECTION 12: The Holy Quran states, "O Prophet ﷺ! You never knew what the Kitaab was and what was Imaan," 26.69 we know from this that the Holy Prophet ﷺ was not born possessing recognition of Allah عزوجل~. He didn't even know what Imaan was!

Answer – There are a few replies to this,

1. Here, knowledge (ilm) is not what is being negated, but Diraayat (i.e. knowledge through reasoning and deduction), The complete ayat is, "We revealed the Quran to you through Our favour. You never gain it yourself by deduction." 26.70 In other words, the means of this knowledge is Divine revelation, not through guessing or presumption.

2. The condition at the time of birth is not being spoken of. Rather, the state of the creation of the Ncor-e-Muhamrnadi is what is being referred to. In other words, "We created you pure and free in the realm of the souls (Aalam-e-Arwaah), then adorned you with knowledge and placed the crown of Prophethood on you. After this, We sent you to the world. You were already a Nabi in the Aalam-e-Arwaah." The Holy Prophet ﷺ himself stated, "I was already a Prophet while Adam عليه السلام was still being created." 26.71 – Hadith Sharif

3. The detailed affairs of Imaan and the Quran are meant here. In other words, before revelation, the Holy Messenger ﷺ didn't know what the commands of Islam in detail would be Allama Ismail Haqqi رضى الله تعالى عنه states in this ayat's commentary, "اى الایمان بتفاصيل ما في تضاعيف الكتب" – Tafseer Roohul-Bayaan

He further writes, "The Holy Prophet ﷺ is more excellent than Hadrat Yusuf عليه السلام and Hadrat Esa عليه السلام and they were given knowledge in their childhood, so how is it possible that our Rasoolullah ﷺ didn't possess knowledge in his childhood?" 26.72

OBJECTION 13: Shaitaan caused Adam and Hawa to stumble." 26.73 This establishes that Shaitaan's tricks also affect the Prophets. How can you say that the Shaitaan cannot affect them?

We have said that Shaitaan cannot make them astray (gumrah) or entice them to intentionally commit major sin. He himself said, "المخلصين لا غونهم اجمعين الا عبادك منهم" This verse states, "Shaitaan caused Adam عليه السلام and Hawa رضى الله تعالى عنها to stumble." Deviance is one thing and making someone stumble is another thing altogether.

OBJECTION 14: Many people have accepted the brothers of Hadrat Yusuf عليه السلام to be Prophets whereas they committed major sins, e.g. they were unjust to their innocent brother, sold him and consumed the money from the sale, lied to their father and made him cry for 40 years. In short, they committed major sins and thereafter became Prophets, proving that being sinless (ma'sum) is not a condition of Prophethood.

Answer – The vast majority of Ulama have not accepted them to be Prophets. Yes, a small group have an impression of this based on some weak proofs, which is why I have said in the introduction to this treatise that it is an agreed (Ijma'i) ruling for the Prophets to be free from deviant beliefs, and a ruling of the majority of Ulama for them to be free from major sins before Prophethood. There is also consensus (ijmaa) on them being free from major sins after Prophethood.

The Prophethood of the brothers of Hadrat Yusuf عليه السلام is not proven from any clear Ayat, Hadith or opinion of a Sahaabi. Allah has said "يعقوب ليتم نعمته عليك و على الا" Here, Prophethood is not meant by 'ni'mat', and 'Aale-Yaqub عليه السلام doesn't mean all the genealogical children of Hadrat Yaqub عليه السلام. Allah عزوجل said to the Muslims, "وانتمنت عليكم نعمتى" - Surah Maida, Verse 3

Some argue that Allah عزوجل also said, "يعقوب و الاسبط وما انزل الى ابراهيم و اسماعيل و اسحق و". Thus, according to them, Hadrat Yaqub عليه السلام had 12 sons, proving that all 12 were recipients of revelation. This too is a weak deduction because neither does 'unzilaa' speak of attaining revelation directly nor is there any

proof that the word ‘asbaat’ was the exclusive title of Hadrat Yaqub’s sons. Allah عزوجل states, “قولوا امنا بالله و ما انزل علينا و ما انزل الى ابراهيم الاية” In this ayat, ‘unzilaa alaina’ does not mean “We all received revelation and are Prophets.”

Asbaat is the title of the twelve tribes of the Bani Israel, and Prophets did emerge from them. The Holy Quran states, 26.79 ”ان الشيطان للانسان عدو مبين“ Under the ayat, ”وقطعنهم اثنتي عشرة اسبياطا امما رضى الله تعالى عنه“ states,

”فالذى عليه الاكثرون سلفا و خلفا انهم لكم يكونوا انباء اصلا فلم ينقل من الصحابة انه قال بنبوتهم“ – Tafseer Roohul-Maani

Likewise, Tafseer Roohul-Bayaan, etc. has also rejected their Prophethood. Yes, after making tauba, they all become Friends (Auliya) of Allah عزوجل and the companions of a Prophet ﷺ (which was the reason why Hadrat Yusuf عليه السلام saw them in the form of stars in his dream). Our Holy Prophet ﷺ states, ”اصحابى كالنجوم“ Hadith Sharif

Also, all their sins were committed to attain the love of Hadrat Yaqub عليه السلام.

They later apologized to their father and Hadrat Yusuf عليه السلام who both made dua of forgiveness for them afterwards. As a result, they were forgiven. To disrespect or slander them is an indication of being worthless. In the love of a woman, Qaabeel committed a sin and so couldn’t attain for giveness from Hadrat Adam عليه السلام Due to this, he remained someone without Imaan, yet the brothers of Hadrat Yusuf عليه السلام had Imaan with them.

OBJECTION 15: The Quran proves that Zulaikha intended to commit adultery, which is a severe offense. You have said that the wife of a Prophet ﷺ is not immoral, so how can Zulalkha be the wife of Hadrat Yusuf عليه السلام if she was an immoral woman? Either you accept your ruling to be wrong or resolve that they had not made Nikab.

Answer – Sayyidah Zulaikha رضى الله تعالى عنها eventually became the wife of Hadrat Yusuf عليه السلام and she is worthy of great respect. Ahadith from Bukhari and Muslim, as well as general commentaries of the Holy Quran, prove that she entered his Nikah. Afraatheeem and Meesha, the sons of Hadrat Yusuf عليه السلام were also born from her, as elucidated by Tafseer Khaazin, Tafseer-e-Kabeer, Madaarik, etc.

The Holy Prophet ﷺ said to Sayyidah Aisha رضى الله تعالى عنها and his other wives, ”You have become similar to the wife of Hadrat Yusuf عليه السلام (i.e., Sayyidah Zulaikha رضى الله تعالى عنها).“

‘Sawaahib’ is the plural of Sahib and Saahiba is the word for ‘wife’. Neither was Sayyidah Zulaikha رضى الله تعالى عنها immoral nor did she ever commit a sin like adultery. Yes, she intended to commit Zina in the passion of love. The beauty of Hadrat Yusuf عليه السلام drove her into a frenzy, and it was during this time that she wished to commit this act. When the women of Egypt cut their hands because of the state of delirium they entered when seeing the beauty of Hadrat Yusuf عليه

السلام، what is so surprising if Sayyidah Zulaikha رضي الله تعالى عنها couldn't bear her patience due to being struck by his beauty? Besides, she later repented from all of these crimes.

It should be bared in mind that she was only drawn to Hadrat Yusuf عليه السلام not towards anyone else. Allah عزوجل protected her in all manners. We have accepted the wives of the Prophets to be protected from adultery and immorality, not from being incapable of sin.

Sayyidah Zulaikha رضي الله تعالى عنها committed this sin and thereafter asked for forgiveness: She said, here. she acknowledges her mistake (acknowledging your offense is tauba), which is why Allah عزوجل spoke about it but didn't mention any punishment or reproach, so that it may be known that she was forgiven for her sin. Thus, to now mention these mistakes with the intention of disrespect is very wrong. Never did she commit adultery or immorality.

Sayyidah Zulaikha رضي الله تعالى عنها is the family (Able-Bait) of Hadrat Yusuf عليه السلام. Disrespecting her is offensiveness to this great Prophet ﷺ of Allah عزوجل.

CONCLUSION

Allah عزوجل is the Lord and Creator of the Prophets and they are His beloved servants. He can mention their mistakes in whatever way He wishes and they can demonstrate their humility to Him in whatever way they wish. We have no right to speak about their mistakes or disrespect and slander them unless we want our record books blackened with sin. Allah عزوجل has ordered us to respect and revere His Prophets.

Hadrat Yusuf عليه السلام was visibly sold in Egypt. This is why the Egyptians used to think. that he was the property of the Egyptian Ruler. To remove this stigma from Hadrat Yusuf عليه السلام pure being, Allah عزوجل sent a general famine for seven years. In the first year, the Egyptians gave money to Hadrat Yusuf عليه السلام in exchange for grain. In the second, they gave their cattle and gems; in the third, they gave their cattle and animals; in the fourth, their slaves; in the fifth, their homes and properties; in the sixth, their children, and in the seventh, they completely sold themselves to Hadrat Yusuf عليه السلام and said, "We shall become your slaves! Give us food in exchange for this." Then, Hadrat Yusuf عليه السلام showed them favour. Madaarik, Roohul-Bayaan, etc.

Why did all of this occur? Only because when all of the Egyptians become the slaves of Hadrat Yusuf عليه السلام who will now label him a slave? See! To keep the greatness of a Prophet صلى الله عليه وسلم intact, the entire world can be put into difficulty.

In the time of Hadrat Umar رضي الله تعالى عنه, an Imaam used to always read Surah Abasaa (intending disrespect to Rasoolullah ﷺ) in namaaz. The Khalifa heard of this and executed him. – Tafteer Roohul-Bayaan under this Surah

In my book, Shaan-e-Habibur-Rahman, I have proven this Surah to be the praise (Naat) of Sayyiduna Rasoolullah ﷺ. May Allah عزوجل grant salvation to the Deobandis who have put the nerve in people to slander and judge the Prophets.

Aameen.

CHAPTER TWENTY-SEVEN

PROOF OF THE 20 RAKAAT TARAWEEH SALAAH

Performing 20 rakaats Taraweeh Salaah is Sunnat, and performing only 8 is contrary to it. Insha-Allah عزوجل، we will prove this from the setting of the Holy Quran, Sahih Ahadith, rulings of the Ulama and even rationally.

1. The Holy Quran is made up of Ayats, Surahs and Rukus. The article which has been given a name is known as a Surah, and sentences in the Quran which have no separate name are known as Ayats (verses). But what is a Ruku? Surah means something that surrounds (i.e. it surrounds one subject, e.g. Surah Balad), and Ayat means a sign (i.e. a sign of the power of Allah عزوجل). Ruku, however, means to bend. Why have they been called so?

From the books of Qiraat (Quranic Recitation), it is known that the amount of Quran recited before going into the Ruku position in Taraweeh by Hadrat Umar and Uthman رضى الله تعالى عنه was called 1 Ruku. In other words, it was the amount they recited before going into that position. Based on Taraweeh being read as 20 rakaats, and the Holy Quran being completed on the 27th of Ramadaan, there should be 540 Rakaats/Rukus to complete the Holy Quran. However, 557 were appointed because on the last day, many short Surahs are read in the final rakaats. If Taraweeh was 8 rakaats, there should only be a total of 216 Rukus. The amount of Rukus in the Holy Quran establishes that Taraweeh should be 20 rakaats. Can the Wahabies, after accepting Taraweeh to be 8 rakaats, explain the reasoning of the Quranic Rukus?

2. Taraweeh is the plural of Tarweeha, which means giving the body a rest. After every 4 rakaats, we sit for recuperation and comfort. This sitting is called Tarweeha, and it is for this reason that this namaaz is called Taraweeh (i.e. the collection of comforts). Taraweeh is plural, and the plural form of a word is

used (in Arabic) for a minimum of three. If Taraweeh was 8 rakaats, there should be only one Tarweeha between these 8 rakaats. So, it shouldn't even be called Taraweeh. For three Tarweehas, a minimum amount of 16 rakaats are needed. After every 4 rakaats, one Tarweeha will occur (and there is no Tarweeha before the Witr). Thus, the name "Taraweeh" itself refutes the 8 rakaats theory.

3. Also, there are 20 rakaats of Salaah necessary to be performed every day -17 Fardh (2, 4, 4, 3 and 4 for the five daily Salaah) and 3 Witr. In Ramadaan Sharif, Allah عزوجل instituted these 20 rakaats of Taraweeh to compliment and perfect the 20 daily rakaats of namaaz." Every rakaat has to be performed. Ghair-Muqallids (those who reject the Four Imams, e.g. Imam Abu Hanifa رضى الله تعالى عنه etc.) probably only read 8 as compulsory Salaah daily. Otherwise, what connection do these 8 rakaats of Taraweeh have with the compulsory 20?

TARAWEEH IN THE HADITH

It should be bared in mind that at first, the Holy Prophet ﷺ performed Taraweeh Salaah with jamaat (congregation), but after performing it for two days, he said, "If I regularly perform Taraweeh, I fear it becoming Fardh, and this will be difficult on my Ummah. For this reason, you people perform it in your homes."

Some say that it was Tahajjud Salaah which was performed in Ramadaan with much preparation. This is why the Sahaaba used to complete it at the end-time of Sehri. In the time of Hadrat Abu Bakr Siddique رضى الله تعالى عنه still no formal arrangement was made for Taraweeh, and people used to read it individually. It was Hadrat Umar رضى الله تعالى عنه who was responsible for formalizing this Salaah and appointing 20 rakaats to it. He also arranged it to be performed with jamaat. Thus, it is correct that the Taraweeh Salaah is the Sunnah of Sayyiduna Rasoolullah ﷺ but its formal jamaat is the Sunnah of Hadrat Umar رضى الله تعالى عنه. The Holy Prophet ﷺ didn't order 8 rakaats to be performed nor did he regulate that many. In truth, 8 rakaats being performed by him is not explicitly proven anywhere, and so is it the agreement of the Sahaaba that 20 rakaats is not against the Sunnah of the Holy Prophet ﷺ. We have been commanded, "عليكم بسننى وسنة الخلفاء الرشدين"-Hadtth Sharif

Thus, we now present the practices of the Sahaaba, Ghair-Muqallids must produce a Sahih, Marfoo Hadith that explicitly establishes Taraweeh being 8 rakaats. Insha-Allah, they will never be able to do so. Now follows our Ahadith,

1. Hadrat Umar رضى الله تعالى عنه formally organized and instituted 20 rakaats of Taraweeh with jamaat in his Khilaafat, and the Sahaaba agreed (ijranaa) on this. Hadrat Saib ibn Yazid رضى الله تعالى عنه states, "رکعتو رواه البیهقی فی المعرفة باسناد صحیح کنا نقوم فی عهد عمر بعشرين رضى الله تعالى عنه Mu'atta Imam Maalik

2. Ibn Manee رضى الله تعالى عنه reports from Hadrat Ubai ibn Ka'ab رضى الله تعالى عنه "فصلی بهم عشرين رکعة".

3. Baihaqi states, "عن ابی الحسناء ان علی ابن ابی طالب امر رجلا يصلی بالناس خمس ترویحات عشرين رکعة".

4. Ibn Abi Shaiba رضى الله تعالى عنه T'ibrani in Kabeer and Baihaqi record, "عن ابن عباس ان النبی ﷺ كان يصلی عن ابن عباس ان النبی ﷺ كان يصلی فی رمضان عشرين رکعة سوی الوتر".

This proves that the Holy Prophet ﷺ himself used to perform 20 rakaats of Taraweeh.

وعن ابن شكل وكان من اصحاب على انه كان يومهم في شهر رمضان يصلى خمس ترويات "عشرين ركعات".

وعن أبي عبدالرحمن السلمي ان عليا رعى القراء في رمضان فامر رجلا يصلى الناس "عشرين ركعة وكان على يوتهن".

عن السائب ابن يزيد "ركعة قال كانوا يقومون على عهد عمر في شهر رمضان بعشرين

Refer to Sahihul-Bishaari, Baabu kam Yaqrū fi-Taraweeh, for insight into this. These narrations confirm that the Holy Prophet ﷺ, used to perform 20 rakaats of Taraweeh, the same amount continued and stipulated. Hadrat Ibn Abbas, Ali, Ubai ibn Ka'ab, Umar, Saa'ib ibn Yazeed رضي الله تعالى عنه etc. and all other Sahaaba practiced this.

RULINGS OF THE ULAMA OF THE UMMAH

"The Learned act upon that which is narrated from Hadrat Ali, Umar and other Sahaaba رضي الله تعالى عنه (i.e. 20 rakaats). This is the ruling of Imam Sufyaan Thouri, Ibn Mubarak and Imam Shafee رضي الله تعالى عنه. Who found the practice of 20 rakaats of Taraweeh prevalent amongst Muslims in his city of Makkah Sharif." 26.73a

- Tirmidhi, Abwaabus-Sawm, Baabu Maa Ja 'a fi Qiyaami Shahri Ramadaan

روى محمد بن نصر من طريق عطاء قال ادركتهم يصلون عشرين ركعة و ثلاث ركعات الوتر في الباب أثار كثيرة اخر جها ابن ابي " 2. -Fathul-Mulhim, Sharah Muslim, Vol. 2, Pg. 291

This proves that it is as if Muslims have consensus (ijmaa) on Taraweeh being 20 rakaats.

وروى الحارث ابن عبيدالرحمن ابن ابي زباب عن السائب ابن يزيد قال كان القيام على عهد عمر بثلاث و عشرين ركعة قال ابن " عبد الله هذا محمول على ان الثالث للوتر 3. - Umdatul-Qoari Sharah Bukhari, Vol. 5, Pg. 307

And this further verifies that Taraweeh and Witr was performed as 20 and 3 rakaats respectively in the time of the Sahaabah.

4. "كان عبدالله ابن مسعود يصلى بنا في شهر رمضان فينصرف و عليه ليل قال الا عمش كان يصلى عشرين ركعة". Ibid

قال ابن عبدالبر وهو قول جمهور العلماء وبه قال الكوفيون والشافعى وأكثر الفقهاء وهو الصحيح عن كعب من غير خلاف من "الصحابة".

"Ibn Abdul-Bir states that Taraweeh being 20 rakaats is the ruling of the general body of Ulama. It is the opinion of the people of Kufa, Imam Shafee رضى الله تعالى عنه and the majority of the Jurists, and this is what has been narrated from Hadrat Ubai ibn Ka'ab رضى الله تعالى عنه, No Companion of the Holy Prophet ﷺ(Sahaabi) differs with this. Umdatul-Qaari, Vol. 5, Pg. 355

6. فصار اجماعاً لما روى البيهقي بأسناد صحيح أنهم كانوا يصلون على عهد عمر بعشرين ركعة وعلى عهد عثمان وعلى ".

Mulla Ali Qaari رضى الله تعالى عنه states in the time of Hadrat Umar, Uthman and Ali رضى الله تعالى عنه the Sahaaba used to perform 20 rakaats of Taraweeh. For this reason, it has been agreed upon (ijranaa) this amount." – Sharah-Niqaaya

7. "اجماع الصحابة على ان التراویح عشرون رکعة".

Quoting the ruling of Allama Ibn Hajar Makki Haithami رضى الله تعالى عنه Maulwi Abdul Hayy رضى الله تعالى عنه writes in his Fataawa, "There is consensus of the Sahaaba on Taraweeh being 20 rakaats.,,27.1- Vol. 1. Pg. 182

8. واما القائلون به من التابعين فشبّر ابن شكل وابن ابى مليكة والحارث الهمданى وعطاء ابن ابى رباح وابو البخترى و سعيد ابن ابى "الحسن البصري اخوه الحسن و عبد الرحمن ابن ابى بكر و عمران العبدى" – Umdatul-Qaari, Vol. 5, Pg. 257

These extracts prove that the Sahaaba, Taba'een, Taba-Taba'een, Fuqahaa and Muadditheen are agreed upon Taraweeh being 20 rakaats. None of them ordered it as 8 or performed it so.

In actual fact, Ghair-Muqallids (those who reject the Four Imams) are followers of their lusts and the desires of their nafs. Their religion is that which is easy for them.

This is why they read 8 instead of 20, so that they may go to sleep earlier.

OBJECTIONS AND ANSWERS TO TARAWEEH BEING 20 RAKAATS

OBJECTION 1: Hadrat Umar رضى الله تعالى عنه ordered Hadrat Ubai ibn Ka'ab رضى الله تعالى عنه and Hadrat Tamim ibn Daari رضى الله تعالى عنه to lead people in 11 rakaats. -Mishkaat, Baabu Qiyaami Shahri Ramadaan & Muatta Imam Maalik رضى الله تعالى عنه.

This proves that there were 8 rakaats of Taraweeh (the rest were Witr).

Answer – There are a few replies to this,

1. This Hadith is disordered (muztarib) and you cannot extract a proof from this category of Hadith. Its narrator is Muhammad ibn Yusuf. In the Muatta, the narration is of 11 rakaats and Muhammad ibn Nasr, through the chain of Muhammad Ishaq, narrates 13 rakaats from this very Muhammad ibn Yusuf.

Muhaddith Abdur-Razaq رضى الله تعالى عنه through different chains of narrations, also reports 21 rakaats from Muhammad ibn Yusuf Refer to Fathul-Baari Sharah Bukhari, Vol. 4, Pg. 180 for study into this. The narration of just one narrator having this much contradiction is known as Iztiraab. Therefore, all of these narrations are not credible and to use them as proof is incorrect.

2. Even if this Hadith was Sahih, Taraweeh would be established as 8 rakaats and Witr 3. So why do you perform only one rakaat of Witr? Based on your view, the narration should state 9 rakaats. Do you accept one half of a Hadith and reject the other?

3. In the time of Hadrat Umar رضى الله تعالى عنه Taraweeh was first ordered as 8 rakaats, then 12, and finally 20. After this Hadith in Mishkaat, the following has been said, "In the 8 rakaats, the Qaari (reciter) used to recite Surah Baqarah, and when he read this Surah within 12 rakaats, people felt ease." 27.2

Mulla Ali Qaari رضى الله تعالى عنه writes under this Hadith, "These Ahadith have been explained in the following manner, that 8 rakaats were originally ordered and thereafter consensus was reached on 20 rakaats. It is these 20 rakaats which became the transmitted amount of Taraweeh." 27.3 – Mtrqootul-Mafateeh.

4. Taraweeh is originally the Sunnat of Rasoolullah ﷺ while three other things are the Sunnah of Hadrat Umar رضى الله تعالى عنه.

1. To always perform it.

2. To performing it with jamaat.

3. To read 20 rakaats.

The Holy Prophet ﷺ didn't always perform 20 rakaats nor did he order the Companions to read it with jamaat. Now, if only 8 rakaats are performed, the Sunnah of Hadrat Umar رضى الله تعالى عنه would not be practiced upon.

However, if 20 rakaats are read, all will be practiced upon because 8 is included in 20 but 20 isn't in 8. The Hadith states, "Practice my Sunnah and the Sunnah of my Khulafaa." The opposition also performs Taraweeh formally with jamaat whereas both of these things are not proven from the Holy Prophet ﷺ at, They are the Sunnah of Hadrat Umar رضى الله تعالى عنه So, perform 20.

OBJECTION 2: Hadrat Abu Salma رضى الله تعالى عنها once asked Sayyidah Aisha رضى الله تعالى عنها "How many rakaats did the Prophet perform in Ramadaan?" She answered, " ما كان رسول الله ﷺ يزيد في رمضان و " لا في غيره على احدى عشر ركعات . Bukhari Sharif

This proves that Rasoolullah ﷺ would ever read anything more than 8 rakaats of Taraweeh, The rest was witr. Performing 20 rakaats of Taraweeh is a False Innovation (Bidat-e-Sayyi'a).

Answer – There are a few replies to this as well,

1. Tahajjud Salaah is what is being referred to in this Hadith, not Taraweeh, because Hadrat Aisha رضى الله تعالى عنها said, "The Holy Prophet ﷺ never read more than 8 rakaats in Ramadaan and out of it," proving that this matter concerns the very namaaz which is read at all times (i.e. Tahajjud), not Taraweeh which is only in Ramadaan. Also, Imam Tirmidhi عن رضى الله تعالى عنه has written a chapter for this very Hadith named 'Baabu maa Ja'a fi Wasfi Salaatin-Nabi'. It is known from this that Salaatul-Lail here means Tahajjud Salaah, not Taraweeh.

In the end of this Hadith, Sayyidah Aisha رضى الله تعالى عنها asked, "Ya Rasoolallah ﷺ why do you sleep before Esha?" He replied, "Aisha رضى الله تعالى عنها my eyes sleep but my heart remains awake," proving that the Holy Prophet ﷺ used to perform these rakaats after waking up. Witr should also be performed with these rakaats, which is why Sayyidah Aisha رضى الله تعالى عنها was surprised that Rasoolullah صلى الله عليه وسلم orders us to perform Witr and then sleep while he used to first sleep and then perform it with Tahajjud. He answered that he has complete certainty that he will wake up. Those who don't should read the Witr and sleep after. Likewise, Taraweeh is performed before sleeping and Tahajjud is read after.

2. If 20 rakaats Taraweeh was a Bad Innovation, why did Hadrat Umar رضى الله تعالى عنه and other Sahaaba authorize it? Why didn't Sayyidah Aisha رضى الله تعالى عنها oppose them? What verdict will you pass on all of them? Today, those people who reject being Hanafi, Shafee, etc. perform Taraweeh with Jamaat during the entire month of Ramadaan. Isn't this also a Bad Innovation?

If the Prophet ﷺ read 8 rakaats of Taraweeh, he did so only for a couple of days. You [the opposition] perpetually perform it. Who are you to do so, evading the Prophet's ﷺ Hadith? If you are true followers of the Hadith, perform Taraweeh only a couple of days in the entire month of Ramadaan.

According to the narration of Tirmidhi Sharif, it is shown that the people of Makkah agreed upon Taraweeh being 20 rakaats and the people of Madina on 41. None of them practiced 8.

Are all these people Innovators (Bidaties) and sinners or not? If they are, can we accept Hadith from them? It must be remembered that the narration of a sinner isn't credible. Also, have Muslims in any country performed 8 rakaats of Taraweeh?

3. Even if 8 rakaats of Taraweeh are proven from this Hadith, then 3 rakaats of Witr are also established from it. Only then will the amount of It be reached. Why do you then read one rakaat of Witr? Do you do so for ease? The truth is that there is no elucidation of Taraweeh being 8 rakaats anywhere, because wherever the

Qiyaam of Ramadaan is mentioned, there is silence on the amount of rakaats. Those Ahadith which mention 11 rakaats do not refer to Taraweeh's rakaats, but Tahajjud Namaaz. Present a Hadith that clearly proves 8 rakaats of Taraweeh.

Insha-Allah, you will never be able to do so.

CHAPTER TWENTY-EIGHT

GIVING 3 TALAAQS AT ONCE EQUALS 3

If someone gives his wife three Talaaqs at once, even though he has done something disliked, all three will be counted for, not one. This woman now becomes Halaal for him only after Halaala. The Ghair-Muqallids (those who reject the Four Imams) and Wahabies of today refute this and say that in this case, only one talaaq has been given and to return to the woman (rujoo) is correct.

INTRODUCTION

If you want to give Talaaq, it is best to give only one in a Tohr (period of purity after menstruation). If you wish to give all three however, give one talaaq in one Tohr each. Now, if a person gives talaaq to a woman while she is in menstruation (haiz) or gives all three talaaqs at once, then although he has done something abhorred, whatever amount of talaaqs he has given are complete and emplaced. There are three situations in giving all three talaaqs simultaneously:

1. If a man gives three talaaqs at once to his wife who he has made Nikah to but has not had intimacy (khalwat) with yet in the following way, "Talaaq is for you. Talaaq! Talaaq!" (i.e. separately), then in this case, only one Talaaq has been given and the rest are not counted, because the woman comes out of the marriage on the man saying the first one (and there is no iddat Waajib on her). Nikah or Iddat is required for Talaaq to occur. Yes, if he said to his wife, "You are given three talaaqs," (i.e. at once) then all three will be counted because in this case, the three talaaqs occurred in the presence of Nikah. – General Books

2. If a man gives three talaaqs to his wife with whom he has been intimate with in this manner, "Talaaq is given to you. Talaaq! Talaaq!" with the last two talaaqs being said with the intention of emphasizing the first (and not to mean two separate talaaqs), still too would only one talaaq have occurred (though the Islamic judge (Qaadhi) will not accept this excuse). This is because he actually emphasized one talaaq with two accentuations, similar to a person saying, "I'll drink water. Water, water," or, "I'll go tomorrow. Tomorrow, tomorrow", etc." In these cases, the last two words are emphasis for the first.

3. Concerning a man who gives all three talaaqs at once to his wife with whom he has been intimate with in any of these manners, "Three talaaqs are for you," or, "Talaaq is for you, talaaq is for you, talaaq is for you," then in this case, all three talaaqs will have occurred. This woman is not Halaal for him without Halaala (process after which a woman may remarry her ex-husband). Imam Abu Hanifa رضى الله تعالى عنه, Imam Shafee رضى الله تعالى عنه, Imam Malik رضى الله تعالى عنه, Imam Ahmad ibn Hambal رضى الله تعالى عنه, the fanner and latter Ulama as well as the overwhelming majority of Jurists are agreed upon this. Yes, some surface-Maulwis oppose the last case.

Under the ayat, رضى الله تعالى عنه Allama Saawi writes, "The Ulama of the Ummah are unanimous that if a man gives his wife three talaaqs separately or all at once, the woman becomes Haraam on him.", 28.2 – Tafseer Saawi

Imam Nawawi رضى الله تعالى عنه writes, "Concerning any person who says to his wife, "You are given three talaaqs," all Four Imams (Imam Abu Hanifa رضى الله تعالى عنه, Imam Shafee رضى الله تعالى عنه, etc.), as well as the fanner and latter Ulama, rule that all three have been given. Yes, some Ahle-Zaahir (Ghair-Muqallids) say that only one is counted." 28.3-Sharah Muslim, Vol. 1, Baabut-Talaaqith-Thataotk

In fact, some individuals such as Hajaaj ibn Artaat, Ibn Maqaatil and Muhammad ibn Ishaaq say that not even one talaaq will be given! – Ibid

The Ghair-Muqallids (rejecters of following the Four Imams) of today, in the Taqleed of Ibn Taymia, believe three talaaqs given at one time to be only one, proving that their deen is based on weak: and absurd opinions. Under the ayat, رضى الله تعالى عنه Imam Saawi states, "تحل له الاية فان طلقها فلا" "No one has said, "Three talaaqs which have been given at once equal only one" except Ibn Taymia, whose stance on this issue was rejected by the Imams of his own muzhab (Hambali). The Ulama further state that Ibn Tayrnia was deviant and also made others astray. Associating this ruling to Imam Ash'hab Maliki رضى الله تعالى عنه is wrong." 28.5 – Tafseer Saawi

Anyway, we come to know that merely for ease, those who reject the Four Imams (e.g. Imam Abu Hanifa رضى الله تعالى عنه etc.) have adopted this ridiculous ruling as their belief. Thus, I shall now discuss this rule in detail.

PROOF OF GIVING THREE TALAAQS AT ONCE BEING THREE

It is best to give only one talaaq. More shouldn't ever be given, but if you do wish to give three, give one talaaq in one Tohr (period of purity after menstruation). Hence, three talaaqs should be given in three separate Tohrs. To give a few talaaqs at once is not pleasant, but if a person does so, the amount of talaaqs said will equal the amount complete, e.g. 2 talaaqs said will equal 2 being given, 3 said will equal 3, etc. So, although the person who gives all three at once has done something detested, all three talaaqs will occur (similar to giving one talaaq during menstruation). It isn't nice, but it still counts. Proof of this follows:

1. Allah عزوجل states, "فان طلقها فلا تحل له الاية فامساك" and thereafter, "بمعرفه او تسريح باحسان الطلاق مرتن فامساك".

It is known from this ayat that the right of taking back the wife (rujoo) is only until two talaaqs, not three. 'Marrataan' is applied here to demonstrate that giving the talaaqs separately is not a condition without which the talaaqs will not occur.

Whether they are given separately or all at once, this will be the ruling.

Imam Saawi رضى الله تعالى عنه writes under this ayat, "The aim of this ayat is that if three talaaqs were said, they will be complete, irrespective of whether they were given all at once or separately. The woman doesn't remain Halaal." 28.8 – Tafseer Saawi

He further states, "If a person says, "You are given three talaaqs," then three talaaqs have occurred. The Ummah of Rasoolullah ﷺ have agreed on this." 28.9 Ibid

Other books of Tafseer state likewise.

2. The Holy Quran states, "ذلک امرا و من یتعد حدوداہ فقد ظلم نفسہ لا تدری لعل الله یحدث بعد" Surah Talaaq, Verse1

Anyone who breaks the boundaries of Allah عزوجل {i.e. gives all three talaaqs at once} is unjust to himself, because sometimes, a person is embarrassed after doing this and wishes to take his wife back (rujoo). If he gives three at once, he won't be able to do so. This ayat doesn't say that the three talaaqs given don't occur, but that such a person is, again, unfair to himself.

واحتج الجمهور بقوله تعالى ومن یتعد حدوداہ فقد ظلم نفسہ الخ قالوا معناه ان "المطلق قد یحدث له ندم فلا يمكنه تدار که لو قوع البینونة فلو كانت الثلث لم تقع طلاقه هذا الا رجعیا فلا یندم" Sharah Muslim, Baabut-Talaaqith-Thalaath

The translation of this has already been given above.

3. Hadrat Suwaid ibn Ghafra رضى الله تعالى عنه reports that Imam Hasan ibn Ali رضى الله تعالى عنه to gave his wife, Aish Khashamia رضى الله تعالى عنه three talaaqs at once. When he later heard that his wife had been crying a lot due to being separated from him, he himself began to cry and said, "If I didn't hear my father, Ali رضى الله تعالى عنه, say, "To whoever gave his wife three talaaqs separately or all at once, she does not become permissible for him without Halaala," I would definitely have taken her back (rujoo)." لولا انى سمعت جدی وحدثی ابی انه سمع جدی يقول ایما رجل طلق امراته ثلثا عند الاقراء "اوئلثا مبهمة لم تحل له حثی تنکح زوجا غيره Sunan-e-Kubra by Imam Baihaqi رضى الله تعالى عنه; Vol. 7, Pg. 336

4. A narration by Habib ibn Abi Thaabit رضي الله تعالى عنه states, "A person came to Hadrat Ali رضي الله تعالى عنه, and said, "I have given my wife 1,000 talaaqs." He replied, "Three talaaqs have made her Haraarn on you. Distribute the rest amongst your other wives (in other words, they are meaningless).,,28.10 – Sunan-e-Kubra, Vol. 7, Pg. 335

Obviously, this person didn't give these 1,000 talaaqs within 1,000 months because roughly 85 years would've been required for this! They were surely given all at once, and Hadrat Ali رضى الله تعالى عنہ ruled them to be complete.

5. “Imam Jafar Saadiq رضی الله تعالیٰ عنہ reports his grandfather, Hadrat Ali رضی الله تعالیٰ عنہ to have said, “To he who gives his wife three talaqs at once, she does not become Halaal for him without Halaala.” 2.11 – Ibid

عن علی رضی اللہ عنہ فیمن طلق ”رضی اللہ تعالیٰ عنہ“ امرء تھے نے ان پر دخل بھا قال لا تحل له حثی تنكح زوجا غیرہ – Ibid

6. Muhammad ibn Ayaaz ibn Kabeer also states that once, a person gave his wife all three talaqs at once before committing intimacy with her. After later wishing to have Nikah with her again, he proceeded to Hadrat Abu Hurairah and Abdullah ibn Abbas رضى الله تعالى عنه to present his case. Both of them replied, "We don't find any method of pennissibility for this Nikah until she marries another." The man then said, "I have given three talaqs in one sentence." Hadrat Abdullah ibn Abbas رضى الله تعالى عنه responded, "You have given whatever was salvaged for you." The last words of the Hadith are, "فَسُئِلَ عَنْ عَبْدِ اللَّهِ أَبْنَ عَبَّاسٍ عَنِ الْمَالِ فَقَالَ لَا نَرَى إِنْ تَنْكِحَهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ قَالَ إِنَّمَا كَانَ طَلاقُ أَيْهَا وَاحِدَةً فَقَالَ أَبْنُ عَبَّاسٍ إِنَّكَ أَرْسَلْتَ مَنْ يُدْكِ مَكَانَ لَكَ مِنْ فَضْلٍ" – انک ارسلت من یدک مکان لک من فضل Ibid

7. Abdul-Hameed ibn Raafi رضى الله تعالى عنه reports from Ataa that a person once said to Hadrat Abdullah ibn Abbas رضى الله تعالى عنه, 'I have given my wife 100 talaaqs.' He replied, "Use three and leave the remaining 97." The words of this Hadith are, "ان رجلا قال لابن عباس طلقت امراتي مائة قال تأخذ ثلثا وتدع سبعا و " - "تسعون Sunan-e-Kubra, Vol. 7, Pg. 337

8. It is narrated by Hadrat Saeed ibn Jubair رضى الله تعالى عنه that a man once came to Hadrat Abdullah ibn Abbas رضى الله تعالى عنه and said, "I have given my wife 1,000 talaaqs." He replied, "Use three and leave the remaining 997." The words are, "ان رجلا جاء الى ابن عباس و قال طلقت امراتي الفا فقال تأخذ ثلثا وتدع تسعا" – "مائة و سبعة وتسعين" – Ibid

9. The narrator further states that Hadrat Abdullah ibn Abbas رضى الله تعالى عنه once said to a man who had given his wife three talaaqs at once, "Your wife has become Haraam on you." The extract is, "عن ابن عمر - حرمت عليك عباس انه قال لرجل طلق امراته ثلاثة" – Ibid

10. Hadrat Amr ibn Dinaar رضى الله تعالى عنه narrates that a person once asked Hadrat Abdullah ibn Abbas رضى الله تعالى عنه "What is the ruling on the person who gives his wife talaaq equal to the amount of stars?" He answered, "Say to him that the Gemini stars were sufficient." (The Gemini Constellation has three stars at its beginning.) The Hadith is, "عن عمرو ابن دينار ان ابن عباس سئل عن رجل طلق امراته عدد النجوم فقال انما يكفيك راس الجوزاء" – Ibid

11. Hadrat Fathima bint Qais رضى الله تعالى عنها states that her husband gave her three talaaqs at once at the time of going to Yemen. The Holy Prophet ﷺ ruled all three as complete. The Hadith is, "قالت طلقى" – "اليمن فاجاز ذلك رسول الله زوجى ثلاثة وهو خارج الى Thalatan fi Majlisin Waahidin

12. Abdullah ibn Ali ibn Yazeed ibn Rukaana رضى الله تعالى عنه states, "My grandfather, Rukaana, gave his wife Talaaq-e-Bataa. He later came to the Holy Prophet ﷺ", explained what had happened and said, "I intended only one talaaq." Rasoolullah ﷺ asked, "Do you take an oath on Allah عزوجل that you intended only one?" He replied, "Oath on Allah عزوجل, I intended only one." The Holy Prophet ﷺ then told him that his wife was his again." The Hadith is, "انه طلق امراته البتة فاثنى عن عبدالله ابن علي ابن يزيد ابن ركانة عن ابيه عن جده" – "رسول الله فسأله فقال ما رأدت بها قال او الله ما اردت بها الا واحدة قال والله ما اردت بها الا واحدة قال فردها اليه" – Ibn Majah, Abwaabut-Talaaq, Baab-Mann Talaqa

If giving three talaaqs at once causes only one to occur, why did Sayyiduna Rasoolullah ﷺ take an oath from Hadrat Rukaana رضى الله تعالى عنه regarding his intention? Hadrat Rukaana رضى الله تعالى عنه said, "You are Taaliq (given talaaq). Taaliq! Taaliq!" The last two words were to emphasize the first. As a result, they were all counted as one. This narration is reliable. Ibn Majah states, "This Hadith has a reputed chain of narrators," 28.12 and Abu Dawood writes, "The narration is more sound (Sahih) in comparison to Ibn Juraih's رضى الله تعالى عنه 28.13

13. Muawiya ibn Abi Abbas رضى الله تعالى عنه states that a person once asked Hadrat Abdullah ibn Abbas رضى الله تعالى عنه and Hadrat Abu Hurairah رضى الله تعالى عنه "What is the ruling on a person who gives his wife three talaaqs at once?" Hadrat Abu Hurairah رضى الله تعالى عنه replied, "One talaaq separates them and three makes her Haraam on him. Without Halaala, Nikah is incorrect." Hadrat Abdullah ibn Abbas رضى الله تعالى عنه stressed this. The Hadith is, "ابن عمر و ابن العاص سئلوا عن البكر ويطلقها زوجها ثنا قال لا تحل له حتى تنكح زوجا غيره ورؤي ملك عن يحيى بن سعيد عن معاوية ابن عياش ابن عباسو ابا هريرة وعبد الله " – Abu Dawood, Baabu Nashkil-Muraajiah ba 'ada Tatleeqith-Thalaath

14. Bisaam Sareeqi رضى الله تعالى عنه once said, "Anyone who intentionally or unknowingly gives his wife three talaaqs causes that woman to become Haraam on him." – Baihaqi

15. Muslima ibn Jafar Ahmad رضى الله تعالى عنه once asked Imam Jafar ibn Muhammad رضى الله تعالى عنه "Do you say that giving three talaaqs at once is equal to only one?" He answered, "Ma'azallah (Allah forbid)! Never have I said this.

"Three talaaqs will be three." – Tafseer Roohul-Ma'ani, Second Parah

16. In the time of Hadrat Umar رضى الله تعالى عنه it was ruled that three tataaqs given at once will be three. The extract is, "فَقَالَ عُمَرُ بْنُ الْخَطَّابَ إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرٍ كَانَتْ لَهُمْ فِيهِ أَنَّةٌ فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَامْضَاهُ عَلَيْهِمْ" Muslim, Kitaabut-Talaaq, Baabut-Talaaqith- Thalaath

17. The Sahaaba have also had consensus (ijmaa) on three given talaaqs being three. It is clear that they cannot agree or have ijmaa on something that is wrong. – Sharah Muslim by Imam Nawawi رضى الله تعالى عنه under the abovementioned Hadith

18. Logically, when a husband has the rights to give three talaaqs, why would only one occur when he wishes to give all? The usage of the owner is credible.

19. An action being Haraam doesn't cause the ruling or law to change. Definitely, to give three talaaqs at once is strictly prohibited, but when the husband does so, why shouldn't they be complete? To slaughter an animal with a stolen knife is Haraam, but if someone does slaughter with it, the animal is Halaal. Giving talaaq in the state of menstruation (haiz) is Haraam, but if someone does this, it will be counted.

20. In elimination, consequence is related to the cause. If cause is found, its consequence becomes necessary. Hidaaya states, "In elimination, ruling cannot be separate from its reason." 28.J4 – Kitaabul-Wakaalat

Saying "Talaaq" is reason and Talaaq occurring is its consequence and ruling. Tataaq is to remove the wife from the property of the husband. Thus, it is not possible for the cause to be found but its consequence to not be found, i.e. the husband says three talaaqs but only one occurs.

21. The overwhelming majority of the Ulama, especially Imam Abu Hanifa, Shafee, Maalik and Ahmad ibn Hambal رضى الله تعالى عنه rule that giving three talaaqs at once causes all three to occur. Opposing this is opposing the Muslim Ummah and this is deviance.

In short, this ruling is proven from the Quran, Hadith, consensus of the oahaaba, rulings of the Ulama, Muhadditheen and Mufassireen and even logically. Disagreeing with it is opposing transmitted proofs and is against common sense.

OBJECTIONS AND ANSWERS

TO THREE TALAAQS AT ONCE BEING THREE

OBJECTION 1: Allah states, “باحسان الطلاق مرتن فامساك بمعروف او تسريج”.

From the ‘faa’ in ‘Faa’in’, it is known that giving separate talaaqs is a requirement. Giving three at once is definitely not separate. (‘Marrataan’ denotes division.)

Answer – There are a few replies to this,

1. This ayat doesn’t mean that three talaaqs given at once will only equal one. Rather, its aim is to show us that Talaaq-e-Rajee (Talaaq until which you can take back the wife) is only until two given talaaqs. The article in ‘At-Talaaq’ is delegated (ahdi). It has thus been said, “For whoever gives more than two (i.e. three), the woman doesn’t become Halaal for him without Halaala.” Tafseeraat-e-Ahmadia, Saawi and Jalaalain state, “اثنتن الطلاق ای التطليق الذی يراجع بعده مرتن ای”.

2. If, hypothetically, it is believed that ‘marrataan’ orders the separation of talaaqs, then saying, “Talaaq is for you. Talaaq is for you. Talaaq is for you.” is segregation in words. Even saying, “You are given three talaaqs,” has numerical separation. From where did you deduce that the period of one menstruation is a condition between talaaqs? Allah عزوجل states, “Look towards the sky repeatedly.” 28.17 This doesn’t mean that it should be looked at once a month.

3. According to your explanation, this ayat will mean that talaaq should be given separately. We too say that giving talaaqs all at once is strictly prohibited. Giving them separately is necessary, but the question is: if a person, out of stupidity, gives three talaaqs at once, will they occur or not? The ayat is silent about this.

OBJECTION 2: Hadrat Abdullah ibn Abbas رضى الله تعالى عنه states that in the eras of the Holy Prophet ﷺ, Hadrat Abu Bakr Siddique رضى الله تعالى عنه and even during the initial stages of Hadrat Umar's رضى الله تعالى عنه Khilaafat, it was ruled that three talaaqs given at once is equal to only one. The extract is, "عن ابن عباس قال كان الطلاق على عهد رسول الله ﷺ وابي بكر و شتتين من خلافة عمر طلاق الثلاث واحدة" - Muslim, Kitaabul-Talaaq

Also, Abus-Sahbaa once asked Hadrat Abdullah ibn Abbas رضى الله تعالى عنه Do you know that in the time of Rasoolullah ﷺ and Hadrat Abu Bakr Siddique رضى الله تعالى عنه three talaaqs were accepted as one?" He answered, "Yes." (The Hadith is, "عن ابا الصحباء قال لابن عباس اطعم انما كانت الثالث تجعل واحدة على عهد النبي ﷺ وابي بكر و ثلثا من امارة عمر ف قال ابن عباس نعم These narrations prove that giving three talaaqs at once is only counted as one.

Answer – There are a few replies to this,

1. This Hadith is now annulled (mansookh) because it is narrated from Hadrat Abdullah ibn Abbas رضى الله تعالى عنه whose own verdict (Fatwa) states that three talaaqs given at once equals three (given in the previous chapter). Whenever the practice of a narrator of Hadith goes against his own narration, it is evident that his narration is now inapplicable (mansookh) in his knowledge.

Three talaaqs given at once equaling three was a rule emplaced by Hadrat Umar رضى الله تعالى عنه in the presence of the Sahaaba, and practice was then brought upon this ruling. No Sahaabi, not even Hadrat Abdullah ibn Abbas رضى الله تعالى عنه objected to it, clearly proving that the Hadith quoted by the opposition is either annulled or construed (rnuawwal). Can the Sahaaba agree on something contrary to the Hadith?

2. Also, this Hadith is about giving talaaq to a woman with whom intimacy (khalwat) has not been made with yet. Undoubtedly, if a person gives such a wife three talaaqs at once in this manner, “You are given Talaaq. You are given Talaaq. You are given Talaaq.”, only the first will be taken (the rest are meaningless).

Hadrat Abdullah ibn Abbas رضى الله تعالى عنه was also once asked by Abus-Sahba, “Don’t you know that in the time of Rasoolullah ﷺ, Hadrat Abu Bakr رضى الله تعالى عنه and in the beginning of Hadrat Umar رضى الله تعالى عنه’s Khilaafat, if a person gave his wife three talaaqs, only one was accepted?” He replied, “Yes! If a woman with whom intimacy has not been made with yet is given three talaaqs, only one would be eml’laced.” The Hadith is, الرجل اذا طلق امراته ثلثا قبل ان يدخل بها حعلوها قال ابن عباس بلى كان ” – Abu Dawood, KitaabutTalaaq, Baabu Naskhil-Muraajiah ba’dat-Tatleeqaatilh-Thalaarh واحدة الخ

This Hadith explicitly proves that the narration of Muslim is in regards to the above case, and as per our explanation in the introduction, the ruling still applies.

3. In the time of Rasoolullah ﷺ and Hadrat Abu Bakr Siddique رضى الله تعالى عنه, people used to give talaaq in the following manner, “Talaaq is given to you! Talaaq! Talaaq!” with the last two emphasizing the first. In the time of Hadrat Umar رضى الله تعالى عنه, the condition of people changed and they began giving three talaaqs with the intention of three. Therefore, the ruling changed due to the change in circumstances. Imam Nawawi رضى الله تعالى عنه states, In the time of the Messenger ﷺ people used to generally intend giving one talaaq, with the second two as emphasis for the first. So, if a person gave three at once without any intention of three, only one was accepted because that was the general condition of people at the time. During the Khilaafat of Hadrat Umar رضى الله تعالى عنه however, people generally intended three talaaqs with the three that they gave. As a result, three talaaqs were fixed. The case around the ruling changed, so the ruling itself also changed.” 28.18 –Sharah Muslim, Kitaabut-Talaaq

In the Holy Quran, there are 8 recipients of Zakaat (Kuffaar who are inclined towards Ishm (Mualifatul-Quloob) are also permitted to receive it.) However, in the time of Hadrat Umar رضى الله تعالى عنه the Sahaaba agreed (ijmaa) that the recipients of Zakaat should be only 7. Mualifatul-Quloob was removed because, at the time of the Holy Quran being revealed, Muslims were few and weak. So, such Kaafirs were made inclined towards Islam by giving them Zakaat. In the time of Hadrat Umar رضى الله تعالى عنه however, neither were Muslims few nor weak, and so giving Zakaat to

them was stopped. The ruling changed due to the difference in circumstances, not that the ruling itself was annulled. A person can take Zakaat if he is needy, but can't when he becomes wealthy. You cannot perform namaaz with impure clothes, but you may read in them when they are cleaned. Today, people give 3 talaqs with the intention of three. Emphasis is unknown to them. So, how strange that the circumstances change but the ruling doesn't.

OBJECTION 3: Abdur-Razzuck and Baihaqi narrate from Hadrat

Abdullah ibn Abbas رضي الله تعالى عنه that Abde-Yazeed Abu-Rukaana gave his wife (Umme-Rukaana) Talaaq.

The Holy Prophet ﷺ said to him, "Take her back (rujoo) from it." He submitted, "O Prophet of Allah [bad given her three talaqs]." He replied, "Yes, [know, but take her back." He then recited the following verse, "النساء فطقوهن لعد تهن يا ايها النبى اذا طلقهم" - Tafseer DurreMansoor, Vol. 1, Pg. 279 & Abu Dawood, Vol. 1

طلاق عبد يزيد ابو ركانة ام ركاته ف قال النبي ﷺ ارجع بامراتك فقال انى طلقتها ثلثا قال قد علمت ارجعها وتلا على ايها النبى الآية
The extract of Abu Dawud is, "ارجع بامراتك فقال انى طلقتها ثلثا قال قد علمت ارجعها وتلا على ايها النبى الآية" - Baabu NaskItil-Muraajialt, Pg. 299 & Sunan-e-Kubra, Vol. 7, Pg. 339

If three talaqs given at once causes three to occur, rujoo would have been impossible. Halaala was necessary in such a case, , proving that only one talaaq was fixed as complete while the rest were rejected, even though Abu Rukaana رضي الله تعالى عنه himself was saying that he had given three. Here, there, is no possibility of emphasis.

Answer – Unfortunately, the objector only quoted half of the narration of Abu Dawood and Baihaqi. The answer to his objection has been given in the omission a little further down, conveniently forgotten by him, In it, it is further stated that both Naafi ibn Ajeer رضي الله تعالى عنه and Abdullah ibn Ali ibn Yazeed ibn Rukaana رضي الله تعالى عنه, report from their grandfather, Rukaana, that he had given his wife Talaaq-e-Bataa. This is why the Holy Prophet ﷺ told him that he may return to her. The Hadith is also more sound (Sahih) than the rest because Rukaana's son and family members are more informed of his affairs in comparison to others. The grandson of Rukaana states that his grandfather gave his grandmother Talaaq-e-Bataa, whereas others say that he had given three talaqs. Naturally, the narration of the وحديث نافع ابن عجير و عبدالله ابن علي ابن يزيد ابن ركانة عن ابيه عن " جده ان ركانة طلق امراته البتة فردها النبي ﷺ اصح لأنهم ولد الرجل واهله اعلم به ان ركانة انما طلق امراته البتة وجعلها النبي صلى الله عليه وسلم واحدة – Sunan-e-Kubra, Abu Dowood in the same reference

In short, the narrations which speak of three talaqs are weak (zaeef). In fact, Imam Baihaqi also said at this very juncture that there' are 8 narrations of Hadrat Abdullah ibn Abbas رضي الله تعالى عنه himself contrary to them.

If the children of Rukaana narrate that Talaaq-e-Bataa was given, will only one narration of three talaaqs be credible or nine of Talaaq-e-Bataa? The words of Baihaqi are, "عَبَّاسٌ فَتَيَاهُ بِخَلْفِ ذَلِكَ وَمَعَ رِوَايَةِ اُولَادِ رَكَانَةَ كَانَتْ وَاحِدَةً وَبِاللَّهِ التَّوْفِيقُ" - Sunan-e-Kubra, Vol. 7, Pg. 339

In the first chapter, we already mentioned that Abu Rukaana said to the Prophet "I had intended only one talaaq." Rasoolullah ﷺ took an oath from him on this and then gave the order of rujoo. Imam Nawawi رضى الله تعالى عنه states that the narration of Abu Rukaana's three talaaqs is weak and is reported by unknown (majhul) people to the Science of Hadith. The only narration which is Sahih concerning this matter is the one which we have narrated (i.e. he had given Talaaq-e-Bataa). The word 'Bataa' has the possibility of being either one or three talaaqs. Perhaps the weak narrator thought that Bataa only means three, and so simply said "three" instead, making a severe mistake through this. Imam Nawawi's رضى الله تعالى عنه words are, "وَالرِّوَايَةُ الَّتِي رَوَاهَا الْمُخَالِفُونَ إِنْ رَكَانَةَ طَلاقٍ ثَلَاثًا فَجَعَلُوهَا وَاحِدَةً فَرِوَايَةٌ ضَعِيفَةٌ" عن قوم مجهولين و إنما الصحيح منها ما قدمناه انه طلقها البنت و لفظ البنت محتمل للواحدة وللثلاث ولعل صاحب هذا الرواية الضعيفة عتقدان لفظ البنت يقتضى ثلاثة فرواه بالمعنى الذي فهمه و غلط في ذلك - Sharah Muslim

OBJECTION 4: Hadrat Abdullah ibn Umar رضى الله تعالى عنه once gave his wife three talaaqs at once while she was in menstruation (haiz). The Holy Prophet ﷺ ruled the three to be one and ordered him to take her back (rujoo). If these three talaaqs truly were counted as three, this would've been impossible.

Answer – This is incorrect. The truth is that Hadrat Abdullah ibn Umar رضى الله تعالى عنه gave his wife only one talaaq while she was in haiz. Rasoolullah ﷺ ordered him to take her back because Talaaq should be given in the state of purity (Tohr). The Hadith is, "عَنْ عَبْدِ اللَّهِ أَنَّهُ طَلَقَ امْرَأَةً لَهُ وَهِيَ حَانِصٌ تَطْلِيقَةً وَاحِدَةً فَأَمْرَرَهُ" - Muslim. Vol. 1, Baabu Tahreem-Talaaqil-Haaiz

التي ذكرها مسلم وغيره انه طلقها واما حديث ابن عمر فالروايات الصحيحة، رضى الله تعالى عنه states "واحدة" - Sharah Muslim, Baabut-Talaaqith-Thalaath

The narration of three talaaqs regarding this divorce of Hadrat Abdullah ibn Umar رضى الله تعالى عنه is completely weak (zaeef).

OBJECTION 5: Under the ayat, "رَضِيَ اللَّهُ تَعَالَى عَنْهُ إِمَامُ رَأْزَلٍ" Imam Raazi states, "When giving Shar'j Talaaq, it is Waajib to separate and not join them. This is the explanation of those who have said that giving three talaaqs at once is Haraam." 28.20 – Tafseer-e-Kabeer, Vol. 2, Pg. 147

This proves that giving three talaaqs at once is not Shar'j Talaaq.

Answer – Who's disagreeing with this? Indeed, it is necessary to give the talaaqs separately. The point of discussion is: if a person gives all three together out of stupidity, will they occur or not? Where does this extract of Tafseer-e-Kabeer say that the three talaaqs won't occur? It merely states that doing so is impermissible.

Something being Haraam is one thing and rulings of Shariah being emplaced is completely another. In Ramadaan, to eat during the day is Haraam, but if a person does so, his fast will still be broken. Zina is Haraam, but if someone commits it, Ghusal still becomes Waajib on him. The effect of impermissibility does not have implications on the cause or reasons.

OBJECTION 6: In Imam Raazi رَضِيَ اللَّهُ تَعَالَى عَنْهُ states, "Many Ulama have adopted the ruling that if someone gives 2 or 3 talaaqs all at once, only one will occur." 28.21 – Tafseer-e-Kabeer, Vol. 2, Pg. 247

Thus, according to the general body of the Ulama of Islam, giving three talaaqs at once is equal to only one.

Answer – The objector didn't mention who this "general body of Ulama" are who have this viewpoint, but we do. These "Ulama" are Ibn Taymia and his Wahabi followers, and this is their muzhab (as per the reference of Tafseer Saawi which we have presented in the first chapter). Allama Saawi رَضِيَ اللَّهُ تَعَالَى عَنْهُ has written in the same reference that the Ulama have called Ibn Taymia and his followers deviant and people who lead others to deviance. Also, the objector didn't quote the entire quotation of Tafseer-e-Kabeer. The following is also in the extract, "The second ruling is that of Imam Abu Hanifa رَضِيَ اللَّهُ تَعَالَى عَنْهُ who says that giving three talaaqs at once, even though doing so is prohibited, causes them to occur." 28.22

Further on, Imam Fakhruddin Raazi رضي الله تعالى عنه also writes that the ruling of the A'qarRNA-e-Mujtahideen is that the woman who has been given three talaaqs all at once by her husband is not Halaal for him. – Tafseer-e-Kabeer, Vol. 2, Pg. 268

OBJECTION 7: Reasoning also demands that three talaaqs given together should equal one, because those things which have been commanded to be completed separately but are done together always count as one. Examples of this follow,

Swearing 4 oaths in Liaan (sworn allegation of adultery committed by Ode's spouse) and stoning the Jamraats seven times in Hajj are both Waajib. If a person says that he swears 4 oaths of Liaan, only one will be accepted and he will need to complete the remaining 3. If someone throws seven pebbles simultaneously against the Jamraat, only one stoning will occur and he will need to finish the remaining 6. Also, if a person vows, “I shall recite 1,000 Duroods,” and then says the following, “O Allah عزوجل Send Durood & Salaam upon Rasoolullah ﷺ 1,000 times,” this will not be counted as 1,000, but merely as one.

Thus, if a person gives three talaaqs at once, only one should be accepted as complete.

Answer – Alhamdulillah, you have accepted Deduction (Qiyaas) and have taken the trouble to make it. However, your presumptions are like you. In Liaan and the stoning, the action is the objective, not the result. In Talaaq, the result is the objective, not the action. So your Qiyaas is incorrect.

Every oath of Liaan necessitates one witness. In Zina, 4 witnesses are required. Liaan officiates Zina (i.e. the action of swearing an oath should also be four). Four Liaans with one word equal only one action.

In the stoning of the Jamraats, 7 actions of throwing are required, so it wouldn't make a difference how many you could throw at once. The Holy Prophet ﷺ completed the action of throwing seven times. As a result, following him is necessary.

In Durood Sharif, reward is attained relative to strife. When you vow to recite 1,000 Durood Sharifs, you're actually vowing to make that much amount of effort. Saying “a 1,000 times” definitely doesn't

have the effect of actually reading Durood Sharif 1,000 times. This ruling is different to our discussion. Vows are modeled on general usage (urf). Is talaaq an action of thawaab that more effort in it causes more reward to be attained?

Thus, all of these Objections are weak, baseless and indicative of following the desire of wanting everything to be easy. May Allah عزوجل grant the correct understanding of the Quran and Hadith to those who fashion Islam according to their limited thinking. Aameen.

If giving three talaaqs truly causes only one to be complete but the wife separates from the husband because of them, there will be no wrong doing. However, if by three talaaqs, three are complete and rujoo is made without Halaala, the entire life that will be spent between the couple will be Haraam! To conclude, caution is in accepting three, which is why the Ulama of Usool (Principles of Islamic Jurisprudence) state that when permissibility and prohibition clash, the latter should be preferred.

وصلی اللہ تعالیٰ علی خیر خلقہ ونور عرشہ سیدنا و مولانا مجدد والہ و اصحابہ اجمعین برحمتہ و هوارحم الرحمین

CHAPTER TWENTY-NINE

THE IMPORTANCE OF TAQLEED (FOLLOWING THE FOUR IMAMS)

رضی اللہ تعالیٰ عنہ

Through the grace of Allah ، عزوجل , I have comprehensively written about the issue of Taqleed in the beginning of this book, which has remained unanswered by Wahabi Ghair-Muqallids even until today. In continuing with this topic, we briefly explain the need and benefits of Taqleed as well as the harms and ills of not following it.

The Sahaaba were the Imams of the entire world. Which Imam would they follow?!

In the Ummah of the Holy Prophet ﷺ there are some fortunate people who gained the companionship of Rasoolullah ﷺ and saw his miraculous beauty with their very own eyes. These people are stars on the sky of prophethood and are the guides and Imams of the entire Ummah. Regarding them, Rasoolullah himself said, “My Sahaaba are like stars. Whichever one you follow, you will attain guidance.”

Allah عزوجل saved and protected the Sahaaba from deviance and transgression through the blessings of His Messenger’s ﷺ companionship. He also made necessary statements regarding their piety which they are surely worthy of, “(O Sahaaba) Allah عزوجل has put hate in your hearts for infidelity (kufr), transgression and sins,” (Surah Hujaraat, Verse 7) and has promised every Sahaabi to be a Jannati, “Allah عزوجل has promised Jannah to all the Companions.” – Surah Nisaa, Verse 95

In fact, Allah عزوجل even classified the Sahaaba to be the benchmark of the entire world's Imaan! Whoever has Imaan like them is a Mu'rniin, and whoever's Imaan is contrary to theirs is out of the deen, "If those people brought Imaan like yours, they would be on the path of salvation (hidaayat)." – Surah Baqarah, Verse 137

Through the blessings of Sayyiduna Rasoolullah's ﷺ companionship, the hearts of the Sahaaba were illuminated and they possessed characteristics of the angels (such as obedience and virtue) even though they were earthly creation. There were no deeni conflicts, groupings, religious disputes or fitnas prevalent amongst them, and so there was no need for formal Taqeed during this period. The Sahaaba were the Imams of the entire world. Which Imam would they follow?!

After their time, however, differences in religious thought, dispersion, profusion of rulings and confluence of logic (mantiq) and philosophy arose amongst Muslims. It was at this time that the Learned Ulama began to deduce laws from the Quran and Hadith and cleansed the rulings and verdicts of Islam like a mirror. The Ummah realized that besides following the Taqleed of the Four Imams, there was no other solution. In short, the Muslims were divided into three categories: the public, the Ulama and the Mujtahideen Imams. The masses followed the Ulama and the Ulama deemed the Taqleed of the Imams as necessary due to the needs of the time.

Examples of this follow,

1. The Sahaaba didn't collect the Holy Quran in book-form due to there being no need in their time. In the time of Hadrat Uthman رضى الله تعالى عنه however, when need did arise, the Holy Quran was gathered and compiled into one article.

I'raab (zabar, zer, pesh), Rukus and Sipaarahs were later also applied.

2. No Sahaabi felt the need to collect the statements of the Prophet ﷺ (Ahadith), categorize and extract rulings from them (Bukhari, Muslim, etc. were books authored much later). In short, when religious needs arose, only then were these things created and emplaced.

The Taqleed of the Imams is similar to the above. Just as how we cannot say that the collecting of the Holy Quran and allocating Rukus, Sipaarahs and punctuation to it, or the surfacing of the Science of Hadith and the books of Hadith, etc, are all Bad Innovations (Bidat) because they didn't exist in the time of the Holy Prophet ﷺ or Sahaaba, so too is it ignorance to say that the following (Taqleed) of the Four Imams and knowledge of Islamic Jurisprudence (Fiqh) is bad because it was not prevalent in the time of the Sahaaba. Today, if the collected Quran, Bukhari and Muslim, etc is necessary, so too is the following of the Imams necessary.

[Translators note: At this point, the learned author has quoted various Quranic verses and Ahadith that substantiate the necessities of Taqleed. The majority of these quotations are found in the first discussion in this book. Please refer to them there]

The practice of Muslims also proves the necessity of Taqleed: Muslims of every category have always been Muqallids. None from the Muhadditheen,

Insects cannot consume the bodies of the prophets. The termites ate Hadrat Sulaiman's علیه السلام stick, not his blessed foot. Thus, Hadrat Yaqub عليه السلام had certainty that wolves didn't eat Hadrat Yusuf عليه السلام. He knew that his sons were lying to him!

Mufassireen, Fuqahaa, Auliya or Sufiya have ever been Ghair-Muqallid Wahabies.

Imam Qastalaani رضى الله تعالى عنه and Imam Tajuddin Subki رضى الله تعالى عنه have explicitly proven that **Imam Bukhari** رضى الله تعالى عنه was a Shafee while Imam Nawawi رضى الله تعالى عنه has also gestured towards him being so. Imam Tirmidhi رضى الله تعالى عنه, Abu Dawood, Nasaa'i, Daar-Qutni رضى الله تعالى عنه and other Muhadditheen were all Shafees, while Imam Tahaawi, Zai'lee, Aini, Teebi, Ali Qaari, Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه and other Muhadditheen were Hanafis.

The authors of Tafseer-e-Kabeer, Khaazin, Baidaawi, Jalaalain and Tanweerul-Miqyas were all Shafee Mufassirs, while the authors of Tafseer Madaarik, Roohul-Bayaan, etc. were all Hanafis. Every Wah (Friend of Allah عزوجل) was a Muqallid. Most were Hanafi.

Those who reject the Imams! How many Commentators of the Quran or Hadith, Jurists or Saints have emanated from you?!

Taqleed is even necessary from a rational point of view. Not following it is poison (as supported by the following),

1. To deduce rulings from the Quran and Hadith is not easy, Due to intricacy of the Quran Sharif, Allah عزوجل sent the greatest Messenger ﷺ to teach it. If the intellect was sufficient in understanding it, the Holy Prophet ﷺ wouldn't have been sent. Allah عزوجل states, "The Prophet ﷺ teaches Muslims the Quran and pmdence." 29.5 – Surah Aale-Imran, Verse 164

Just as how Sayyiduna Rasoolullah ﷺ has been sent to explain the Holy Quran, so too have the Mujtahideen Imams been created to explain the Hadith. Those who refuse making Taqleed make such malicious mistakes in their interpretation of the Quran and Hadith that Allah's عزوجل protection can only be asked for against them. I have challenged the Wahabi Ghair-Muqallid hierarchy several times requesting only the difference between Hadith and Sunnat (i.e. what is a Hadith and what is Sunnat?), let alone explanation of the Hadith. They call themselves Ahle-Hadith and we call ourselves Ahle-Sunnat. "So what's the difference between us?" After asking them to prove this difference from the Hadith, Alhamdulillah, they haven't been able to until today and, Insha-Allah, will never be able to until Qiyaarnat. I still challenge the Ghair-Muqallid Wahabies to answer it.

Understanding and extracting rules from the Hadith is not the fate of these unfortunate people. They call themselves Ahle-Hadith after only memorizing a couple of narrations about Ameen bil-Jahr without even understanding them.

Through the grace of Allah عزوجل understanding and gaining the benefits of the Hadith is the good fortune of Muqallids (followers of the Four Imams]. Examples of this follow,

1. a. The Holy Prophet ﷺ has said, "The mountain Uhud loves us and we love it." 29.6 – Bukhari Sharif

From this minor excerpt, the following rules of Shariah and Tareeqat are extracted,

1. Having love for the Holy Prophet ﷺ is not a unique quality of humans. Mindless animals, lifeless sticks and even stones possess love for the Noble Messenger ﷺ. The beauty of Hadrat Yusuf عليه السلام was seen by thousands, but only Zulaikha became infatuated with it. Today, none have seen the beauty of Muhammad Mustapha ﷺ but millions are his lovers. The Prophet is the beloved of the entire creation, And why not? He is the beloved of even the Creator!

2. The human who doesn't have love for Rasoolullah ﷺ is more hard-hearted than stones and is a lower life form than animals.

3. When the Prophet ﷺ knows the condition of a rock's heart ("Uhud loves us..."), how can he not know the secrets of human hearts? Indeed, no seen thing is hidden from him.

4. There is no need to express one's love of the Holy Prophet ﷺ by mouth because he knows the admiration hidden in the chambers of the heart. Uhud said nothing, yet the state of its heart is clear 10 Rasoolullah ﷺ. If the Messenger ﷺ doesn't know these things, how will he intercede (shafa'at) on Qiyaamat? Those requesting him to intercede will surely not receive the answer, "I don't know whether you were Kaafirs or Mu'mins, so how can I intercede?"

5. The compensation of all worship (ibaadat) is Jannat, but the result of having love for Rasoolullah ﷺ is love itself. He said, "Uhud loves us and we love it." This proves that love for Sayyiduna Rasoolullah ﷺ is more excellent than ibaadat, because the reward of his love is being loved by the one who has control over Jannat [i.e. the Holy Prophet ﷺ]. Now follows another Hadith,

2. The Holy Prophet ﷺ once passed two graves and said, "The inmates of these graves are undergoing punishment, and my transport (a mule) is restless on seeing this. One of them was a shepherd of camels who never protected himself from their drops of urine, and the other was a backbiter. This is why they're being punished." After saying this, Rasoolullah ﷺ broke a branch into two pieces, placed a piece on each grave and said, "The punishment of the grave will be lessened for as long as they remain green." – Bukhari Sharif

The following points arise from this Hadith,

I. Nothing blocks the blessed vision and eyes of Rasoolullah ﷺ. He sees even behind coverings. The punishment of the grave was occurring beneath meters of sand, yet Sayyiduna Rasoolullah ﷺ observed it from the surface.

2. The curtains of obscurity are removed for even the animal which Rasoolullah ﷺ rides upon! Through the blessings of the Prophet the mule saw the punishment of the grave and became restless, while our

mules go past graveyards day and night but don't lose any sleep. Thus, if the Holy Prophet ﷺ has to cast a glance on a Wali (Friend of Allah عزوجل), the curtains of obscurity are lifted for him as well.

3. The Prophet ﷺ knows every visible, hidden, former and latter action of every person. He said, "One of them was a shepherd of camels who never protected himself from their drops of urine, and the other was a backbiter," but neither of them did these things in front of him! Thus, he knows every action and doing.

4. Rasoolullah ﷺ knows how to save someone from Divine punishment and how to remove it. He is aware of all spiritual ills as well as their remedy. To remove the punishment of the graves, he placed a fresh branch on each and said that the punishment will be lightened through them.

5. Through the blessings of fresh greenery's Tasbeeh, the punishment in the grave of a Mu'min is lightened. Therefore, if recitation of the Holy Quran or the Zikr of Allah عزوجل is made, the deceased will surely gain benefit, because the Tasbeeh of a believer is more superior to that of plants.

6. Even though dry things also make Tasbeeh: وَانْ مَنْ شَاءَ لَا يَسْبِحُ بِحَمْدِهِ the punishment of the grave is not removed by their likr. For Zikr to be effective, it's necessary for the tongue with which it is made to also be effective. So, the recitation of dry Wahabies, etc. is not beneficial. The Zikr of a Mu'tnin, however, who has the greenery and freshness of the Prophet's ﷺ love, is worthwhile.

7. Placing green plants, flowers, etc. on the grave of a Mu'min is beneficial because the inmates of the grave gain advantage through it. Here, the Prophet placed fresh, green branches on the graves and said, "Punishment will be lessened for as long as they remain fresh."

8. The urine of a Halaal animal is impure (najis) and to save oneself from it is necessary. We lean that though the camel is a Halaal animal, its drops cause punishment in the grave.

These were examples of the beautiful points Muqallids (followers of the Four Imams) extract from understanding the Ahadith. Refer to my marginal notes on Bukhari, Naeemul-Baari, for more examples of these. We now present examples of commentary on the Holy Quran by Muqallids,

1. "Jinns didn't give notification of Hadrat Sulaiman's عليه السلام demise, but the white ants which were eating his staff did." 29.8 – Surah Saban, Verse 14

Hadrat Sulaiman عليه السلام passed away in the state of namaaz while Baitul-Muqaddas was being constructed (he remained in the standing position for six months, being supported by his walking stick). Eventually, termites ate his stick and his blessed body fell to the ground. When the linns (who were working on the construction) saw this, they abandoned their work and fled the area. From this ayat and incident, we can deduce,

- After death, the bodies of the prophets are safe from decomposing and perishing. See: the body of Hadrat Sulaiman عليه السلام remained the same for six months without any change.
- Insects cannot consume the bodies of the prophets. The termites ate Hadrat Sulaiman's عليه السلام stick, not his blessed foot. Thus, Hadrat Yaqub عليه السلام had certainty that wolves didn't eat Hadrat Yusuf عليه السلام. He knew that his sons were lying to him!
- The kafn of a prophet is also safe from rotting or min. Hadrat Sulaiman's عليه السلام kafn didn't become dirty or soiled during these six months. Otherwise, the Jinns would have known that he passed away.
- The prophets fulfill religious and worldly needs even after their passing! Hadrat Sulaiman عليه السلام made sure the Baitul-Muqaddas Musjid was completed even after his demise.
- Due to a religious need, to delay the kafn and burial of a prophet is the Sunnah of Allah عزوجل For the completion of the Musjid, Allah عزوجل kept Hadrat Sulaiman عليه السلام without any kafn or burial for six months after his demise. Thus, the Sahaaba delaying the kafn and burial of Sayyiduna Rasoolullah ﷺ in order to select a Khalifa is absolutely correct because the appointment of a Khalifa is far more important than the completion of a Musjid.
- Heart failure (i.e. sudden death), is not a punishment for Allah's عزوجل virtuous servants, but a mercy. Hadrat Sulaiman عليه السلام passed away suddenly even though it was a blessing for him. Yes, it is a punishment for the heedless and negligent because they do not get the time to repent. We present another ayat as an example,

2. - "إذا جاء نصر الله والفتح الخ" - Surah Fath

In this ayat, Allah عزوجل has mentioned two blessings of His to His beloved ﷺ and has commanded His praise in Tasbeeh to be made in thanks for them. The first is the Conquering of Makkah and the second are the armies of people accepting Islam after it. The following deductions are made from this ayat,

- The Sahaaba are not few in number but arc in the thousands, because Allah عزوجل has used the word 'armies' (Afwaaj), and a couple of people do not make an army. Just as how the prophets are approximately 124,000, from which 313 are Messengers (prophets with Divine books) and 4 are Mursa! (Specially sent), likewise, the Sahaaba are 124,000 in number, from which 313 are Badri companions and 4 are Khulafaa-e-Raashideen. Whoever says that Mu'min Sahaaba were only two or five in total refute this ayat.
- The Imaan of those who accepted Islam on the day of the Conquering of Makkah and afterwards is accepted by Allah عزوجل.

The Holy Quran states that they have entered the deen of Allah عزوجل, leaving no doubt in the matter. Therefore, Abu Sufyan, Hinda, Ikramah, Arneer Muawiya, etc. رضى الله تعالى عنه were true and sincere Mu'mins. Whoever rejects their Imaan refutes this ayat.

3. None from those who brought Imaan on the day of the Conquering of Makkah became apostates (Murtads). They remained as true Believers and passed away as such, because this ayat explicitly mentions their entering into Imaan while there is no ayat regarding their leaving it. Also, Allah عزوجل mentioned this as a Divine blessing. If they had lost their Imaan afterwards, then instead of ordering the performance of Tasbeeh and praise (hamd), Allah عزوجل would have said, "O Beloved! Their Imaan has no credibility because they shall resort to kufr again." Now, whatever historical incident "proves" their kufr is false, a lie and contrary to the Holy Quran.

Until today, has the brain of any Ghair-Muqallid Wahabi extracted such Imaan enlightening rules from the Quran and Hadith? If you wish to learn more Imaan strengthening commentaries like the above, refer to my marginal notes on the Holy Quran. We now return to the original topic (i.e. the necessity of Taqleed):

1. b. The Quran and Hadith are medicines of Imaan. Every single person cannot prescribe his own medication less he wishes to chance his life. Likewise, everyone cannot extract rules from the Quran and Hadith by themselves. If one does, he will lose his Imaan just as how GhairMuqallid Wahabies have.

c. The Quran and Hadith are oceans of knowledge. When most people are incapable of bringing out pearls from the ocean, so too can every person not deduce rulings from the Quran and Hadith on their own. Pearls are not bought from the sea. When people desire them, they enter jewelry stores. Likewise, you will not get Islamic rulings from the Quran and Hadith but will need to browse the shelves of Imam Abu Hanifa رضى الله تعالى عنه, Imam Shafee رضى الله تعالى عنه etc.

d. In worldly matters, every person is the follower of some leader: in cooking food, sewing clothes, wearing clothes, etc, there is no worldly action wherein Taqleed of the masters of that particular field hasn't been made. Deen is more vital than this. If every person unrestrictedly does and says whatever he wishes, Islam will be mined.

Ghair-Muqallid Wahabies should wear their hats on their legs and their shoes on their heads, etc. because they make the Taqleed of general people when it comes to dressing. Why do you perform the Taqleed of a luminary in every matter but refute three or four? If you want to oppose Taqleed, be complete in it. Do everything uniquely!

e. The Ahadith have many visible differences in them, with several sometimes concerning only one issue. If Taqleed isn't made and only the Ahadith are looked at, we would be in a great predicament. Ya Allah عزوجل! Which Hadith do we follow?! Can a Wahabi perform a two rakaat namaaz in which all Ahadith are practiced upon, remembering that there are several narrations dealing with only one issue? Narrations differ regarding the Holy Prophet's ﷺ Witr being 1, 2, 3, 5, 7, 9, 11 and 13 rak'aats. Now, to those who don't follow any Imam, perform a Witr Namaaz which incorporates all of these.

Friends, it is the task of a Mujtahid to see which Hadith is applicable (naasikh), inapplicable (mansookh), which has a visible meaning and which needs interpretation. Only the person who recognizes the context of the Holy Prophet ﷺ's actions should bring practice on the Hadith.

CHAPTER THIRTY

THE EXCELLENCE OF IMAM ABU HANIFA رضى الله تعالى عنه

Ghair-Muqallid Wahabies (who reject the Four Imams) are severe enemies of Hadrat Imam Abu Hanifa رضى الله تعالى عنه and constantly mock his rulings. Some have written that the numerical value of his year of birth is equal to the word “dog” (Allah عزوجل forbid!). In reply to this, some Hanafis have said that the numerical value of “Wahabi” is equal to the word vulture. Like vultures who eat dead flesh, so too do Wahabies eat the flesh of the Friends of Allah عزوجل that have passed away by backbiting about them. Even the Quran has equated backbiting to eating the flesh of a corpse. The numerical value of “Wahabi” also equals the word rat. Like rats which nibble away at things, so too do Wahabies corrode the pure deen of Islam. To explain and demonstrate to Muslims the great excellence Hadrat Imam Abu Hanifa رضى الله تعالى عنه occupies in Islam, 1 pen the following,

THE NAME & GENEALOGY OF IMAM-E-AZAM رضى الله تعالى عنه

Nu'man ibn Thaabit ibn Zuti is the blessed name of Imam Abu Hanifa رضى الله تعالى عنه. His paternal grandfather, Hadrat Zuti رضى الله تعالى عنه, was of Persian descent, a true lover of and very close to Hadrat Ali رضى الله تعالى عنه. It was because of his love that he came to stay in Kufa, the administrative capital of the great Khalifa of Islam. When his son, Hadrat Thaabit رضى الله تعالى عنه, was a baby, he took him to Hadrat Ali رضى الله تعالى عنه so that he may make dua for him. Hadrat Ali did so and gave glad-

tidings of much barkat. As a result, Imam Abu Hanifa رضى الله تعالى عنه is the miracle and glad-tidings of Hadrat Ali رضى الله تعالى عنه.

Hadrat Imam Abu Hanifa رضى الله تعالى عنه was born in 80 A.H and passed away during the year 150 A.H in Baghdad Sharif. He was buried in the graveyard 'Khairzaan'. His Qabr Sharif is visited by all: lay-Muslims, Ulama, Mashaaih and Sufiya throughout the year. He lived for a period of 70 years.

Imam Abu Hanifa رضى الله تعالى عنه was also born in the period of the Sahaaba. He particularly met these four,

1. Hadrat Anas ibn Maalik رضى الله تعالى عنه in Basra
2. Hadrat Abdullah ibn Aufa رضى الله تعالى عنه in Kufa
3. Hadrat Suhail ibn.Sa'ad Saaldi رضى الله تعالى عنه in Madina Munawwara
4. Hadrat Abu Tufail Aamir ibn Waasila رضى الله تعالى عنه in Makkah Muazzama

There are reports that he met others besides these, but this is the most chosen ruling. He was the student of Hadrat Hammaad رضى الله تعالى عنه and even had exclusive tutorials by Imam Jafar Saadiq رضى الله تعالى عنه (and was particularly guided by the latter for a period of two years).

It was King Mansoor who brought the great Imam from Kufa to Baghdad and requested him to accept the position of the Grand Judge (Qaadhi-ul-Qadaat). After denying this position. Imam Abu Hanifa رضى الله تعالى عنه was incarcerated and later passed away during this imprisonment.

رضى الله تعالى عنه THE ESTEEM OF IMAM-E-AZAM

The excellence and merit of Imam Abu Hanifa رضى الله تعالى عنه is truly beyond our estimation. He is the visible miracle of the Holy Prophet ﷺ the integral karaamat of Hadrat Ali رضى الله تعالى عنه and the solver of problems encountered by the Muslim Ummah. Alhamdulillah, the Ahle-Sunnat are very fortunate. Our Messenger ﷺ is the Greatest Messenger, our Shaikh Abdul-Qadir Jilaani رضى الله تعالى عنه is the Greatest Ghaus and our Imam Abu Hanifa رضى الله تعالى عنه is the Greatest Imam. Greatness, honour and prestige are our fortune. Through the grace of Allah عزوجل we present a few excellences of Imam Abu Hanifa رضى الله تعالى عنه.

1. The Holy Prophet ﷺ foretold his birth and spoke of his excellence. Muslim and Bukhari narrate from Hadrat Abu Hurairah T'ibrani رضى الله تعالى عنه from Hadrat Ibn Mas'ud رضى الله تعالى عنه and Abu Nuaim from Hadrat Qais ibn Thaabit ibn Ubaada رضى الله تعالى عنه "If Imaan was at the Suraya star (pleiades) some people of Persian ancestry would retrieve it." 30.1

In another narration of Muslim and Bukhari, Sayyiduna Rasoolullah ﷺ said. "Oath on He who has control of my existence! If the deen was at the Suraya star, a man from Persia would reach for and retrieve it." 30.2

Who of Persian descent besides Imam Abu Hanifa رضى الله تعالى عنه possesses this glory?

2. Allama Ibn Rajar Makki Shafee رضى الله تعالى عنه has written a complete book called Khairaatal-Hisaan fi Tarjamati Abi Hanifa An-Nu'man. In it, he records the following Hadith of the Holy Prophet ﷺ,

“In the year 150, the decoration of the world will be taken away.,,30.1

150 was the year of Imam Abu Hanifa's رضى الله تعالى عنه demise. From this, we come to know that Imam-e-Azam رضى الله تعالى عنه was the adornment of the Shariah and the embellishment of Shariah knowledge and practice. Even Imam Kurduri رضى الله تعالى عنه stated that this Hadith gestures towards the great Imam.

3. Imam-e-Azam رضى الله تعالى عنه was the first Aalim of the deen in the entire Muslim world to lay the foundations of Fiqh (Islamic Jurisprudence) and Ijtihaad.

This is his great favour upon the Muslim Ummah. The other Imams, such as Imam Shafee, Imam Malik رضى الله تعالى عنه etc. all built upon these foundations. Rasoolullah ﷺ said that he who invents a good and righteous method in Islam obtains his reward and the reward of everyone who acts upon it.

For 40 years, Imam Abu Hanifa رضى الله تعالى عنه performed Fajr namaaz with the Wudhu from his Esha salaah the night before!

4. Imam Abu Hanifa رضى الله تعالى عنه is either directly or indirectly the teacher of all the Jurists (Fuqaha) and Commentators of Hadith (Muhammaditeen). Even Imam Shafee رضى الله تعالى عنه was the stepson and student of Imam Muhammad رضى الله تعالى عنه. Likewise, Imam Malik رضى الله تعالى عنه gained direction from the works of Imam Abu Hanifa رضى الله تعالى عنه. Many Shaikhs and teachers of Imam Bukhari رضى الله تعالى عنه (who is the teacher of the commentators of Hadith) were Hanafis. It's as if Imam Abu Hanifa رضى الله تعالى عنه is the sun in the sky of knowledge while the rest of the Learned Ulama are its stars.

5. The indirect students of Imam-e-Azam رضى الله تعالى عنه number more than 100,000, the majority of which are Mujtahids (e.g. Imam Muhanunad, Imam Abu Yusuf, Imam Zafar, Ibn Mubaarak رضى الله تعالى عنه etc., all luminaries amongst the knowledgeable in the history of the deen). Imam Muhammad رضى الله تعالى عنه alone wrote and compiled 490 deeni books from which six are especially noteworthy. These are known as the Zaahirur-Riwaayaat and have been accepted to be the source of books dealing with Islamic Jurisprudence.

6. There are four Imams who are the most excellent of the Ulama-e-Mujtahideen and the most excellent of all is Imam Abu Hanifa رضى الله تعالى عنه. It's for this reason that Imam Shafee رضى الله تعالى عنه once said, “The Jurists are the children of Abu Hanifa and he is their father.”

7. Just as how Imam Abu Hanifa رضى الله تعالى عنه is the sun on the sky of knowledge, so too is he a master in practice. For 40 years, he performed Fajr namaaz with the Wudhu from his Esha salaah the

night before! He kept fast for 40 years so discreetly that none knew of his fasting (when he used to bring food from his home, he would feed the students outside. His family thought that he ate outside while the people outside thought he ate in his home)!

The illustrious Imam would complete 61 Quran Sharifs in every month of Ramadaan – one during the day, one during the night, one in the course of the entire month and one with followers (Muqtadis) in the Taraweeh Salaah. He even performed Hajj while he was still a child!

8. The Qabr (mazaar) of Imam-e-Azam رضى الله تعالى عنه is trusted for the acceptance of dua. Imam Shafee رضى الله تعالى عنه states, “Whenever a need arose in my life, I would travel to Imam Abu Hanifa’s رضى الله تعالى عنه Qabr, perform two rakaats of Naf Salaah and make dua through the barkat of his blessed grave. Through this, my need was soon fulfilled.” Furthermore, when Imam Shafee رضى الله تعالى عنه used to come to Imam Abu Hanifa’s رضى الله تعالى عنه burial place, he used to perform Salaah according to the Hanafi muzhab and not read Qunoot-e-Naazilah. When asked why he did this, he replied, “I do this in respect of the Saahib-e-Qabr (Imam Abu Hanifa رضى الله تعالى عنه).” – Shaami

This doesn’t mean that when Imam Shafee رضى الله تعالى عنه used to come to Baghdad, he would neglect a Sunnah due to the respect of Imam Abu Hanifa رضى الله تعالى عنه. It simply means that no Imam or Mujtahid can say for sure that only he is correct while the others aren’t. Rather, an Imam possesses overwhelming thought (Zann-e-Ghaalib) of him being correct but can also say that probably another Imam’s opinion or ruling is correct. There is certainty in beliefs (aqaaid) but Zann-e-Ghaalib for every dissimilar ruling of the Imams. So, it’s as if on these occasions, Imam Shafee رضى الله تعالى عنه practiced that which Imam Abu Hanifa رضى الله تعالى عنه regarded as Sunnat. One Sunnat has been left out while another has been practiced. Thus, there is no objection to this.

9. Imam Abu Hanifa رضى الله تعالى عنه saw عزوجل Allah رضى الله تعالى عنه 100 times while dreaming! The final dua he made to Allah عزوجل and the answer he received when seeing Him is recorded in Raddul-Muhtaar in detail.

10. Many great Friends (Auliya) of Allah عزوجل, Ghaus’, Qutbs, Abdaals and Autaads are followers (Muqallids) of Imam Abu Hanifa رضى الله تعالى عنه. The amount of Saints found in the Hanafi muzhab is not visible in any other, and include Hadrat Ibrahim ibn Adham, Shafeeq Balkhi, Maroof Karkhi, Bayazeed Bustami, Fudhail ibn Ayaaz, Dawud Ta’ai, Abu Aamid Balkhi, Khalf ibn Ayoob, Abdullah ibn Mubaarak, Wakee ibn Jarrah, Shaikhul Islam Abu Bakr Tirmidhi, etc.. Auliya, Fuqahaa and Muhaditheen were all Hanafis and held on to the protection of the great Imam. The pride of the Indo-Pak sub-continent, Daata Ganj Baksh Hujweri whose Qabr is visited by all creation, was also a Hanafi. He spoke highly of Imam Abu Hanifa رضى الله تعالى عنه in his book ‘Kashful-Mahjoob’. The majority of the Mashaaiikh from all chains of Tariqat (Chisthi, Qadri, Naqshbandi, Suharwardi, etc.) were also all Hanafis.

11. The’ muzhab of Imam Abu Hanifa رضى الله تعالى عنه is so widespread that it can be that wherever Islam is present, the Hanafi school of thought is found there as well. The majority of Muslims, including the residents of the two Harams, are all Hanafis. There are even some places in the Islamic world where only the Hanafi muzhab is found, and the general public there doesn’t even know of other muzhabs, e.g. Balkh, Bukhaara, Kabul, Qandhaar and approximately the entire Indian subcontinent. This general

acceptance of the Hanafi muzhab proves the acceptance of Imam Abu Hanifa رضى الله تعالى عنه in the sight of the creation as well as the Creator.

12. People who held contrary views to the great Imam in Jurisprudence (Fiqh) also wrote major works regarding his excellence,

1. **Khairaatul-Hisaan fi Tarjamati Abi Haneefa An-Nu'man** by Allama Ibn Hajar Makki رضى الله تعالى عنه

2. **Intisaarul-Imam** by Allama Ibn Jauzi رضى الله تعالى عنه (in two volumes).

3. **Tabyeedus-Sabeefah fil-Manaaqib Abi Haneefa** by Imam Jalaaluddin Suyuti رضى الله تعالى عنه

4. **Tanweerus-Sabeefa fi Tarjamati Abi Haneefa** by Allama Yusuf ibn Abdul-Haadi Hambali رضى الله تعالى عنه

In his book, he quotes the following saying of Ibn Abdullah رضى الله تعالى عنه “I have not seen anyone more distinguished than Imam Abu Hanifa رضى الله تعالى عنه in knowledge, jurisprudence and piety.

In short, the entire Muslim Ummah bears testimony to the excellence of Imam Abu Hanifa رضى الله تعالى عنه. If only a handful of Ghair-Muqallid Wahabies spew abuse against him, surely their ravings have no credibility.

13. From all of the Imams, the period of Imam Abu Hanifa رضى الله تعالى عنه is the closest to Sayyiduna Rasoolullah's ﷺ time. Imam-e-Azam رضى الله تعالى عنه was born in 80 A.H, is a Taba'ee and has met 4 Sahaaba from whom he has also narrated Hadith. Whoever rejects him being a Taba'ee does so in bigotry and prejudice. How can it be that a great Sahaabi like Hadrat Abdullah ibn Aufa رضى الله تعالى عنه was present in Kufa during the time of Imam-e-Azam رضى الله تعالى عنه and the Imam never met him? Today, people travel thousands of miles to visit and be in the company of a pious person, so what can be said about visiting a Companion of the Prophet?! Nevertheless, Imam Abu Hanifa رضى الله تعالى عنه is a Taba'ee, has attained Sahih Ahadith from the Prophet and is counted in the Khairul-Quroon (greatest era adjoined to the time of the Messenger ﷺ).

In relation to the other Imams,

1. Imam Abu Hanifa رضى الله تعالى عنه was born in 80 A.H and passed away at the age of 70 in the year 150 A.H. His Mazaar is in Baghdad.

2. Imam Maalik رضى الله تعالى عنه was born in 90 A.H and passed away at the age of 89 in the year 179 A.H. His Mazaar is in Madina.

3. Imam Shafee رضى الله تعالى عنه, was born in 150 A.H and passed away at the age of 54 in 204 A.H. (He was born the day Imam Abu Hanifa رضى الله تعالى عنه to passed away.)

4. Imam Ahmad ibn Hambal رضى الله تعالى عنه was born in 164 A.H and passed away at the age of 77 in 241 A.H.

14. Amongst the Imams, Imam Abu Hanifa رضى الله تعالى عنه occupies a unique excellence of gaining special guidance and blessings from the family (Able-Bait) of the Prophet ﷺ. No other Imam has this glory. Imam-e-Azam رضى الله تعالى عنه spent two years in the gathering of Imam Jafar Saadiq رضى الله تعالى عنه, and himself said, "If those two years weren't attained, I (Nu'man) would've been destroyed. 30.4

15. Imam-e-Azam رضى الله تعالى عنه is the pure reflection of Hadrat Abu Bakr Siddique رضى الله تعالى عنه. One is the first Khalifa of Islam and the other is the first Mujtahid Imam of Islam.

Hadrat Abu Baker رضى الله تعالى عنه is the compiler of the Holy Quran and Imam Abu Hanifa رضى الله تعالى عنه is the composer of Fiqhi laws. After the Prophet ﷺ Hadrat Abu Bakr رضى الله تعالى عنه was the first to lay the foundation for the rules of justice in the Khilaafat, and Imam Abu Hanifa رضى الله تعالى عنه laid the foundation of Ijtihaad and Taffaqah (reflection). Hadrat Abu Bakr رضى الله تعالى عنه helped the Ummah of the Prophet continually, saved them from division and fought disintegration, and

Imam Abu Hanifa رضى الله تعالى عنه saved the Ummah from the storms of apostasy and infidelity. Through his Ijtihaad and Ilmi blessings, the Muslim Ummah is safe from the mischief of the Kuffaar and heretics.

16. Just as how Ghaus-e-Azam رضى الله تعالى عنه is the leader of the Friends (Auliya) of Allah عزوجل {i.e. his foot is on the necks of the Saints. He is also the first Imam of Tareeqat), likewise, Imam Abu Hanifa رضى الله تعالى عنه, is the leader of all the Learned Ulama, i.e. they are under his shade of knowledge. This is why "The First Imam of Tareeqat" and "The First Imam of Shariat" is the title of Huzoor Ghaus-e-Azam and Imam Abu Hanifa رضى الله تعالى عنه respectively.

Baghdad Sharif is the joining of two oceans because both of these eminent Imams rest there.

CHAPTER THIRTY-ONE

WAHABIES AND HADITH

The original name of Ghair-Muqallids is "Wahabies" and their title is Najdi because their progenitor is Mohammed ibn Abdul-Wahab, a former resident of Najd. Thus, when they are associated to their progenitor or place of origin, they are known as Wahabies and Najdis respectively. An example of this is the "Ummah" or Mirza Ghulam Aluned Qadiyani who are called Mirza'is and Qadiyanis in respect and association to their founder and source of origin.

It is this very Wahabi sect whom the Holy Prophet ﷺ foretold of to emerge from Najd, "Fitna and disruption will be found in Najd and a Shaitanic sect will arise from there." 31.1

After Mohammed ibn Abdul-Wahab Najdi, the person who propagated this sect in the Indian subcontinent is Ismail Dehlwi (the history of this movement has been mentioned in the beginning of this book. You may refer to it there). They regard the general body of Muslims to be polytheists (Mushriks) and only themselves as people of tauheed. They are fierce enemies of Muqallids and spew abuse against the Four Imams (i.e. Imam Abu Hanifa رضى الله تعالى عنه, Imam Shafee رضى الله تعالى عنه etc.). This sect calls themselves "Ahle-Hadith" or "Aamil bil-Hadith" and would proudly claim to be Wahabies in the past.

Many of their books were even named Taufa Wahabiya, etc. Nowadays however, they get highly irritated when called “Wahabites”.

The beliefs and practices of the Ghair-Muqallids are impure and vile. Here, we discuss their self-professed name, “Ahle-Hadith”, to demonstrate that even their name is incorrect.

No person can be called “Ahle-Hadith” (The people of Hadith) or “Aamil bilHadith” (The people who practice on the Hadith), and for someone to be so is as impossible as the joining of two opposites such as day and night, because the literal meaning of Hadith is talk, speech or utterance. Allah عزوجل states, “On which utterance will you bring Imaan upon after the Quran? 31.2 ‘Allah عزوجل has revealed the most excellent speech,’ 31.3 and ‘Some people purchase talks of amusement (i.e. fictitious novels) so that they can be led away from Allah’s عزوجل path.’ 31.4

In Shariah terms, a Hadith is regarded as that speech or extract wherein the sayings and actions of the Holy Prophet ﷺ as well as the sayings and actions of the Sahaaba, are narrated. The question posed to this sect is, which Hadith do you practice, the literal or technical? If you practice the literal Hadith, then every person who reads fiction novels should also be called ‘Ahle-Hadith’ because they speak, believe and act every true and false utterance.

If you practice the technical Hadith, then the question is do you practice all of them or only a few? If you claim to practice only a few, then this is not something unique because every person acts on at least one saying of the Holy Prophet ﷺ Rasoolullah ﷺ states that speaking the truth gives salvation and lying causes destruction. Even Mushriks and Kaafirs accept this. Thus, all have become Ahle-Hadith. In fact, why don’t you accept Hanafi, Shafee, Maliki and Hambali Muslims to be Ahle-Hadith? They act upon thousands of Hadith.

If you say that you act upon every Hadith of Rasoolullah ﷺ, it’s impossible because some Ahadith of the Prophet ﷺ are inapplicable (mansookh). Some speak of the unique and specific practices of Rasoolullah ﷺ which were permissible or Fardh upon him but Haraam for us. Examples of this are him performing namaaz on the mimbar, making Tawaaf while seated on a camel, extending the Sajda because of Imam Husain رضي الله تعالى عنه reading Salaah while keeping Hadrat Amaamah bint Abil-Aas رضي الله تعالى عنه on his shoulders, having 9 wives in Nikah, performing Nikah without giving any mahr, equality and mehr not being compulsory amongst his blessed wives, etc. In fact, it is proven from the Hadith that the Holy Prophet ﷺ read the Kalima in the following manner, “There is none worthy of worship but Allah عزوجل and I am His Messenger.” Can the GhairMuqallids practice this Hadith and recite the Kalima in this manner? Never!

In summary, some Ahadith are sayings and practices of the Holy Prophet ﷺ which are excellences for him but infidelity (kufr) for us.

Similarly, the Ahadith also mention those actions of the Prophet ﷺ which occurred due to forgetfulness or Ijtihad. Those who claim to practice the

Hadith, not the Sunnah, should also practice these.

Nevertheless, no person can practice every Hadith, Whoever calls himself “Ahle-Hadith” or “Aamil bil-Hadith” in this regard is wrong. When their name is false, then through the grace of Allah عزوجل، so too will their actions be impure and defective. This is why the Prophet ﷺ said, “Make necessary my Sunnah and the Sunnah of my Sahaaba on yourselves.” 31.5 – Mishkaat

He didn’t say, “Make necessary my Hadith,’ because every Hadith cannot be practiced. It is the Sunnah that is worthy of practice. Those actions of the Prophet ﷺ which haven’t been annulled (mansookh), are not unique and specific for him or have not occurred due to err or forgetfulness but are correct for the Ummah to practice upon are called Sunnah. Therefore, our name, Ahle-Sunnah, is absolutely correct because we practice the Sunnahs of our Prophet ﷺ, Alhamdulillah, The Wahabi’s name, Ahle-Hadith, is not possible because practicing every Hadith isn’t.

Now, criticizing and investigating these Ahadith to know which is applicable or inapplicable (mansookh), which command is proven from which Hadith, what is the Prophet’s ﷺ uniqueness, which Hadith is for everyone to follow, which isn’t, what is the meaning of his commands, which Hadith explicitly prove a ruling, which don’t, etc, will all be discussed and performed by Mujtahid Imams. We lay-people cannot reach their intensity of knowledge. Just as how the Hadith makes people follow the Quran properly, so too do the Mujtahid Imams make people practice the Hadith correctly. The Hadith is the path leading to Allah عزوجل and the Mujtahid Imam is the Noor of that path. When you cannot reach your destination without being guided by light, so too will it be impossible to practice the Sunnah of the Holy Prophet ﷺ without these Mujtahid Imams. This is why the Aalims state, “Without a Mujtahid, the Quran and Sunnah causes deviance.” 31.5a Even Allah عزوجل states in the Holy Quran, ”Through the Holy Quran, Allah عزوجل gives salvation to many and deviance to many.” 31.6 – Surah Baqarah, Verse 26

Chakralwis Ahle-Quran (i.e. Quranic Groups) are astray for this very reason: They wish to understand the Holy Quran and reach Allah عزوجل directly without the Noor of Hadith Sharif. Wahabies and Ghair-Muqallids are astray because they want to understand the Hadith without the light of knowledge and the Noor of a Mujtahid Imam. We, the Muqallids of the Ahle-Sunnah (those who follow the Four Imams) are successful because we have with us the Kitaeb of Allah عزوجل the Sunnah of Rasoolullah ﷺ and the Noor of an Imam which, in the case of the Hanafi rnuzhab, is the Noor of Siraajul-Ummah, Kaashiful-Gummah, Imarn-eAzam Abu Hanifa Nu’man ibn Thaabit رضى الله تعالى عنه.

Again, to become the “Ahle-Hadith” is impossible and false. Becoming the Ahle-Sunnah is correct, and only he who is a follower of an Imam will be from the Ahle-Sunnah. On the Day of Qiyaamat, Allah عزوجل will also call His servants with their Imams, “On that day, We shall call everyone with their Imam.” 31.7 – Surah Israa, Verse 71

It may be understood that both Muqallids and Ghair-Muqallids travel on the ocean of the Quran and Sunnat. However, we travel on the ship called Taqleed with our lighthouse being Imam Abu Hanifa رضى الله تعالى عنه, and so we are at every moment .under his responsibility. Ghair-Muqallid Wahabies navigate this sea alone. Insha-Allah, success is for us and drowning is for them.

Lastly, I request the “Ahle-Hadith” to explain the differences between Fardh, Waajib, Sunnat, Mustahab, Makrooh-e-Tahrimi and Haraam in light of the Hadith. Regarding Salaah (the first act of worship in

Islam), they should present their study into the number of Fardh, Waajib, Sunnat, etc. actions it includes. Insha-Allah عزوجل، they won't be able to explain these laws until Qiyaamat – the very thing which is required of-us day and night! So friends, don't be stubborn. Accept Taqleed and practice upon something which has within it both religious and worldly benefits.

CHAPTER THIRTY-TWO

A FEW PRINCIPLES OF HADITH

1. In regard to the chains of narration (Isnaad) of the Hadith, there are many categories. Here we discuss only three,

2. **Sahih (sound)** – This is a Hadith which has the following 4 qualities,

1. Its chain of narrators is mutasil (i.e. all narrators are mentioned in their respective places from the Holy Prophet ﷺ to the compiler of the Hadith book.

2. All its narrators possess the highest category of taqwa and piety.

None of them is a sinner (faasiq) or someone whose life is obscured.

3. The memory of the narrators is very strong and not hindered by old-age or weakness. .

4. The Hadith is not shaaz (i.e. contrary to the Mash'hoor Ahadith, a higher category of Hadith).

Hasan - This type of Hadith has a narrator who does not completely possess the rare qualities mentioned above. In other words, his piety or memory doesn't have this type of superiority.

Zaeef (weak) – This Hadith has a narrator who either doesn't have a strong memory or isn't virtuous.

2. The first two types of Hadith (Sahih and Hasan) are credible in rulings (ahkaam) and excellence (fadhaail). A weak (Zaeef) Hadith is only reliable in excellence, not in rulings (permissibility or prohibition will not be proven for it. Yes, good deeds or the prominence of an individual can be).

The result of this is that a weak Hadith is not a lie, false or fabricated (contrary to the propaganda of Ghair-Muqauids). The Muhadditheen have kept its rank less than the first two merely for caution.

3. If a weak Hadith becomes a Hasan Hadith for some reason, it also becomes completely credible, with both excellence and rulings able to be proven from it.

4. A weak narration sometimes becomes Hasan in the following situations,

1. If it is reported by two or more chains of narration, even if all are weak. In other words, if a Hadith is reported through a few weak narrations, it becomes Hasan. – Mirqaat, Mauzaate-Kabeer, Shaami, Introduction to Mishkaat by Shaikh Abdul-Haqq رضى الله تعالى عنه Risaala Usool-e-Hadith by Imam Jurjaani رضى الله تعالى عنه

2. The practice of true Ulama also causes a weak Hadith to become Hasan. Thus, if the Learned Ulama-e-Deen begin to bring practice on a weak Hadith, it doesn't remain so, but becomes Hasan. It was for this reason that Imam Tirmidhi رضى الله تعالى عنه once said, "At this Hadith is Ghareeb or weak (Zaeef), the learned practice it." 32.1

This saying of Imam Tirmidhi رضى الله تعالى عنه doesn't mean that this Hadith is weak and unworthy of practice and that the Ulama of Islam have practiced on it out of stupidity or have become astray. No. It means that the Hadith is weak in regards to its narrators, but through the practice of Ulama, it has been strengthened.

3. Through the experience of the Ulama and inspiration (Kashf) of the Friends of Allah عزوجل (Auliya), a weak Hadith can become strong. Shaikh Muhyuddin Ibn Arabi رضى الله تعالى عنه knew of a Hadith, 'The person who recites the Kalima Tayyiba 70,000 times attains forgiveness.' Once, a young man said to him, "I see my deceased mother in Jannah." At that point, Shaikh Ibn Arabi had already recited the Kalima Tayyiba 70,000 times, so (in his heart) he passed on the recital of the Kalima Sharif to that young man's mother. The man smiled and said, "I now see my mother in Jannah."

Shaikh Ibn Arabi رضى الله تعالى عنه later said, "I understood this Hadith's correctness (Sihat) through the inspiration (Kashf) of this Wali." – SahihulBihari

Maulwi Qasim Nanautvi has recorded this incident regarding Hadrat Junaid Baghdadi رضى الله تعالى عنه in his book, Tahzeerun-Naas.

5. The weakness of the chains of narration (Isnad) doesn't necessitate the text of the Hadith to also be weak. Thus, it is possible for a single Hadith to be weak in one chain, Hasan in a second and Sahih in a third. This is why Imam Tirmidhi رضى الله تعالى عنه once said regarding a single Hadith, "This Hadith is Hasan, Sahih and Ghareeb as well." 32.2

This saying of the Imam can only mean that this Hadith is reported through a few chains: Hasan in the first, Sahih in the second and Ghareeb in the third.

6. Also, the weakness doesn't negatively affect the Muhaddith or Mujtahid of former times. Therefore, if Imam Bukhari رضى الله تعالى عنه or Imam Tirmidhi رضى الله تعالى عنه attained a Hadith as weak (Zaeef) due to a weak narrator being included in it, it is possible for Imam Abu Hanifa رضى الله تعالى عنه to have attained that same Hadith while it had a Sahih chain of narrators (i.e. in his time, that weak narrator was not a part of the chain of Hadith). Thus, it wouldn't be easy for a Wahabi to prove that a Hadith was attained by Imam Abu Hanifa رضى الله تعالى عنه as weak.

As a result, our Sunni Ulama should bear this in mind. When any Wahabi calls a Hadith "weak", stop him, request its reason of weakness and then clarify whether this was before or after Imam Abu Hanifa's رضى الله تعالى عنه time. Insha-Allah, this will silence them.

Imam Abu Hanifa's رضى الله تعالى عنه time is extremely close to the Holy Prophet ﷺ's. At that time, very few Ahadith were weak. Imam Sahib was even a Taba'ee (one who has met at least one Companion of Rasoolullah ﷺ).

7. Jarah-e-Mubharn (ambiguous impugnment) is not worthy of acceptance. In other words, the mere statement of one who contests a Hadith, especially Ibn 1auzi, etc. (saying "This Hadith is weak" or "That narrator is weak") is not credible unless they explain the reason of the Hadith's weakness or narrator's defect, because Imams differ in the reasons of weakness. Some deem something to be a defect while others do not. Tadlees, Irsaal, immaturity, being busy in Fiqh, etc. have been accepted as defects for a narrator. However, according to the Hanafi muzhab, none of these reasons qualify. – Noorul-Anwaar. Discussion on Ta 'an alal-Hadith

8. When there is a clash between impingement (lарh) and placing in order (Tadeel), Tadeel will be accepted, not lарh. Meaning, if a Muhaddith (Commentator on Hadith) has called a certain narrator weak while another has called him strong (in a case where his transgression is seen in some events yet he is still labeled by some as pious and virtuous), he will be accepted as pious and his narration will not be considered weak, because piety is the original state of a Mu'min.

9. It should be remembered that if a Hadith is not sound (Sahib), it doesn't mean it's weak. Thus, if a Muhaddith says about a certain Hadith, "It's not Sahib", it doesn't necessarily mean that the Hadith is considered weak (there is a possibility of it being classified as Hasan). There are several categories of Hadith between sound and weak (Sahih & Zaeef).

10. The basis of Sahih Ahadith is not Muslim, Bukhari or the rest of the Sihah Siua (Six Famous Books of Hadith). The latter's namesake doesn't mean that all the Ahadith in these books are Sahih whilst every narration in other books aren't.

Rather, it means that there are many Sahih Ahadith in them. Our Imaan is on the Prophet, not on Bukhari, Muslim, etc. Wherever the Hadith of the Holy Prophet ﷺ is found, it is a treasure for us irrespective of whether it is in Bukhari Sharif or not. It's really surprising that Ghair-Muqallids label the Taqleed of Imam Abu Hanifa رضي الله تعالى عنه and other Imams as polytheism (shirk) yet blindly bring Imaan on Bukhari and Muslim as if they were making Taqleed of these books.

11. The accepting of a Hadith without any query by a Faqih Aalim is proof of it being strong. Thus, if any Mujtahid, Faqih Aalim accepts a weak Hadith, it becomes strong.

Imam Waliuddin Tabrezi رضي الله تعالى عنه the compiler of Mishkaat, states, "When I ascribe the Hadith to these Commentators of Hadith (Muhammaditeen), it is as if I have attributed it to the Holy Prophet صلی الله علیہ وسلم himself." 32.3-Introduction to Mishkaat

From these principles, you have understood that none of the Ahadith which Imam Abu Hanifa رضي الله تعالى عنه has used as proof can be weak because the Ummah acts upon them and the Ulama and Fuqaha have also accepted them. Every Hadith has been reported by several chains of narration.

12. If a conflict between the Hadith and Quran is seen the Hadith should be interpreted and given a meaning that causes conformity between the two and the clash to be lifted. Similarly, if the Ahadith are seemingly conflicting, it is necessary to give a meaning to them so that the conflict is erased and practice can be made on all. Examples of this follow,

Allah عزوجل states, "Read the amount of the Quran which is easy in namaaz," 32.4 However, a Hadith states, "The Salaah of he who doesn't read Surah Fatiha in it is not done." 32.5

Visibly, the Hadith contradicts the ayat. For this reason, the Hadith's meaning is taken that without reciting Surah Fatiha, Salaah is not perfected. Qirat (recitation) is absolutely Fardh in namaaz and reciting Surah Fatiha is Waajib. The conflict is lifted and both the Quran and Hadith have now been acted upon.

The above Hadith also seems to go against the following ayat, "When the Quran is recited, listen to it attentively and remain silent." 32.6 – Surah Araaf, Verse 204

WHEREVER THE HADITH OF THE HOLY PROPHET ﷺ IS FOUND, IT IS A TREASURE FOR US IRRESPECTIVE OF WHETHER IT IS IN BUKHARI SHARIF OR NOT.

Here, the Quran orders complete silence, while the muqtadi (person following the Imam in namaaz) is told to recite Surah Fatiha. Thus, we shall have to conclude that the Quran's command is absolute while the order of the Hadith concerns someone reading namaaz alone or is addressing the Imam who is leading the Salaah. The recitation of the Imam is sufficient for the muqtadi. This principle is very important.

Also, if any Hadith clashes with a Quranic verse or a stronger Hadith than itself and there is no way of conformity occurring, the Quranic ayat or superior Hadith will be given preference and the Hadith will

be regarded as unacceptable for practice (being termed as either inapplicable (mansookh) or only for the uniqueness of the Holy Prophet ﷺ). There are examples of this.

13. A Hadith being proven to have weak narration is Qiyaamat for GhairMuqallids because the basis of their muzhab is these narrations alone. If a narration becomes weak, their ruling is revoked. However, this does not affect Hanafis, etc. because our proofs are not these narrations but only the verdict of the Imam (the Hadith corroborates his verdict). Yes, the proof of the Imam is Quran and Hadith, but when Imam Abu Hanifa رضى الله تعالى عنه attained the Ahadith he issued verdicts from. They were all sound (i.e. their chains of narration were not those which are found in Bukhari and Muslim today).

Likewise, if the police throw a criminal in jail, their proof is the judgement of the judge, not the articles of the government's law. The articles are the proof of the judge or ruler. This is important to remember. Taqleed (i.e. following the Four Imams) is Allah's عزوجل mercy and GhairMuqallids (i.e. those who reject it) are His punishment.

CHAPTER Thirty Three

THE PROPHET'S ﷺ KNOWLEDGE OF THE UNSEEN

INTRODUCTION

Section 1

DEFINITION AND TYPES OF THE UNSEEN

Ghaib is that hidden and unseen thing which cannot be felt or experienced by any of the human senses (e.g. the ear, eye, etc.) or that which cannot be clearly envisaged by the intellect without a proof. Hence, the city of Mwnbai is not ghaib for the people of Punjab because they know of its existence after seeing or hearing about it. This is knowledge gained through the senses.

Similarly, the taste and odour, etc. of foods is not ghaib because, even though these things cannot be seen, they can be known through the senses. Jinns, angels, Jannat and Jahannam are ghaib for us at this time because they cannot be known through the senses or perceived by the intellect without proofs. There are two types of Ghaib.

1 - Unseen that can be known through proofs, e.g. Jannat, Jahannam, Allah's qualities, because they can be known after seeing objects of this world and verses of the Holy Quran.

2 - Ghaib that cannot be known even through proofs, e.g. knowledge of when Qiyaamat will take place, when a person will die, whether there is a male or female child in the womb of a mother, whether the child is virtuous or not

This second type of ghaib is also termed Mafaatihul-Ghaib, and Allah states about it, "فلا يظهر على غيبة احدا الا من ارتضى من رسول" Surah Jinn. Verses 26-7

Commentating on Yu'minoona bil-Ghaib, 2.1 Tafseer Baidawi states, "Ghaib refers to that unseen and hidden thing which can neither be ascertained by the senses nor can the intellect perceive it clearly." 2.3

Tafseer-e-Kabeer commentates on this very ayat, "The general body of Mufassireen state that ghaib is that which is hidden from the senses. There are two categories of ghaib. The first is that unseen which is proven and second is that unseen which has no proof." 2.4

وهو ما غاب عن الحس والعقل غيبة كاملة بحيث لا يدرك بو احد منها ابتداء بطريق البداهة و هو قسمان لا دليل عليه و هو الذي اريد بقوله عنده مفاتيح الغيب و قسم نصب عليه دليل كاصانع و صفاته و هو المراد Ghaibis that which is completely obscured from the senses and intellect in the manner that it cannot be openly known initially through any method. There are two kinds of ghaib. The first is that which has no proof about it. This is the very ghaib Allah speaks of in the ayat, "He has the keys to the unseen in His control." The second is that which has proofs. e.g. the existence and qualities of Allah. This second type of unseen is what is meant here in the verse."

POINTS OF INTEREST

Colour is seen by the eyes, odours are smelt by the nose, taste is experienced through the tongue and sounds are heard through the ears. Hence, colour is unseen for the tongue and nose while odours are hidden to the eyes. If any servant of Allah sees the shape of the odour or a taste through his eyes, this is also a related Ilm-e-Ghaib, e.g. Deeds will appear on the Day of Qiyaamat in various shapes. If anybody had to see these shapes here, this will also be Ilm-e-Ghaib.

Sayyiduna Ghause-Azam رضي الله تعالى عنه states. "No month or time passes on this earth before first coming to and gaining permission from me to pass." 2.6

Likewise, anything which is not visible due to not being presently existent, far or in darkness is also ghaib, and knowing about such things is having knowledge of the unseen. Examples of this are that Rasoolullah ﷺ saw future objects, events and occurrences. Hadrat Umar رضي الله تعالى عنه saw Hadrat Saariya رضي الله تعالى عنه in Nawaahind from Madina and even relayed his voice to him. A person sitting in Punjab whilst seeing Makkah Sharif or other places as if he was seeing the palm of his hand are all included in Ilm-e-Ghaib.

The knowledge gained about anything unseen through instruments is not included in Ilm-e-Ghaib, e.g. an instrument is used to know the sex of a child in the womb of a woman, a distant voice is heard

through the means of a telephone or radio. Ghaib has been defined as that which cannot be known by the senses, and the voice that comes out of the telephone or radio is able to be known through them. 10 this manner, when the instrument made the condition of the child open, how then does it still remain hidden?

Section 2

INTEGRAL POINTS OF A VAIL

Before touching on the topic of Ilm-e-Ghaib, the following points should be bared in mind so that many objections are dismissed.

I. Knowledge of anything itself is not bad. Yes to learn for merely knowing and doing bad actions is not valid. It is possible for some knowledge to be more distinguished than others, e.g. knowledge of Islamic beliefs, the Shariah and Tasawwuf is better than other knowledge. However, any knowledge is in itself, not defective. Likewise certain ayats of the Quran contain more thawaab than others. e.g. Surah Ikhlaas has the reward of one third of the entire Holy Quean while Surah Lahab doesn't. – Roohul-Hayaan, commentating on 'Lau Kaana min indi Ghairullah' – Surah Nisaa, Verse 82

No Quranic verse is bad however. If there was such a thing as bad knowledge,

1. Allah عزوجل would not possess it because He is free and pure from .everything bad.
2. Although the angels had knowledge of Allah's عزوجل being and qualities, Hadrat Adam عليه السلام was given the knowledge of everything good and bad in this world. It was this very knowledge that proved his distinction and was the reason why he became the teacher of the angels. If knowledge of bad things was bad too. Hadrat Adam عليه السلام would not have been given this knowledge and made the teacher of angels.
3. The most revolting things of this world are polytheism (shirk) and infidelity (kufr). However the Islamic Jurists state that gaining knowledge of statements of the above is fardh so that we may save ourselves from them. Likewise learning black magic is fardh in order to remove it. The introduction of Shaami states, "Gaining knowledge of riya (show), envy, prohibited utterances and statements of disbelief is obligatory. Oath on Allah عزوجل! This is very pivotal." 2.7 (Summarised)

Discussing knowledge of astronomy and astrology, the introduction of Shaami states, "It is recorded in ZakheeratunNaazira that learning black magic is fardh so that the magic of the hostile kaafirs can be repelled."?

Writing about detrimental knowledge, Imam Ghazali رضى الله تعالى عنـ states, 'The ills of knowledge are not directly related to possessing the knowledge itself. Rather, it is bad in relation to those who possess it through three reasons" – Ihyaaul-Uloom, Vol. 1, Chapter 1, Section 3

The above clearly demonstrates that knowledge of anything itself is not bad. Hence, the objection that "The Holy Prophet ﷺ does not have knowledge of bad things, e.g. witchcraft, etc, because having such

knowledge is a fault” is discarded. Tell me, does Allah عزوجل also possess their knowledge or not? Believing that having knowledge of bad things is a fault is similar to the Majooos saying that Allah عزوجل is not the creator of bad things because creating such things is itself bad. Na’uzubillah! If knowledge of black magic was bad, why were two angels, Haarut and Maarut, sent by Allah عزوجل to teach it? The magicians that confronted Hadrat Musa عليه السلام understood him as being on truth through that very knowledge and consequently brought Imaan upon him. Knowledge of black magic became the means for Imaan.

(100)

Section 3

BELIEFS AND CLASSIFICATIONS REGARDING KNOWLEDGE OF THE UNSEEN

2. The Holy Prophet ﷺ was bestowed with all the knowledge of the entire chain of prophets and all creation. Maulwi Muhammad Qaasim Nanautwi has accepted this in his book, Tahzeerun-Naas. Its complete reference will be given later. Therefore, the Holy Prophet ﷺ definitely possesses all the knowledge any creation has. In fact, anyone who received knowledge has gained it through Rasoolullah’s ﷺ distribution. Whatever knowledge a student attains from a teacher is necessary for the latter to also possess and know it. Hadrat Adam عليه السلام is also a Nabi in the progression of Ambiya. Hence, we shall discuss his and Hadrat Ibraheem’s عليه السلام knowledge as well.

3. The Quran and Lawhe-Mahfooz (protected Tablet on which everything is written) have knowledge of all that has passed and what will come to be. Angels, some Friends (Auliya) of Allah عزوجل and Prophets have their vision on it but it is before the vision of the Holy Prophet ﷺ at all times. The reference of this will also be given later.

Thus, we shall discuss the knowledge of the Quran and Lawhe-Mahfooz as well as the knowledge of the angels that transcribe fate. All of these discussions will be made as a proof of the immense knowledge of the Holy Prophet ﷺ.

Section 3

BELIEFS AND CLASSIFICATIONS REGARDING KNOWLEDGE OF THE UNSEEN

There are three categories of Knowledge of the Unseen (Ilm-e-Ghaib), each having its own rulings. – Khaalisatul-I’tqaad, Pg. 5

First category

1. Allah عزوجل is Aalim biz-Zaat, i.e. no one can know a single letter without Him telling and bestowing it.
2. Allah عزوجل has granted the Holy Prophet ﷺ and other prophets knowledge of some of His Ghaib.
3. The knowledge of the Noble Messenger ﷺ is more than the entire creation’s. Hadrat Adam عليه السلام, Hadrat Ibraheem عليه السلام, Malakul-Maut عليه السلام, and Shaitaan are all included in the entire

creation. These three belief are amongst the beliefs necessary to have Imaan upon (Zarooriyaat Deen) and it is infidelity (kufr) to reject them.

Second category

1. The Auliya are also bestowed some Knowledge of the Unseen through the blessings and mediation (waseela) of the Prophets.
2. Allah عزوجل has granted the Holy Prophet ﷺ the knowledge of many parts the Five Ghaibs (mentioned at the end of Surah Luqmaan). The person who rejects this second category is astray and of a deviant sect because he effectively refutes numerous Ahadith.

Third category

1. Rasoolullah ﷺ has also been bestowed with the knowledge of Qiyaamat as well (i.e. when it will occur).
2. The knowledge of all past and future events recorded on the Protected Tablet (Lawhe-Mahfooz) – rather, more than that – has been given to him.
3. The Holy Prophet ﷺ has knowledge of the reality of the soul as well as all Mutashaabahaat of the Holy Quran.

Section 4

Whenever a refuter of Ilm-e-Ghaib produces a proof on his claim, the following are necessary to be bared in mind. – Izaahatul-Aib, Pg. 4

1. The ayat must be qateed-dalaotat, i.e. a few other possibilities in meaning cannot arise from it. If it is a Hadith, it should be transmitted (mutawatir).
2. The verse or hadith must negate knowledge having been bestowed. e.g. “We have not given or by the Holy Prophet ﷺ saying.” “I have not been granted this knowledge.”
3. Merely not disclosing something is not sufficient. It is possible for the Holy Prophet ﷺ to have its knowledge but not reveal it based on his wisdom. Similarly, by Rasoolullah ﷺ saying, “Only Allah عزوجل knows; No one knows besides Allah عزوجل What do I know? etc.” is also not sufficient as these utterances are sometimes used to negate Ilm-e-Zaati (Allah’s عزوجل unique knowledge) or to silence the person spoken to.
4. Whatever’s knowledge is negated has to have been an incident that occurred and should be until Qiyaamat. Otherwise, we also do not claim the knowledge of all incidents after Qiyaamat.

PROOF OF KNOWLEDGE OF THE UNSEEN

Section 1

QURANIC VERSES

1. Allah عزوجل taught Hadrat Adam عليه السلام the name of all things. Thereafter, all of these things were brought before the angels.” 2.8a

- Surah Baqarah, Verse 31

Tafseer Madaarik states in this verse's commentary. “Hadrat Adam عليه السلام was taught the name of all things here means that Allah عزوجل showed him all of those species which He had created. He then told him what was a horse, what was a camel. etc. It has been reported from Hadrat Ibn Abbas رضى الله تعالى عنه that he was taught the name of all things even a plate and a scoop.’ 2.9

Trafseere.Khaazin further adds, “It has been said that Hadrat Adam عليه السلام was taught the names of all angels the names of his children and all languages” 2.10

Tafseere-Kabeer states, “Hadrat Adam عليه السلام was taught the names and conditions of all things. It is also widely accepted that he was taught the names of all creation in of language... humans have spoken even those of today (e.g. Arabic, Persian, Latin, etc.). 2.11

Tafseer Abus-Sa'ud states, “It has been said that Hadrat Adam عليه السلام was taught the name of all past and future things as well as of all the creation of Allah عزوجل. He was taught all possible, physical, envisioned and fallacious things as well as their names, beings, functions recognition, laws of knowledge and trades, including their instruments and the method to use them. All of this knowledge belonged to Hadrat Adam عليه السلام 2.12

Tafseer Roohul-Bayaan states, “Hadrat Adam عليه السلام was taught the condition of all things as well as whatever their worldly and religious benefits are. He was told the names of the angels, the names of his offspring and the names of animals and rocks. He was taught how to make all things, the names of all towns and cities, birds, trees, whatever was and whatever will be, the names of all who will be created until Qiyaamat, the names of all types of food and drink and, furthermore, every blessing of Jannat was relayed to him. In short, he was taught the names of all things. A Hadith states that Hadrat Adam عليه السلام was taught 700,000 languages:’ 2.13

These commentaries of the Holy Quran state that the knowledge of Maa Kaana wa Maa Yakoon (Whatever was and what will be) was given to Hadrat Adam عليه السلام which includes being taught languages, the benefits and harms of objects and the method of using implements and tools. Now have a glimpse of the knowledge of our Beloved Prophet. The truth is that the knowledge of Hadrat Adam عليه السلام is a drop in the ocean of knowledge possessed by Sayyiduna Rasoolullah ﷺ.

Shaikh Ibn Arabi writes, ‘The first Successor and Khalifa of the Holy Prophet ﷺ Hadrat Adam عليه السلام 2.14 – Futoohul-Makkiya. Chapter 10

A Khalifa is he who does the work of the primary person in his absence. Prior to the birth of the Holy Prophet ﷺ, all the Prophets were his successors.

This has also been written by Maulwi Qasim Nanautwi in Tahzeerun-Naas (its reference will be given later). When this is the knowledge of the Khalifa, Hadrat Adam عليه السلام, what is the condition of Rasoolullah's ﷺ knowledge?

Imam Khifaaji رضى الله تعالى عنه states, "All creation from Hadrat Adam عليه السلام until the Day of Qiyaamat was presented before Rasoolullah ﷺ. He then became cognizant of all of them just as how Hadrat Adam عليه السلام was taught the names of all things." 2.15- Naseemur-Riyaadh Sharh Shifaa

2. "And this Rasool is to be your witness and protector." 2.8b

- Surah Baqarah, Verse 143

Commentating on this ayat, Tafseere-Azeezi states, "Through his noor of prophethood, Rasoolullah ﷺ knows the deen of every person (meaning he is aware of what level of the deen one is on). He knows the intensity of people's Imaan and what impedes their progress. In short, he recognizes your sins, levels of Imaan, sincerity, hypocrisy and good deeds. Therefore according to the Shariah, his testimony in this world is compulsory on the Ummah to accept and act upon."

Allama Ismail Haqqi رضى الله تعالى عنه writes, "The word 'shaheed' includes the meaning of protector and knowing. These meanings have been incorporated so as to gesture to the fact that a witness is familiar with the situation in which he testifies.

The Prophet ﷺ bearing witness on Muslims means that he has knowledge of the level of deen possessed by each person. Hence, he recognizes the sins of Muslims, the intensity of their Imaan, their good and bad deeds, sincerity, hypocrisy, etc. through the noor of Haqq. The Ummah of Rasoolullah ﷺ will also know these conditions of all other Ummahs by the noor of the Holy Prophet ﷺ on the Day of Qiyaarnat.' 2.17 – Tafseer Roohul-Bayaan

Tafseer Khaazin states, "The Holy Prophet ﷺ will be called on the Day of Qiyaamat and Allah عزوجل will ask him about the condition of his Ummah. Rasoolullah ﷺ will then testify to their innocence and truthfulness." 2.18

Allama Nasafi رضى الله تعالى عنه writes, "Thereafter Rasoolullah ﷺ will be called and questioned about his Urnrah. He will testify to their innocence and them being just. Thus, he knows whether you are just or not." 2.19

This verse and conunteraries (tafseers) state that on the Day of Qiyaarnat, the Ummahs of other Prophets will Submit, "O Allah عزوجل! No Nabi ﷺ of Yours came to us." The Prophets of these Ummahs will say, "Ya Allah عزوجل We went to them and propagated Your commands but they did not accept us." Allah عزوجل will subsequently command the prophets, "Since you are the claimants, produce a witness." They will then 'present the Ummah of Rasoolullah ﷺ as their witness and the Muslims will testify saying. "O Allah عزوجل Your Prophets are true and verily they have relayed Your commands." At this juncture,

there will be two queries. The first is whether these Muslims are worthy of being witnesses or not (as the testimony of an open transgressor or kaafir is not accepted).

Only the testimony of a virtuous Muslim is accepted). The second is that the Muslims have not seen the eras of the previous Prophets, so how can they bear witness?

Muslims will say, "O Allah عزوجل ! Your Beloved Prophet Muhammad Mustaphا told us that the previous Prophets propagated (tabligh) Your commands. We therefore testify based on this saying." Thereafter the Holy Prophet ﷺ will be caned and he will bear witness to two things. He will testify that the people are virtuous Muslims whose affirmation is accepted; they are not kaafirs or sinners. The second is that he had indeed informed them that the prophets propagated the Divine commands to their nations. There will then be a decree in favour of the prophets.

The following points can be deduced from this incident,

1. Rasoolullah ﷺ completely aware of the Imaan, deeds, intentions, etc. of every Muslim until Qiyaamat. Otherwise, how could he vouch for his Ummah as being virtuous Muslims? It is not possible for any condition of a Muslim to be obscured to him. Hadrat Nuh عليه السلام knew the condition of the coming generation of his Urnmah by saying, "O Allah عزوجل If they were to have children, they would also be Kaafirs.

"وَلَا يُلِدُ الْأَفَاجِرَ كُفَّارًا"

- Suroh Nooh, Verse 27

"Therefore sink them." Hadrat Khidr عليه السلام came to know of the future condition of the child he executed (if the child lived, he would be insolent). How then can anyone's condition be hidden from the Leader of all Prophets ﷺ?

2. Through the noor of prophethood, Sayyiduna Rasoolullah ﷺ saw the conditions of the previous Prophets and their Ummahs. He is an e. witness to their conditions and has not merely heard of them. A

testimony based on hearing is dependant on an eye-witnessing. On the Day of Qiyaamat, Muslims will complete the former while Rasoolullah ﷺ the latter.

3. Even though Allah عزوجل knows the prophets are true, He still took testimonies and then gave a judgement. Similarly, if the Holy Prophet ﷺ investigates a case and uses the testimonies of witnesses, it is not confirmation that he doesn't know. This procedure is used in judging cases. For further insight into this, refer to my book. Shaane-Habibur Rahman. The testification is mentioned in the following ayat as well,

3."O My Beloved ﷺ! You will be brought as a protector over all of them.2.8c

- Surah Nisao, Verse 4

Tafseer Nishapuri states in this verse's commentary. " ... As the sanctified soul of the Holy Prophet ﷺ sees all other souls, hearts and people because he himself said, "The first thing that Allah عزوجل created was my noor.2.20

Imam Ismail Haqqi رضي الله تعالى عنه writes. "The actions of the Beloved Prophet's ﷺ Ummah is presented to him every morning and evening. Therefore, he knows the Umrnah through their signs and actions. That is why he will testify for them." 2.21 Tafteer Roohul-Bayaan

Tafseer Madaarik states, "Rasoolullah ﷺ is a witness to the Imaan of Mu'rnins, infidelity of Kaafirs and hypocrisy of Hypocrites (Munaafiqs)." 2.22

This ayat and commentaries prove that the Prophet ﷺ knows the infidelity, Imaan, hypocrisy, practices, etc. of all people from inception until Qiyaamat. That is why he is the witness to all and, indeed, this is Ilrn-e-Ghaib (Knowledge of the Unseen).

4. "Who can intercede (shafa'at) before the Divine Presence without His permission? (The person who) knows their former and latter conditions."2.8d

- Surah Baqarah, Verse 255

Tafseer Nishapuri commrnenates on this verse, "Rasoolullah ﷺ knows the past affairs of the creation as well as their conditions until the Day of Qiyaamat, some even after.',2.23

Roohul-Bayaan states, "The Holy Prophet ﷺ knows the past affairs of the creation, incidents before Allah عزوجل created any creation, incidents after creation, things related to Qiyaamat, the uneasiness of creation the anger of Allah عزوجل etc."

This verse and commentaries prove that from 'Man zal-lazi' until 'Ilia bimaa Shaa 'a' in Ayatul-Kursi, three qualities of the Prophet ﷺ have been spoken of. It states that without permission, no one can intercede before Allah عزوجل and the person permitted to intercede is our Beloved Prophet Muhammad ﷺ. It is necessary for the intercessor to know the affairs and results of sinners so that

intercession of the unworthy is not made and those in need of it are not forsaken (just as how it is necessary for a doctor to recognize patients who can be treated and those who cannot be). The person who has been made the intercessor has been given knowledge in entirety because Knowledge of the Unseen is necessary for Major Intercession (Shafa'ate-Kubra).

Thus, those who say that the Holy Prophet ﷺ will not be able to recognize the hypocrites on the Day of Qiyaamat or that he does not know his own end and result are absolutely wrong and against the deen. This will be discussed at a further stage.

Ayatul-Kursi further states, "And they have in their knowledge that much which he wishes." 2.25

Allama Ismail Haqqi رضي الله تعالى عنه states, "It is a likelihood that the person refers to the Holy Prophet ﷺ. Meaning he views the affairs of people, their present conditions, mannerism, interactions, incidents, etc. Their past actions and conditions are known by him as well as the circumstances of the Aakhirat and positions of the inmates of both Jannat and Jahannam. People know the information possessed by Rasoolullah ﷺ only equal to the amount he wishes them to know. The knowledge of the Prophets in front of his knowledge is like a drop of water over the seven seas. This can describe the knowledge of all Prophets over Sayyiduna Rasoolullah's ﷺ and can also be likened to the knowledge of the Holy Prophet ﷺ over Allah's عزوجل knowledge (i.e. his knowledge is like that of a single drop over Allah's عزوجل knowledge). Therefore, every Nabi, Rasool and Wali attains their respective ability and distinction from the Holy Prophet ﷺ and it is impossible for anyone to exceed him." 2.26 – Tafseer Roohul-Bayaan

Tafseer Khaazin states, "Allah عزوجل grants them (i.e. the Prophets and Messengers) the awareness of His knowledge so that their enlightenment concerning Knowledge of the Unseen can be a proof of their prophethood, just as how Allah عزوجل states, "He (Allah عزوجل) does not reveal His unique knowledge of the unseen (ghaib) to anyone except the Messenger He is pleased with.", 2.28

Tafseer Mualimut-Tanjeel states, "These people cannot encompass Knowledge of the Unseen except for the amount of knowledge Allah عزوجل wishes and that which the Messengers have communicated." 2.29

From this ayat and commentaries, it is known,

1. That either the knowledge of Allah عزوجل is projected here (i.e. none can possess His knowledge except the person who Allah عزوجل Him selfwishes to give, who then attains Ilm-e-Ghaib). Verily, Allah عزوجل has granted this knowledge to the Prophets and, through their blessings, to certain Mu'mins as well. Thus, they also possess knowledge of the unseen by the giving of Allah عزوجل. How much have they been given? The answer to this will be given later.
2. Or [the object of the verse is] that none can possess the Holy Prophet's ﷺ knowledge except for the person who he wishes to give it to. Hence, from Hadrat Adam عليه السلام until the Day of Qiyaamat, whatever amount of knowledge any person attained is a drop in the river compared to the Holy Prophet ﷺ's knowledge. The knowledge of Hadrat Adam عليه السلام, angels, etc. is also included in this

(with the expanse of Hadrat Adam's عليه السلام knowledge having already been discussed in the first ayat cited).

5. "It is not Allah's عزوجلٰ glory to divulge the knowledge of the unseen to you, O common people. Yes, Allah عزوجلٰ chooses whoever He wishes from His Messengers." 2.8

-Surah Aale-Imran, Verse 179

Qaadhi Baidaawi رضى الله تعالى عنه writes in the commentary of this ayat, "Allah عزوجلٰ does not grant Ilm-e-Ghaib to any of you. Meaning, He does not make everybody aware of their infidelity (kufr) and Imaan present in their hearts.

However, Allah عزوجلٰ chooses whoever He wishes for His prophethood, bestows revelation (wahi) unto him and either grants enlightenment over certain unseen things or provides proofs for him which are supported by the knowledge of these unseen things." 2.30

Tafseer Khaazin states, "But Allah عزوجلٰ chooses whoever He wants from His Messengers and makes him aware of the knowledge of certain ghaib." 2.31

Imam Raazi رضى الله تعالى عنه writes. "But knowing these unseen things by having been made aware of them is the uniqueness of the prophets." 2.32 – Tafseere-Kabeer

Tafseer Jumal states, "This means that Allah عزوجلٰ chooses whoever He wants tc from His Messengers and informs him of the unseen." 2.33

Imam Suyuti رضى الله تعالى عنه writes, "Allah عزوجلٰ does not inform you of the unseen so that you may know Hypocrites (Munaafiqs) before differentiating.

However, He selects whoever He wishes and informs him of the unseen, such as our Beloved Rasool ﷺ who was informed of the affairs and conditions of the Hypocrites." 2.34 -Tafteer-Jalaalain

Allama Ismail Haqqi رضى الله تعالى عنه writes, "Because the unseen of truths and affairs do not become apparent without the mediation (waseela) of the Rasool ﷺ - Tafseer Roohul-Bayaan

This verse and commentaries prove that the special ghaib of Allah عزوجلٰ is made apparent to the Prophets, including the knowledge of what has taken place and what will (Maa Kaan wa Maa Yakoon).

6. "And taught you, O Muhammad ﷺ, all which you did not know and Allah's عزوجلٰ favour is immense upon you"2.8f

Surah Nisaa, Verse 113

“And taught you, O Muhammad ﷺ, all which you did not know, and Allah’s عزوجل favour is immense upon you.”

- Surah Nisaa

Imam Suyuti رضى الله تعالى عنه writes, “[The verse refers to] Laws of Shariah (Ahkaam) and Knowledge of the Unseen.” 2.36 – Tafseer Jalalaalain

Imam Raazi رضى الله تعالى عنه commentaries, “Allah عزوجل revealed the Holy Quran and wisdom (hikmat) to you. He informed you of their secrets and made you aware of their truths.” 2.3 – Tafseer Kabeer

Tafseer Khaazin states, “[The above verse means] Allah عزوجل taught the Laws of Shariah and the affairs of the deen. It has been said that the Holy Prophet ﷺ was taught that from the Knowledge of the Unseen which he did not know, and it has also been said in its meaning that he was taught all hidden and obscured things, was made aware- of the secrets in hearts and was informed of the plotting of the Hypocrites.” 2.38

Madaarik states, “[Allah عزوجل] taught the affairs and commands of the deen and Shariah, informed of hidden things and the secrets of hearts.’2.39

Tafseer Husaini, with reference to Bahrul-Haqqaaiq, states regarding this ayat, ”This is the knowledge of what has been and what will occur (Maa Kaan wa Maa Yakoon) which Allah عزوجل granted the Holy Prophet ﷺ on the night of Me’raj. Hence, the Hadith of Me’raj states, “I was beneath the Arsh (Divine Heaven) when a drop was placed down my throat. Immediately, I came to know of all past and future events.”

Jaamiul-Bayaan states, “[This ayat means that] the Holy Prophet ﷺ was informed of all that he did not know before the revealing of the Holy Quran.”2.41

The ayat and commentaries prove that the Holy Prophet ﷺ was granted the knowledge of all past and future events. ‘Maa’ in Arabic is used to demonstrate generality. Hence, it is known from this verse that he was informed of the Laws of Shariah, all events of the world, the condition of Imaan of people, etc – in fact, whatever was not in his knowledge. To confine this ayat to mean only Laws of Shariah (ahkaam) is placing an unfound restriction and is against the Quran, Hadith and Beliefs (aqeeda) of the Ummah. This will also be discussed at a later stage.

7. “Nothing was omitted by Us in this book.” 2.8g

- Surah Anaam. Verse 38

Tafseer Khaazin commentates on this ayat, “The Holy Quran includes all conditions and affairs in it.”

2.42

Tafseer Anwaarut- Tanzeel states, “Kitaab refers to the Protected Tablet (LawheMahfooz) because inscribed on it is all that occurs in the world, every visible and secret occurrence. Not even the affairs of animals and rocks have been missed.” 2.43

Tafseer Araaisul-Bayaan states, “This Kitaab has not overlooked any single type of creation. However? one can see this reference except person whose vision is powered by the light of Divine understanding (rana nfat). .

Imam Sha’raani رضى الله تعالى عنه writes in Tabqaate-Kubra, “If Allah عزوجل opened the locks of your hearts, you will be enlightened to those branches of knowledge (uloom) present in the Holy Quran and then be in no need of another book besides it because everything written in the pages of existence are all present within it.

Allah عزوجل states, “Nothing was omitted by Us in this book. 2.45 – with ref to Idkhaalus-Sinoan, Pg. 55

This ayat and commentaries lead us to conclude that the ‘kitaab’, which is either the Holy Quran or Lawhe-Mahfooz, has all occurrences and affairs of the world and hereafter in it. They are both part of the knowledge of the Holy Prophet ﷺ which shall be proven later. So, the result of this is that all affairs and conditions of the world and hereafter are present in the knowledge of Rasoolullah ﷺ because a share of his knowledge is the knowledge of the Quran and Lawhe-Mafooz.

8. “Everything dry or wet is chronicled and written in the manifest book.” 2.8h

- Surah Anaam, Verse 59

Allama Ismail Haqqi رضى الله تعالى عنه states, “It (referring to the above) is the Lawhe-Mahfooz, as Allah عزوجل has written on it everything possible for benefits that return to the bondsmen. The distinguished Aalims know them.” 2.46 – Tafseer Roohul-Bayaan

Imam Fakhruddin Raazi رضى الله تعالى عنه commentates, “There are a few benefits to this transcribing. Allah عزوجل has written all of these affairs on the Lawhe-Mahfooz so that the angels may be aware of the Divine knowledge encompassing these occurrences. It also serves as an example to the angels in charge of the LawheMafooz, because when they match the everyday occurrences of the world to it, they find correspondence.” 2.47 – Tafseer Kabeer

Tafseer Khaazin states, “The second interpretation is that the Protected Tablet is what is meant by ‘Kitaabe-Mubeen’, because Allah عزوجل has written on it whatever will occur and whatever has taken place before the creation of the heavens and earth: the knowledge of everything. The benefit of writing all of this down is for the angels to be aware of this knowledge being enforced.” 2.48

Tafseer Madaarik states, “By ‘Kitaab’, what is either meant is the knowledge of Allah عزوجل or the Lawhe-Mahfooz,” 2.49

Tafseer Ibn Abbas states, “All these things whose amount and time have also been cleared are recorded in the Lawhe-Mahfooz.” 2.50

It is apparent from this ayat and commentaries that every wet and dry, minor and major thing is written in the Lawhe-Mahfcoz, and this protected slate is known by the angels and Allah’s عزوجل favoured servants. The Lawhe-Mahfooz is encompassed in Rasoolullah’s ﷺ knowledge, so therefore, all of these branches of knowledge are a drop in the ocean of knowledge possessed by the Holy Prophet ﷺ.

9. “And we have revealed to you the Holy Quran that describes everything clearly.”2.8i

- Surah Nahl, Verse 89

Tafseere-Husaini commentates on this ayat, “We have made this book, the Holy Quran, the complete describer of all worldly and religious things.”

Allama Ismail Haqqi رضى الله تعالى عنه writes, “It explains matters that are related to the deen and describes the affairs of the previous prophets and their nations.” 2.51 – Tafseer Roohul-Bayaan

Tafseer Itqaan states, “One day, Hadrat Mujaahid رضى الله تعالى عنه said, “There is nothing of the world which has not been mentioned in the Holy Quran.” He was asked, “Where does the Quran speak about inns and hotels?” and replied, “In the ayat that says there is nothing wrong with you entering those homes which have no occupants and which have your possessions therein.” 2.52

This verse and commentaries lead us to conclude that every minor and major thing is recorded in the Holy Quran and that Allah عزوجل has taught His Beloved ﷺ this Holy Book, “الرحمن ، علم القرآن” - Surah Ar-Rahman, Verses 1-2

All of these things are included in Rasoolullah’s ﷺ knowledge.

10. “The Holy Quran is the elaboration of everything written on the Lawbe-Mabfooz. There is no doubt in it”2.8j

- Surah Yunus, Verse 37

Jalaalain comrnenates on this ayat, This is a descriptive book. It minutely describes the Laws, and other things besides them, written by Allah عزوجل.” 2.53

Tafseer Jumal states, “In the Lawhe-Mahfooz, the elaboration of everything.”

Allama Ismail Haqqi رضى الله تعالى عنه writes, “This Quran is the detailed description of affairs of Shariah and truths that have been proven. Taweelate-Nujmiya states that it means ‘elaboration of everything noted in fate (taqdeer) and written in this book’.

Nothing can change from it because this book is for good”2.54 – Tofseer RoohutHayaan

It can be deduced from this ayat and its commentaries that the Holy Quran contains Laws of the Shariah and all branches of knowledge. The Holy Quran minutely describes the Lawhe-Mahfooz, and branches of knowledge are present on the Protected Tablet. The Holy Prophet's ﷺ knowledge also encompasses the Holy Quran. Therefore, all the knowledge of the Lawhe-Mahfooz is in his knowledge, because the Holy Quran is the elaboration of the Lawhe-Mahfooz ';

11. "This (the Holy Quran) is not an item of novelty but the verification of former revelations and the minute description of everything." 2.8k

- Surah Yusuf Verse 111

Tafseer Khaazin cornmentates on this ayat, "O Muhammad ﷺ! In this Quran, which has been revealed to you, lies the elaboration of everything you have a need of, e.g. Halaal and Haraarn, commands and punishments, narratives, advice and examples. Besides these, it also chronicles everything which is a necessity to the servant (banda) for their deeni and worldly affairs." 2.55

Kitaabul-Ijaaz by Ibn Saraaqah states, "There is nothing in the world which is not recorded in the Holy Quran" 2.56

12. "Al-Rahman taught His Beloved ﷺ the Holy Quran. He created the soul of humanity (Muhammad ﷺ) and taught him the explanation of what has occurred and what will." 2.81

- Surah Ar-Rahman, Verses 1-4

Tafseer Mualimut- Tanzeel and Husaini commentate on this ayat, "Allah عزوجل created Insaan {i.e. Muhammad ﷺ} and taught him the explanation of everything past and what will come to be. 2.57

Tafseer Khaazin states, "It has been said that 'Insaan' refers to the Holy Prophet ﷺ as he has been taught the explanation of all past and future Occurrences. He has been informed of the Day of Qiyaamat as well." 2.58

Allama Ismail Haqqi رضى الله تعالى عنه writes, "Allah عزوجل has taught our Beloved Prophet ﷺ the Quran and His Divine Secrets, just as He states." And you have been taught that which you did not know." 2.59
– Tafseer Roohul-Bayaan

Tafseer Madaarik states, "By 'Insaan', what is meant is the species of mankind, Adam عليه السلام or Muhammad" 2.60

Mualimut-Tanzeel states, "It has been said that the Holy Prophet ﷺ is what is meant by 'Insaan' in this ayat, and that 'Bayaan' means that he has been taught all which was unknown to him." 2.61

Tafseer Husaini states, "Or the ayat means "[Allah عزوجل] Created the personality of Rasoolullah ﷺ and taught him all that has occurred and all that will."

This ayat and commentaries prove that the Holy Quran has everything and its complete knowledge has been given to Rasoolullah ﷺ"

13. "Through your Lord's grace, you are not manic." 2.8m

- Surah Qalam, Verse 2

Allama Ismail Haqqi رضى الله تعالى عنه writes, "These things which took place with the commencement of time and whatever will occur until the end are not hidden from the Holy Prophet ﷺ because 'Juno' means to be hidden."

Rather, Rasoolullah ﷺ knows that which has happened and is informed of that which will."

This verse and commentary prove that the Holy Prophet ﷺ has Ilm-e-Ghaib of future events.

14. "And O My Beloved ﷺ! If you were to ask them they would say, "We were only jesting in amusement." 2.8n

- Surah Tauba, Verse 65

Tafseer Durre-Mansoor and Tabri commentate on this ayat, "Hadrat Ibn Abbas رضى الله تعالى عنه states that the reason for revelation of this ayat is that a Munaafiq had said, "Muhammad ﷺ says that the camel of a certain person is in a certain area. What information does he have of the unseen (ghaib)??" 2.63

This ayat and Commentary lead us to conclude that to reject the Knowledge of the Unseen (Ilm-e-Ghaib) of Rasoolullah ﷺ is the action of the Munaafiqs and has been deemed by the Quran to be an act of infidelity (kufr).

15. "He (Allah عزوجل) does not make anyone know His Unseen except for His beloved Messenger ﷺs." 2.8o

-Surah Jinn, Verses 26-7

Imaam Fakhruddin Raazi رضى الله تعالى عنه writes, "The time of Qiyaamat occurring is from those Ghaib which Allah عزوجل has not revealed to anyone. Thus if it is said, "When you have fixed this Ghaib to mean the Day of Qiyaamat, how could Allah عزوجل have said, "except for His beloved Messengers whereas this Ghaib is revealed to none?" We answer that Allah عزوجل shall reveal it close to Qiyaamat." 2.64 – Tafseere-Kabeer

Hadrat Shah Abdul-Azeez رضى الله تعالى عنه Muhaddith Dehlwi writes, "Whatever is Ghaib to all creation is Ghaib-e-Mutlaq (Major unseen things), e.g. the time of Qiyaamat occurring, the birth of every Shariah, their laws, to comprehensively know of Allah's عزوجل being and qualities. This type of the unseen is what is gestured to in the ayat "He (Allah عزوجل) does not make anyone know His Ghaib except for those He chooses", and these are the Messengers, whether they are from mankind or angels, such as Sayyiduna Muhammad Mustapha ﷺ to whom He divulges some of His unique Ghaib." – Tafseer Azeezi, Pg. 173

Tafseer Khaazin states, Except for those whom He chooses for being His Prophets and Messengers. Then He reveals the Ghaib to whoever He wishes so that giving information of the unseen becomes a proof for the prophet's prophethood and their prophetic miracle (mu'jiza).^{2.66}

Allama Ismail Haqqi رضى الله تعالى عنه writes, "Ibn Shaikh رضى الله تعالى عنه has said, "Allah عزوجل does not reveal His special Ghaib to anyone except His distinguished Messengers. He reveals the Ghaib which is not unique to Him to people who are not Messengers as well."^{2.67} – Tafseer Roohul-Bayaan

We can conclude from this ayat and commentaries that the special Knowledge of the Unseen (Ilm-e-Ghaib) of Allah عزوجل even the knowledge of Qiyaarnat, has been given to the Holy Prophet ﷺ. What now is left to be included in the Prophet's knowledge?

16. "Then He (Allah عزوجل) made wahi (Revelation) to His servant (Rasoolullah ﷺ) whatever He wished"^{2.8p}

- Surah Najm, Verse 10

Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, "On the night of Me'raj, Allah عزوجل revealed to the Holy Prophet ﷺ all branches of knowledge, wisdoms, glad-tidings, secrets, information, distinctions and excellences.

All of these are included in the ambiguity of the verse and have been concealed due to their greatness and splendour. That is why they have not been elaborated upon.

It also gestures towards the fact that this knowledge of the unseen cannot be encompassed by anyone except Allah عزوجل and His beloved Prophet Muhammad ﷺ. Yes, whatever is explained by Rasoolullah ﷺ becomes known." – Madaarijun-Nubuwwah, Vol. 1, Section on Divine Vision.

This ayat 'and extract prove that on the night of Me'raj, the Holy Prophet ﷺ was granted those branches of knowledge which cannot be explained and envisaged by people. Maa Kaan wa Maa Yakoon (What has occurred and what will) is used for expression, though he was blessed with much more than that.

17. "And this Nabi is not stingy in telling the Unseen." 2.8q

- Surah Takweer, Verse 24

This can only be if the Holy Prophet ﷺ has knowledge of the unseen and informs people of it.

Mualimut-Tanzeel commentates on this ayat, "Rasoolullah ﷺ is not a miser when it comes to the unseen (Ghaib), heavenly information and other messages and narratives. This means that Ilm-e-Ghaib comes to the Holy Prophet ﷺ and he is not stingy in teaching and informing you about it. He does not hide it akin to a soothsayer." 2.68

Khaazin states, “It means that Knowledge of the Unseen comes to the Holy Prophet ﷺ and he is not stingy with it to you. Rather, he teaches it to you.” 2.69

This Quranic verse and extract prove that the Prophet ﷺ teaches people the Knowledge of the Unseen, and only the person who knows can teach.

18. “And we gave him [i.e. Hadrat Khidr عليه السلام] our Ilm-e-Ladunni.” 2.8r

- Surah Kahf, Verse 65

Baidaawi commentates on this ayat, “[In other words, the ayat means] “Hadrat Khidr عليه السلام was taught that knowledge which is unique to Us and nobody can know it without our revealing (i.e. Ilm-e-Ghaib).” 2.70

Tafseer Ibn Jareer narrates from Hadrat Abdullah ibn Abbas رضى الله تعالى عنه that Hadrat Khidr عليه السلام was taught that knowledge which is unique to Us and nobody can know it without our revealing (i.e. Ilm-e-Ghaib). This is the finding of Hadrat Ibn Abbas رضى الله تعالى عنه.” 2.71

Allama Ismail Haqqi writes, “The Ilm-e-Ladunni taught to Hadrat Khidr عليه السلام was Ilm-e-Ghaib and it was this very knowledge through which he related information of the unseen by the command of Allah عزوجل. This is the finding of Hadrat Ibn Abbas رضى الله تعالى عنه.” 2.72 – Tafseer Roohul-Bayaan

Tafseer Madaarik states, “In other words, Hadrat Khidr عليه السلام was granted information of the unseen and it has been said that Ilm-e-Ladunni is the knowledge attained by the bondsman through inspiration (Ilhaarn).” 2.73

Tafseer Khaazin states, “Hadrat Khidr عليه السلام was granted Secret Knowledge (Ilme-Baatin) through inspiration (Ilhaam).” 2.74

19. “And like this, we show Ibraheem عليه السلام the kingship of the heavens and earth.” 2.8s

- Surah Anaam, Verse 75

Tafseer Khaazin commentates on this ayat, “Hadrat Ibraheem عليه السلام was made to stand on a rock and the heavens were opened for him. He then saw the Arsh, Kursi and whatever is in the heavens. Thereafter, the earth was opened for him and he was able to see the earths beneath and the wonders they possess.” 2.75

Tafseer Madaarik states, “Imam Mujaahid رضى الله تعالى عنه states, “The Seven Heavens were opened for Hadrat Ibraheem عليه السلام and he saw whatever was in the heavens, being able to see even the Arsh. The Seven Earths were also opened for him and he saw whatever they possessed.” 2.76

Allama Ismail Haqqi writes, “Hadrat Ibraheem عليه السلام was shown the wonders and marvels of the heavens and earths, even the furthest point of the Arsh, and the most bottom part of the earth (Tahtas-Saraa).” – Tafseer Roohul-Bayaan

Tafseer Ibn Jareer states, “All visible and discreet things were made open for Hadrat Ibraheem عليه السلام even the actions and deeds of the creation.” 2.78

Imam Raazi رضى الله تعالى عنه writes, “Allah عزوجل split the heavens for Hadrat Ibraheem and he was able to see the Arsh, Kursi and until the end of the worldly realm. He also sawall those splendors present in the heavens and in the earth.” 2.79 – Tofseer Kabeer

After this ayat and commentaries, it can be concluded that Hadrat Ibraheem عليه السلام was shown all things, from the lowest part of the earth to the Arsh, and was informed of the deeds of the creations. Due to the fact that the knowledge of Rasoolullah ﷺ is far more extensive than his, we will have to conclude that the Holy Prophet ﷺ has also been granted these branches of knowledge (uloom).

Bear in mind that the Lawhe-Mahfooz also falls under the knowledge of the Arsh.

What is written in the Protected Tablet? This has already been discussed. Therefore, the knowledge of what has occurred and what will (Maa Kaan wa Maa Yakoon) is also possessed by Hadrat Ibraheem عليه السلام. His knowledge and the knowledge of Hadrat Adam عليه السلام are drops in the ocean of knowledge possessed by our Holy Prophet Muhanunad Mustapha ﷺ.

20. Hadrat Yusuf عليه السلام said,

”لَا يَاتِيكُمَا طَعَامٌ تَرْزُقَنَّهُ إِلَّا نَبِئْتُكُمَا بِتَوْابِلِهِ“

- Surah Yusuf, Verse 37

Commentating on this, Roohul-Bayaan, Kabeer and Khaazin state that the above means, “I can tell you the past and future, the state of your food, i.e. where it came from and where it will go.” Tafseer Kabeer further adds, “I can even tell you whether this food is beneficial or detrimental.” Only a person who is informed of every minute thing can say these things.

Thereafter, he states,

”This knowledge is only a small portion of some of my knowledge“ 2.79a

- Sural: Yusuf, Verse 37

So how extensive is the knowledge of Rasoolullah ﷺ? Indeed, the knowledge of Hadrat Yusuf عليه السلام is a drop in the ocean of knowledge possessed by the Holy Prophet ﷺ.

Hadrat Esa عليه السلام has said, “I can inform you of what you eat in your homes and what you amass as well” 2.79b – Surah Aale-Imran, Verse 49

Food is being eaten and stored in a home where Hadrat Esa عليه السلام is not present, yet he informs people of it. This is Knowledge of the Unseen {Ilm-e-Ghaib}.

SUPPLEMENT

Dissenters of Ilm-e-Ghaib cannot provide substantial answers to these proofs except for saying that “every thing” (kullu shai’in) mentioned in the Quranic verses and ‘what you did not know’ (maa lam takun-ta’lam) refers to the Laws of Shariah and not other things. They bring the following as proofs for this,

1. ‘Kullu Shai’in’ is infinite (ghair mutnaahi) and anyone besides Allah عزوجل possessing the knowledge of infinite things is absolutely futile according to the logical (mantiqi) law and proof of Continuity (Tasalsul).
2. Many Tafseers such as Jalaalain have said that “every thing” (kullu shai’in) refers to the Laws of Islam.
3. The Quran has used “every thing” (kullu shai’in) in several places but only certain things are meant by it, e.g. “And Bilqeess was given every thing,” 2.80 yet she was given only certain things.

These are not arguments but mistakes and deception. Answers to these objections follow,

The words ‘kullu’ and ‘rnaa’ are used in Arabic for generality (umoom). Every word of the Holy Quran is explicit (qat’ee) and to restrict it by merely using your deduction is not allowed. When even single (aahaad) narrations of Hadith cannot make common words of the Quran specific (khaas), what can be said of doing so by opinion alone?

1. Kullu shai’tn, i.e. “Every thing”, is not infinite (ghair mutnaahi), but finite. Commentating on the ayat, رضى الله تعالى عنہ 2.81 Imam Fakhruddin Raazi states, “There is no doubt that counting by numbers can only occur in finite things. However, the word ‘kullu shai’In’ does not prove the ‘shai’ (object) to be infinite because according to us, ‘shai’ is present, and present things are classified as finite things.” 2.82 -Tafseer-Kabeer

Commentating on the verse as well, Allama Ismail Haqqi رضى الله تعالى عنہ writes, “This ayat is used to prove that the non-existent (maadoom) is not ‘shai’ because if it was, things would become infinite; and for counting to occur in things, it is necessary that they be finite as counting by numbers can only be done amongst finite things.” 2.83 – Tafseer Roohul-Bayaan

2. Although many Commentators of the Quran took “every thing” (kullu shai’in) to mean only the Laws of Shariah, several have ruled it to mean Holistic (kulli).

Thus, when some proofs are for negation while others for affirmation, only the proofs of affirmation are taken and chosen.

Noorul-Anwaar states, “Proofs that affirm are more weighty than those that negate.” 2.84 – Discussion on Taa’ruz

So, due to the proofs already furnished being of affirmation in nature, only they are worthy of being accepted. Through the Ahadith and verdicts of the Aalims of the Ummah, we shall also prove that “every thing” (kullu shai’in) means that there is no particle or speck out of the knowledge of the Holy

Prophet ﷺ We have written in the introduction of this book that the commentary of the Quran by the Hadith is better than other commentaries. Hence, only the commentary of the Hadith will be taken.

Also, the Commentators who have taken it to mean the Laws of the deen have not negated other things. So, from where do you bring this negation? How can not mentioning something be equal to its negation? The Holy Quran states, "Your clothes save you from heat." 2.85 So how does this mean that they do not save us from the cold? Indeed they do but this has not been mentioned.

Islam incorporates everything. On what worldly thing do the Laws of Shariah, (e.g. halaal, haraam, etc.) not apply? Therefore, saying that deeni knowledge was completed means that everything has been included.

The "every thing" mentioned in the incident of Bilqeess, etc. has an evidence (qareena) for it to mean all things related to governance of dominion, as if the metaphorical (majaazi) meaning has been taken. However, where is the evidence here to leave the true meaning of "every thing" and adopt its figurative meaning? It should also be bared in mind that the Holy Quran reports what Hud-hud had said, "Bilqeess has been given everything." Allah عزوجل himself did not originally say it. In fact, it was Hud-hud who thought that Bilqeess had received everything of this world.

Hud-hud can make a mistake, but the speech of Allah عزوجل Sit can never be wrong. Hud-hud also said, "ولها عرش عظيم" 2.87 Was the throne of Bilqeess truly the Arsh-e-Azeem? For the Holy Prophet ﷺ however, Allah عزوجل Himself- states, "تبيانا لكل شيء" - Surah Nahl, Verse 89

Other Quranic verses prove that "every thing" here means all things of this world. Allah عزوجل states, "Every wet and dry thing is recorded in either the Lawhe-Mahfooz or the Quran." – Surah Anaam. Verse 59

Furthermore, forthcoming Ahadith and rulings of the Ulama and Muhadditheen also support the fact that everything of this world is encompassed by the knowledge of Rasoolullah ﷺ Insha-Allah عزوجل in the discussion of Haazir and Naazir, I shall prove that the entire world is like a tray before the angel of death, and Shaitaan circles the entire earth in moments. Deobandis also accept the Holy Prophet ﷺ to have more knowledge than the entire creation, furthermore confirming this belief. In the discussion of the Five Special Ghaibs (UloomeKhamsa), I will elaborate on the knowledge of Hadrat Adam عليه السلام and the angels who transcribe fate (taqdeer), demonstrating that they too possess this knowledge. Thus, Rasoolullah ﷺ has knowledge of the Five Special Ghaibs – rather even more so – because he is the most knowledgeable of all creation. Our belief and claim however is proven convincingly.

Section 2

KNOWLEDGE OF THE UNSEEN IN LIGHT OF HADITH

In this section I will produce Ahadith with their annotations being given in Section 3 according to sequence of numbering here. Hadith I will be annotated first in Section 3, etc.

1. "Hadrat Umar ibn Khnttab رضى الله تعالى عنه reports, "The Holy Prophet ﷺ stood up amongst us and informed us of the beginning of creation, including the inmates of Jannat who will enter the Holy Paradise and the inmates of Jahannam who will enter their abode in Hell. The person who memorized what was said remembers it and he who has forgotten it has truly forgotten it." 2.88

- Bukhari, Kitaabu-Baadil-Khalq;

Mishkaat, Vol. 2, Baabu-Baadil-Khalq wa Zikrul-Ambiya

Here, the Holy Prophet ﷺ explained two types of ghaib,

1. How the creation of the world commenced,
2. And how the end of the earth will occur.

Meaning every particle and speck was explained from the first day until the occurrence of Qiyaamat.

2. "[Hadrat Amr ibn Akhtab رضى الله تعالى عنه narrates the same as above, but further adds) He informed us of all incidents that will occur until Qiyaamat. So, the most learned from us became the person who memorized and remembered this." 2.89

- Mishkaat, Baabul-Mu 'jizaat with ref to Muslim

3. "(Hadrat Huzaifa رضى الله تعالى عنه states) Everything from this place until Qiyaamat was elucidated by the Holy Prophet ﷺ. Nothing was left out by him. The person who memorized it recalls it and he who has forgotten it is oblivious to it." 2.90

- Mtshkaat, Baabul-Fitnaa with ref to Bukhari & Muslim

4. "{The Holy Prophet ﷺ on the authority of Hadrat Thabaan رضى الله تعالى عنه has said} Allah عزوجل collected the earth for me and I saw the easts and wests of it." 2.91

- Mishkaat, Baabu-Fadaaili Sayyidil-Mursaleen with ref to Muslim.

5. "(Rasoolullah is reported by Hadrat Abdur-Rabman ibn Aaish رضى الله تعالى عنه to have said] I saw my Lord in the finest form. He placed His hand upon my chest and I felt its coolness in my heart. I then came to know of all things in the heavens and earth" 2.92

- Mishkaat, Baabul-Masaajid

6. "[Hadrat Abdullah ibn Umar رضى الله تعالى عنه states that the Noble Messenger ﷺ has said} Indeed, Allah عزوجل has raised the entire world before me. Thus, I see this dunya and whatever will occur in it until Qiyaamat just as how I see this hand of mine. 2.93

-Sharah Mawaahibid-Dunya by Imam Zarqaani رضى الله تعالى عنه

7. “[Sayyiduna Rasoolullah ﷺ bas said] ... Everything became manifest for me and I recognized.” 2.94

- Mishkaat, Baabu-Masaajid with ref to Tirmidhi

8. “The Holy Prophet ﷺ has left us, but not without giving us the knowledge of even a bird flapping its wings.” 2.95

رضى الله تعالى عنه Musnad Imam Ahmad bin Hambal

9. “[Hadrat Huzaifa رضى الله تعالى عنه states) Rasoolullah ﷺ has informed us of the Dames of the leaders of groups of fitna until the end of the world that will have 300 or more followers, as well as the names of their fathers and tribes.” 2.96

- Mishkaat, Baabul-Fitna, Section 2 with ref to Abu Dawood

10. “[Hadrat Abu Hurairah رضى الله تعالى عنه reports) The recited text (Zabur) was lightened for Hadrat Dawood عليه السلام so much that he used to order his horses to be saddled and was able to recite the entire text before they would be.” 2.97

- Mishkaat, Baabu Zikrill-Ambiya with ref to Bukhari

This Hadith has been mentioned here to demonstrate that when the Holy Prophet ﷺ explains and reveals all incidents from the beginning to the end in one sermon, it can also be classified as his prophetic miracle, just as how it is a miracle for Hadrat Dawood عليه السلام to recite the entire Zabur in moments.

11. “The Holy Prophet ﷺ revealed the following, “Insha-Allah, a male child will be born to Fatima Zahra and he will be placed in your care.” 2.98

- Mishkaat, Baabu-Manaaqib Ahfil-Baith

12. “[Hadrat Ibn Abbas رضى الله تعالى عنه narrates] Passing by two graves whose inhabitants were undergoing punishment, the Noble Messenger ﷺ said, “The inmates of these two graves are being punished. However, the actions for which they are being punished for are not hard to save yourselves from. One of them would never clean himself from the drops of urine while the other used to backbite.” Thereafter, he broke a fresh branch in two and placed a piece on each grave, saying, “The punishment of these two will be lessened until these pieces dry up.” 2.99

- Bukhari, Baabu-Ithbaatil-Qabr

13. Under the ayat, “لَا تَسْتَأْنُوا عَنِ الْشَّيْءِ إِنْ تَبْدِلُكُمْ” 2.100 Tafseer Khaazin reports the following,

“The Prophet ﷺ stood on the mimbar and mentioned Qiyaamat as well as all major events that will occur before it. He then said, “Whoever wishes to ask any question should ask it now. Oath on Allah! As long as I am on this place (i.e, the mimbar), I shall answer any and every type of

question you ask.” A person stood up and asked, “Where is my destination?” Sayyiduna Rasoolullah ﷺ replied, “Jahannam.”

Hadrat Abdullah ibn Huzaifah رضي الله تعالى عنه stood up and asked who his father was, and was told, “Huzaifah.” After that, Rasoolullah ﷺ continuously urged people to ask him questions”^{2.101}

- Bukhari, Kitaabut-l-tisaam bil-Kitoab was-Sunnah

It should be bared in mind that to know whether a person will go to either Jannah or Jahannam of if he is blessed or unfortunate is from the Five Special Ghaibs

(Uloome.Khamsa). Similarly, knowing who the lamer known only by the mother. Yet SubhanAllah عزوجل! What can be said of those blessed eyes that see light and darkness equally and what is occurring in the world and hereafter? What can be said of those blessed eyes that see everything?

14. “[The Holy Prophet ﷺ said on the day of Khaibar] Tomorrow, I shall give this flag to the hands of the person through whom Allah عزوجل will conquer Khaibar. This person loves Allah عزوجل and His Rasool ^{2.102}

- Mishkaat, Baabu-Manaaqibe-Ali رضي الله تعالى عنه.

15. “[Hadrat Abu Zarr Ghiffari رضي الله تعالى عنه reports that the Holy Prophet ﷺ said] The deeds of my Ummah, both the good and bad, were placed before me. I found even removing a harmful object from a path to be amongst good deeds”^{2.103}

- Mishkaat, Baabul-Masaajid

16. “[Madrat Ali states] The Noble Messenger ﷺ once said, “This is the place where a certain person will fall,” and, while placing his blessed hands on the earth, said, “Here ... here.” The narrator states, “The people that were slain never exceeded the areas pointed to and touched by the Holy Prophet ﷺ by even an inch.” ^{2.104}

- Muslim, Vol. 2, Kitaabul-Jihad, Baabu Ghazwatil-Badr

Bear in mind that knowing who shall die where is also from the Five Special Ghaibs (Uloome-Khamsa). Our Beloved Prophet however, is revealing this knowledge in the Battle of Badr.

17. “[A narration of Hadrat Abu Hurairah رضي الله تعالى عنه states] A shepherd exclaimed, “I have not seen a day like this. A wolf speaks!” To which the wolf replied, “Stranger than this is a person (referring to Sayyiduna Rasoolullah ﷺ) living in an oasis (Madina Sharif) between two plains who gives you messages of the past and future.”^{z.105}

- Mishkaat, Baabul-Mu ‘jizaat

18. Under the following ayat, "ما كان الله ليذر المؤمنين على ما انتم عليه" 2.106 Tafseer Khaazin reports the following,

"The Prophet has said, "My Ummah, with their appearances in moulds of clay, were placed before me just as how they were placed before Hndrat Adam عليه السلام was informed of who will bring Imaan upon me and who will commit infidelity (kufr)." when news of this reached the Munaafiqs, they began to laugh and say, "Muhammad says that he was informed of people being kaafirs and mu'mins even before they were created, but we are with him and he doesn't recognize us."

Rasoolullah ﷺ stood up on the mimbar after he was informed of this, praised Allah عزوجل and said, "What is the condition of people who mock my knowledge? I shall inform and answer any question you ask me from now until Qiyaamat!" 2.107

Two points arise from this Hadith,

1. Slandering the knowledge of Rasoolullah ﷺ is the habit of the Hypocrites (Munaafiqs).
2. The Noble Messenger ﷺ possesses knowledge of all occurrences until Qiyaamat.

19. "[Hadrat Ibn Mas'ood رضى الله تعالى عنه narrates from the Holy Prophet ﷺ] (Concerning those people who prepare to make jihad with Dajjal,) verily I know their names, the names of their fathers and I recognize the colours of their horses. They are the best riders on the face of the earth." 2.108

- Mishkeat, Kitaabul-Fitna, Baabul-Malaahim, Section I

20. Sayyidah Aisha رضى الله تعالى عنها once asked the Holy Prophet ﷺ "Is there anyone whose good deeds are equal to the amount of stars?" He replied, "Yes, He is Umar رضى الله تعالى عنه.

- Mishkaat, Baabu Manaaqibe-Abi Bakr رضى الله تعالى عنه wa Umar رضى الله تعالى عنه.

The above confirms that Rasoolullah ﷺ has complete information of all visible and secret deeds of all people until Qiyaamat. He also has detailed knowledge of clear and hidden stars whereas some stars are not even known to astronomers through their instruments even today. After studying both, the Prophet ﷺ said that the deeds of Hadrat Umar رضى الله تعالى عنه are indeed equal to the stars. Equality or difference between two things can only be said by a person who has knowledge of both things, including their amount.

Besides these narrations, there are several other Ahadith that can be submitted. However, this amount suffices for brevity. These Ahadith also prove that the entire creation (aalam) is seen by the Holy Prophet ﷺ as simply as him looking at his hand. Creation (Aalam) refers to everything besides Allah عزوجل . Thus, the Creation of Ajsaam (physical world), Arwaah (abode of the souls), Imkaan (possible realm), Malaak (Realm of the Angels), Arsh, etc. – in fact, everything- is encompassed by the Holy Prophet ﷺ. The Lawhe-Mahfooz on which all affairs are noted is also found in the creation.

Secondly, these Ahadith prove that he is informed of all past and future occurrences.

Thirdly, whatever is done privately in the veil of the night's darkness is also not hidden from Rasoolullah ﷺ, as he informed Hadrat Abdullah رضي الله تعالى عنه that his father was Huzai fah.

Fourthly, concerning who will die where, in what condition, whether they will die a mu'min or kaafir and what is in the womb of a woman are all known and not obscured to the Holy Prophet ﷺ. In short, he possesses the knowledge of everything, minute or holistic.

Section 3

OPINIONS OF THE ANNOTATORS OF HADITH REGARDING THE PROPHET'S ﷺ KNOWLEDGE OF THE UNSEEN

Annotation of Hadith 1 – “[Aini Sharah Bukhari, Fathul-Baari, Irshaadus-Saari and Mirqaat Sharah Mishkaat state regarding the Hadith in Section 2:] This Hadith proves that the Holy Prophet ﷺ explained all affairs and conditions of all creation, from the beginning until the end, in one gathering.” 2.110

Annotation of Hadith 4 – “[Mirqaat, Sharah Shifaa by Mulla Ali Qaari, Zarqaani Sharah Mawaahib and Naseemur-Riyadh Sharah Shifaa state] The summary of this Hadith is that the earth was gathered for Rasoolullah ﷺ just as how a mirror is held in the hand, with the holder able to see it completely. Far areas of the earth were folded to come near to him until he saw everything on it.”

Annotation of Hadith 5 – “[Mulla Ali Qaari رضي الله تعالى عنه writes] By attaining this faiz (guidance), I carne to know of all things between the heavens and the earth (meaning those things that Allah عزوجل informed him of). This is an expression describing the immense knowledge the Holy Prophet ﷺ possesses given to him by Allah عزوجل Allama Ibn Hajar has said, “He carne to know of all creation in the heavens – rather even further than them (as stated in the Hadith of Me’raj) – even on the seven earths and beneath as per the narrations in which the Holy Prophet ﷺ spoke of the bull and fish upon which the earths are stationary” 2.112 – Mirqaatul-Mofateeh

Shaikh Abdul-Haqq Muhaddith Dehlwi رضي الله تعالى عنه writes in this Hadith’s explanation, “This Hadith expresses the attainment and comprehension of all juz’i and kuili branches acknowledge.” -Ashiatul-Lam ‘aat Sharon Mishkaat

Annotation of Hadith 7 – “[Discussing this Hadith, Shaikh Abdul-Haqq Muhaddith Dehlwi writes] ... Every type of knowledge became apparent to me and I understood everything.”

- Ashiolul-Lam ‘oat

Allama Zarqani رضي الله تعالى عنه further adds, “In other words, “The world was made clear and opened for me and I understood everything in it.” ’1 look at the dunya and whatever Occurs in it until the Day of Qiyaamat just as how 1 see my hand’ gestures to the fact that the Holy Prophet ﷺ truly and actually did see so. The possibility that “nazar” refers to his knowledge is negated through this.” 2.114 – Zarqaalli Shorah Mawaahib

Annotation of Hadith 8 – “[Imam Ahmad Qastalaani رضى الله تعالى عنه writes in the explanation of this Hadith] There is no doubt that Allah عزوجل infonned the Holy Prophet ﷺ of much more than this and granted him knowledge of all past and future creation.” 2.1 15

- Mawaahibud.Dunya

Annotation of Hadith 17 – “[Mulla Ali Qaari رضى الله تعالى عنه writes in this Hadith’s explanation] Rasoolullah ﷺ informs you of the incidents of past people as well as the happenings to come after you, along with the affairs of this world and the hereafter.” 2.116

-Mirqaat

Annotation of Hadith 19 – “[Mulla Ali Qaari رضى الله تعالى عنه also writes regarding this Hadith] Besides this Hadith being a prophetic miracle (mu’jiza), it also proves that the knowledge of Rasoolullah ﷺ encompasses all kulli and juz’I knowledge. 2.117

-Mirqaat

Based on these elucidations of the Muhaditheen, it can be concluded that the Prophet ﷺ observes the entire world and whatever incidents Occur in it from the beginning until the end as easily as how an ordinary individual looks at a mirror in his hand. The Lawhe-Mahfooz (upon which everything is written) is also within this creation.

Secondly, the knowledge of all former and latter creation, i.e. the Prophets, Angels, Auliya, etc. have been granted to the Holy Prophet ﷺ. Hadrat Adam عليه السلام and Hadrat Ibraheem عليه السلام are included amongst the Prophets, while the angels that hold the Arsh and those in proximity to the Lawhe-Mahfooz are naturally also included amongst the angels. When their knowledge is inclusive of what has occurred and what will (Maa Kaan wa Maa Yakoon), how extensive is the knowledge of the Holy Prophet ﷺ? As a final point, the Five Special Ghaibs (Uloome-Khamsa) are also confirmed to be known by him.

Section 4

OPINIONS OF THE LEARNED REGARDING KNOWLEDGE OF THE UNSEEN

Rasoolullah ﷺ stood up on the mimbar after he was informed of this, praised Allah عزوجل and said, “What is the condition of people who mock my knowledge? I shall inform and answer any question you ask me from now until Qiyaamat!”

In the introduction of MadaarijunNubuwwah, Shaikh Abdul-Haqq رضى الله تعالى عنه notes the following ayat, "Only He [i.e. Allah عزوجل] is The First, only He is The Last, only He is The Evident, only He is The Veiled and He knows all things." – Surah Hadeed, Verse 3

He then writes that this ayat is the praise of Allah عزوجل as well as the praise of the Holy Prophet ﷺ, "The Holy Prophet ﷺ knows of all things. He understands the being, glory and attributes of Allah عزوجل, His commands and signs of His cherished names and planning. All clear, secret, past and future known things (uloom) have been encompassed by him." -Madaarijun-Nubuwwah

He further writes, "From the time of Hadrat Adam عليه السلام until the Trumpet (Sur) is blown, everything has been made apparent to Rasoolullah ﷺ so that he may know all former and latter affairs and conditions. He even informed his Sahaaba of some of them." – Madaarijun-Nubuwwah; Vol. 1, Chapter 5, Discussing the Excellence of the Holy Prophet ﷺ.

Allama Zarqani رضى الله تعالى عنه writes, "Ahadith are continuous (mutawatir) and their meanings are agreed upon regarding the Holy Prophet ﷺ being informed of the unseen (ghaib). This is not contrary to those ayats that prove that none besides Allah عزوجل possesses knowledge of the unseen because only knowledge without a means (zaati) is negated in them. However, Rasoolullah ﷺ being informed of the unseen through Allah's عزوجل bestowal is proven from the ayat, "except for the beloved Messenger"

2.120 – Sharah Zarqaani alal-Mawaahib

In Shifaa Sharif, Imam Qaadhi Ayaadh رضى الله تعالى عنه writes, "Allah عزوجل has distinguished the Prophet ﷺ through informing him of all worldly and deeni wisdoms, as well as wisdoms concerning his Ummah. He has made him aware of occurrences regarding his Ummatis including even minor ones. The Holy Prophet ﷺ has been informed of all arts of Divine Recognition (ma'rifat), such as conditions of the heart, the obligatory acts of worship and knowledge of hisaab (consideration)." 21"- Extracted from the, Sharah Qasida Burda Sharif

Qaseeda Burda Sharif states, "(Ya Rasoolullah ﷺ) The World and Hereafter is only through your generosity and the knowledge of the Tablet and Pen. [Lawh and Qalam] is only a part of the knowledge you Possess." 2.122

Allama Ibraheem Bajuri رضى الله تعالى عنه writes in the explanation of this stanza, "If the knowledge of the Tablet and Pen is only a part of the Prophet's knowledge, what other branches of knowledge does he possess? The answer is that the knowledge of Some affairs of the Hereafter Was also granted to him by Allah عزوجل since only occurrences until Qiyaamat Was written by the Pen on the Sacred Tablet" 2.123- Sharah Qaseeda Burda

Mulla Ali Qaari رضى الله تعالى عنه writes, "The knowledge of the Tablet and Pen is only a Part of the Prophet's knowledge because his knowledge is divided into various categories (i.e. Juziyaat, Kulliyaat, Haqaaiq, Ma'rifaat and the comprehension related to Allah's عزوجل being and qualities). Therefore, the knowledge of the Tablet and Pen is like a river leading to the ocean of knowledge possessed by Rasoolullah ﷺ or a letter amidst his lines of knowledge." 2.124 – Halul-Agdah Sharah Qaseeda Burda

These extracts have concluded that the knowledge of the Tablet and Pen, regarding which the Quran has said, “There is nothing wet or dry not recorded in the Protected Tablet,” is a drop in the ocean of knowledge possessed by the Holy Prophet ﷺ. Hence, What has happened and What will (Maa Kaan wa Maa Yakoon) is a dot in the register of what he has been granted.

Imam Busairi رضى الله تعالى عنه the composer of Qaseeda Burda, states in his other collection of qaseeda, Ummul-Qart, “The Prophet has surpassed all worlds through his knowledge and mannerism. He is an ocean that cannot be enclosed by someone who wishes to surround it” 2.125

Shaikh Sulaimaan Jumal رضى الله تعالى عنه writes in the explanation of this stanza, “In other words, his knowledge encompasses the knowledge of the entire creation, i.e. Jinns, humans, angels, etc, because Allah عزوجل has informed him of all creation, taught him the knowledge of all past and future things and has divulged what has happened and what will to him. The knowledge from the Quran is sufficient to attest the knowledge of the Holy Prophet ﷺ. Allah عزوجل states, “We have not excluded anything from this book,” 2.126 – Futuhaate.A”madja

Imam Ibn Hajar Makki رضى الله تعالى عنه also writes in this stanza’s explanation, “Because Allah عزوجل has made Rasoolullah ﷺ aware of the entire world, Thus, he came to know of all fanner and latter things, whatever has occurred and whatever will.” 2.127

These extracts prove that the Holy Prophet ﷺ :i; has been bestowed with the knowledge of all creation, in which Hadrat Adam عليه السلام, the angels, the Angel of Death, as well as Shaitaan are included. Deobandis accept even Shaitaan and the Angel of Death to possess knowledge of the unseen.

Imam Busairi رضى الله تعالى عنه states, “All Messenger ﷺs take from the court of the Holy Prophet ﷺ. Whether it be a scoop from the sea or a sip from the heavy rain.” 2.1.8 – Qaseeda Burda

Commentating on this stanza, Allama Kharputi writes, “Every prophet asked and took from the knowledge of Rasoolullah ﷺ the volume of which can be likened to an ocean. They also received his benevolence, which is akin to a heavy rain, as he inundates them with his generosity and they receive it. This is because Allah عزوجل firstly created the soul of Sayyiduna Rasoolullah ﷺ and instilled the many Sciences (uloom) of the Prophets and the Maa Kaan wa Maa Yakoon (What has occurred and what will) in it. Thereafter, He created the Messengers and they attained their knowledge from hirn” 2.129 – Sharah Qaseeda Burda

Hafiz Ahmad ibn Mubaarak رضى الله تعالى عنه writes, “According to us, the Holy Prophet ﷺ knows everything from .the heavens until the earth, is informed of all between them and there IS none more dlsitmg Ulshed than him 10 knowledge. – Ibreez Sharif, Pg. 270

Imam Qastalaani رضى الله تعالى عنه states, “Nubuwwah (Prophethood) is derived from the root word Naba, which means ‘infonation’, meaning Allah عزوجل has infonned him (Rasoolullah ﷺ) of the unseen (ghaib).” 2.11’-Mawaahib

Under section 2, named Maa Akhbaraa Bihi رضى الله تعالى عنه minal-Ghuuyoob, Mawaahib Liddunya states, “There is no doubt that Allah عزوجل has infonned him of more than this. He presented him with the knowledge of all fanner and latter things.” 2.132- Vol. 2, Pg. 192

Hadrat Mujaddid Alfe- Thaani رضى الله تعالى عنه writes, “Messengers (Rasools) are specially infonned of the knowledge that is distinct to Allah عزوجل.” – Maktuhaat Sharif, Vol. 1, Maktoob 310

Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes, “It has been heard from Some virtuous Aalims that Some Aarifeen (those who are alert and informed of Allah’s being and qualities) had written a book wherein they proved that all Divine knowledge has been made known to Rasoolullah ﷺ. This is contrary to many proofs and it is not known what was meant by such a statement.” – Madaarijun- Nubuwah. Vol. 1

This extract has been brought here because some people equated the knowledge of the Holy Prophet ﷺ to Allah’s عزوجل knowledge and differentiated it by stating the fanner to be bestowed (ataa’i) and the latter as original (zaati). However, Shaikh Abdul Haqq رضى الله تعالى عنه did not classify them to be Mushriks. Rather, he called them Aarifs. It is proven from this that to believe that the Holy Prophet ﷺ possesses knowledge of the unseen (Ilm-e-Ghaib) is not polytheism (shirk).

كان صوادق التصديقات بطبعاتها متوجهة الى حضرته الاقوس Meer Zaahid, in the khutba of the book Risala, states ” و حقائق التصورات بانفسها مائنة الى جنابه المقدس فروحه المعلى مركز المعقولات تصوراتها و تصديقاتها و نفسه العليا منبع العقليات ” Explaining the above extract, Ghulaarn Yahya writes, “SubhanAllah! This extract has lifted the veil. Even logicians demonstrated their appreciation in the court of the Holy Prophet ﷺ”

Maulana Bahrul-Uloom Abdul-Ali Lucknowi writes, “Allah عزوجل has taught the Rasool ﷺ the knowledge that is not even incorporated by the Sacred Pen and which the Lawhe-Mahfooz cannot encompass. There was none equivalent to him in the times past and there can be none like him born in the future. Between the heavens and earth, verily he has no equal.” 2.137- Introduction to the Marginal Notes of Meer Zaahid ‘s Risala

Allama Shanwaaai رضى الله تعالى عنه states, “It has been stated that Allah عزوجل removed the Holy Prophet ﷺ from this world only after informing him of everything.” 2.131 – Jamaun-Nihaaya

Allama Taftaaazani رضى الله تعالى عنه writes, “The summary of the statement is that to know the unseen (ghaib) is something unique to Allah عزوجل . The creation has no path to it without informing or insuring (ilhaam) them, either through a prophetic miracle (rnu’jiza) or karaamat. 2.139- Sharah Aqaaid Nasafi. Pg. 175

Allama Haskfi رضى الله تعالى عنه states, “Hajj was made obligatory in the year 9 A.H but the Prophet delayed it until 10 A.H based on an excuse. He also had knowledge of his sustained life on earth so that the propagation of Islam could be completed.” 21.40-Durre-Mukhtaar, Beginning of Kitaabul-Hajj

This proves that the Prophet ﷺ had information of his demise and knowing when death will occur is from the Five Special Secrets. That is why he didn't make Hajj that year, since completing the pilgrimage as soon as it becomes fardh is necessary as we do not know when we shall die.

Under the explanation of the above, cited stanza of Qaseeda Burda, Allama Kharputi رضى الله تعالى عنه writes, "Hadrat Ameer Mu'awiya رضى الله تعالى عنه relates a Hadith in which he says that he used to write in the presence of the Holy Prophet ﷺ. The Prophet once said to him, "Keep the inkpot like this, turn the pen and make the letter 'ب' straight. Try to differentiate the letter 'س' and don't bend the letter 'م' He said this though the Noble Messenger ﷺ did not learn writing from anyone and never read the books of former people" 2.141 – Sharah Qaseeda Burda

Commentating on the ayat, "وَ لَا تَخْطُلْ بِيَمِينِكَ" 2.142 Allama Ismail Haqqi writes, "Rasoolullah ﷺ knew the art of writing and expressed his knowledge about it" 2.14) – Tofseer Roohul-Bayaan

This proves that the Holy Prophet ﷺ knew not only how to write, but how to write well. For a complete discussion on this, consult my book Shaane- Habeebur-Rahman.

These rulings of the Aalims prove that Allah عزوجل has bestowed the Holy Prophet ﷺ with more knowledge than all of the other Prophets and Angels. The branches of knowledge contained in the Sacred Tablet and Pen are only drops before knowledge possessed by Muhammad Mustapha ﷺ. Nothing from the creation is hidden to him.

Section 5

AFFIRMATION FROM THOSE IN OPPOSITION

Until now only extracts from assenters which prove the Knowledge of the Unseen of Rasoolullah ﷺ were placed. Now we present extracts from the leaders of the opposition that solve this topic of Ilm-e-Ghaib very "easily".

Haaji Imdaadullah Muhaajir Makki رضى الله تعالى عنه states in Shamaaime-Imdaadia, Pg. 110, "People say that Knowledge of the Unseen is not possessed by the Prophets and Auliya. I say that the close servants of Allah عزوجل (Ahle-Haqq) are enlightened and know the unseen (mugayabaat) in whatever direction they look. Attaining this knowledge is possible (haqq). To say that the Prophet ﷺ did not know what was happening in Hudaibiya and in the accusation of Sayyida Aisha رضى الله تعالى عنها as proof of their negation is incorrect because attention is necessary for knowledge," – Quoted from Anwaare-Ghaabiya, Pg. 25

Maulwi Rashid Ahmed Gangohi writes in Lataaife-Rashidia, Pg. 27, "The Prophets always observe affairs of the unseen and have certainty and presence in the Divine Court, as the Prophet ﷺ explained, "كما قال "انى ارى ما لرترون" and "النبي عليه السلام لو تعلمون ما اعلم لضحكتم فليلا و لبكيركم كثيرا -Quoted from Anwaore-Ghaibiya, Pg. 32

Maulwi Ashraf Ali Thanwi writes. 'The Shariah states that the Messengers and Auliya give information of the unseen and future occurrences. What stops Allah عزوجل who is the Creator of all unseen and through whose wish they occur from granting the Messengers and Saints insight into it? We do not say that they attain this knowledge by themselves (Ilm-e-Zaati), but that Allah عزوجل grants them this knowledge (Dm-e-Ataa'i). After being informed of the unseen, they divulge it to others as well. Claiming that they receive it without Allah's عزوجل bestowal is prohibited and the person who claims so is deemed a kaafir according to Shariah." -Summarized from Takmeelul-Yaqeen. Pg.135

Maulwi Muhammad Qaasim Nanautwi writes, "Former branches of knowledge (uloom) are one thing and the latter are something else. However, all is possessed by the Holy Prophet ﷺ . In this manner, Rasoolullah ﷺ the true Aalim (knower) and the Prophets are reflections (of this knowledge) while the Saints (Auliya) are secondary." – Tahzeerun-Naas. Pg. 4

In the last extract of Maulwi Qaasim Nanautwi, he accepted that the Holy Prophet ﷺ possesses all former (awwaleen) and latter (aakhireen) knowledge. Hadrat Adam عليه السلام, Hadrat Ibraheem Hadrat Khidr عليه السلام, the angels that hold the Arsh as well as those that are present at the Lawhe-Mahfooz are included in the Awwaleen. Therefore, the Holy Prophet's ﷺ knowledge should be more extensive than all of theirs. We have already discussed the knowledge of Hadrat Adam عليه السلام.

Section 6

RATIONAL PROOFS OF KNOWLEDGE OF THE UNSEEN AND DISCUSSION ON THE SAINTS POSSESSING IT

The Holy Prophet ﷺ is the most major Khaleefa of the Sultanate of Allah عزوجل, Who has also appointed him as the Haakim of His Divine Dominion. This necessitates two things – knowledge & authority. The information and authority of worldly rulers are extended according to the level of dominance they possess, e.g. it is necessary for a viceroy to have sound knowledge and control over the entire area he rules. Without these two qualities, he cannot rule and will not be able to impose official laws and commands on the masses. Likewise, the knowledge and authority of the Prophets are increased according to the various distinctions they possess. The Khileafat (succession) of Hadrat Adam عليه السلام was proven by Allah عزوجل through his knowledge (i.e. an excessive amount of it suitable for his khilaafat of Allah عزوجل was given). Thereafter, making the angels prostrate to him is indicative of his unique authority, that even 'hey make sajda to him. Rasoolullah ﷺ is the Nabi ﷺ for the Entire Creation, from the Farsh (earth) to the Arsh. All of creation are his Urnmati. Hence, it is necessary that he be given more knowledge and power than all of the Ambiya. That is why he demonstrated numerous prophetic miracles (mu'jizas), e.g. he split the moon in two, brought back the set sun, etc. This was all a display of his Divinely bestowed authority.

2. Maulwi Qaasim Nanautwi Deobandi writes, ‘The Prophets are distinguished over the Umrnatis only in knowledge. With regards to deeds, sometimes the Ummatis seemingly exceed the prophet.’
[Allah عزوجل Forbid!] – Tahzeerun-Naas

Though the statement is false in saying that the Ummati can exceed the Nabi ﷺ, it does agree that it’s necessary for the knowledge of the Prophets to be more, Remember that even the angels are Ummatis of the Holy Prophet ﷺ 2.146 لِيَكُونَ لِلْعَلَمِينَ نَذِيرًا So it is necessary that his knowledge also be more than theirs. Otherwise, through which quality will he be able to be superior to the Ummah? There are even angels present at the Lawhe-Mahfooz who have knowledge of what has happened and what will (Maa Kaan wa Maa Yakoon) and it’s necessary that the knowledge of Rasoolullah ﷺ be even more than this.

3. For a few years, if a person sits in the company of an accomplished teacher, he becomes an Aalim (learned person). Prior to his birth, the Prophet spent millions of years in the special attention of Allah عزوجل. How can he not be a perfect Aalim? Commentating on the ayat, ”لَقَدْ جَاءَكُمْ“ 2.147 Allama Ismail Haqqi quotes the following incident, “Hadrat Jibrael عليه السلام once said to the Holy Prophet ﷺ ”There is a star that shines after every 70,000 years and I have seen it shine 72,000 times.” To this, Rasoolullah ﷺ replied, “I was that star.” – Tafseer Roohul-Bayaan

SubhanAllah! عزوجل Now count how many million years he spent in Allah’s presence.

4. If a student lacks in knowledge, there are only four reasons for this,

- I. The student was unworthy and unable to comprehensively extract guidance from the teacher.
2. The teacher was not perfect and was unable to teach completely.
3. Being a miser, the teacher didn’t impart his knowledge totally to his student, or there was another beloved student whom he wished to teach more.
4. The texts used were lacking.

Besides these four, there is no other reason that can be cited. Here the teacher is Allah عزوجل and His Beloved Prophet ﷺ is the learner. What was taught? The Quran and His special knowledge. Now answer, is Allah عزوجل It, not a perfect teacher and is the Holy Prophet ﷺ not a worthy learner? Is there anyone else more beloved than Rasoolullah ﷺ? Is the Quran incomplete? When Allah عزوجل is the perfect Bestower, the Noble Messenger is the most graceful taker, the Quran is the most consummate book and there is none more beloved than Sayyiduna Muhammad Mustapha ﷺ how can this knowledge be defective? Allah عزوجل states, ”الرَّحْمَنُ، عَلِمَ الْقَرآنَ“ – Surah Ar-Rahman, Verses 1-2

5. Why did Allah عزوجل record everything on the Lawhe-Mahfooz? You write things down to either remember them or for telling others. Allah عزوجل is free from forgetting anything. Thus, He wrote everything down for others. Indeed, the

Holy Prophet ﷺ the most beloved of all creation to Him. It can therefore be concluded that everything was written for the mercy unto all creation, Muhammad Mustapha ﷺ.

6. The most unseen of the unseens is the being (zaat) of Allah عزوجل Hadrat Musa عليه السلام expressed his desire to see Him but was told, "You will not be able to see," Surah Araaf, Verse 143

When our Beloved Prophet ﷺ saw his Rubb and Creator عزوجل with his blessed physical eyes on the night of Me'raj, what thing from the creation can now be hidden to him? Alahazrat Imam Ahmad Raza Khan Faazile-Bareilly رضى الله تعالى عنه writes,

اور کوئی غیب کیاتم سے نہاں بو بھلا

جب نہ خدابی چھپا تم پہ کروڑوں درود

What sort of the unseen can be bidden to you (O Rasoolullah ﷺ), When Allah عزوجل Himself is not hidden from you?

For a complete discussion on the Divine Deedaar by the Holy Prophet ﷺ refer to my book Shaan Habibur-Rahman.

Mirqaat, the annotation of Mishkaat, states. "The Holy Prophet ﷺ saw the Rubb in the world through his transformation to Noor." u.s – Baabul-Imaan bil-Qadr. Section 1

7. Shaitaan is the deceiver of the world and the Holy Prophet ﷺ is the world's guide and salvation. In other words, Shaitaan is a sickness and plague while Rasoolullah ﷺ is the cure and remedy.

Allah عزوجل has granted much knowledge to lead people astray. No person is hidden to this wretch. He knows who can be lead astray and who not, and through which trickery they may be lead astray by.

Similarly, he knows each rule of Islam which is how he prevents good from occurring and leads people to commit sin.

Shaitaan said to Allah عزوجل 2.149 When this is the vast amount of knowledge given to the deceiver of the world, it is necessary for the salvation of the world, Muhammad Mustapha ﷺ to be given more. It is necessary for him to know every person's sickness, ability and cure. Otherwise salvation will not be complete and Allah عزوجل will be objected to because He made the deceiver strong and the salvation weak (effectively making aberration (gwnraahi) complete and guidance not).

8. Allah عزوجل has addressed the Holy Prophet ﷺ with the word Nabit, which means 'the informer' or 'the communicator'. If, here, only religious information being relayed is understood by this, then every Mau1ana would be a Nabi ﷺ. Similarly, if only worldly occurrences being communicated is what is accepted, then every newspaper, radio or person who sends a telegram, fax or letter is a Nabi. Thus it is now known that information of the unseen is of credibility in the meaning of 'Nabi ﷺ' and that a Nabi is the informer of the Divine knowledge to the angels and creation. The knowledge of a Prophet is credible even where wires and technology is useless. As a result, it can be deduced that knowledge of the unseen is incorporated into the meaning of the word.

What sort of the unseen can be bidden to you (O Rasoolullah ﷺ),

When Allah عزوجل Himself is not hidden from you?

رضي الله تعالى عنه Aalahazrat Imam Ahmed Raza

Until here, we have only discussed the Knowledge of the Unseen (Ilm-e-Ghaib) of Rasoolullah ﷺ. You should also know that, through the blessings '(sadaqah) of the Noble Messenger ﷺ, the Saints {Auliya} are also bestowed with this knowledge. However, their knowledge is through his mediation (waseela) and can be likened to drops in an ocean compared to his.

Quoting the book Kitaabul-Aqaaid by Shaikh Abu Abdulla Shiraazi رضي الله تعالى عنه Mirqaat, the Annotation of Mishkaat, states, 'The bondsman (banda) is continuously transferred through conditions until he attains the quality of haniyat (spirituality) through which he comes to know the unseen (ghaib).' "

The book further states, "A complete bondsman becomes informed of the reality of things and even the unseen of the unseen is opened to him." 2.151

And, "When pure souls become free from bodily connections. They join the distinguished gathering (Malaa-e-Aalaa) and there remains no veil for them. They then begin to see all things as tangible as present objects. Either by themselves or through the ilhaam of the angels." 2.15 – Vol. 2. Pg. 6. Baabus-Salaat alan-Nabi ﷺ.

Shah Abdul-Azeez Muhaddith Dehlvi رضي الله تعالى عنه writes, "Having information of the protected Tablet (Lawhe-Mahfuz) and having the ability to see what is inscribed on it is also continuously narrated to have been possessed by some Auliya of Allah عزوجل - Tafseer Azeezi, Surah Iinn

Imam Ibn Hajar Makki رضي الله تعالى عنه writes in Kitaabul-Aalaam and Allama Shaami in Silull-Hasaam, "It is permissible for the distinguished servants to know the unseen of a certain affair or judgement. This has been done by many Auliya of Allah عزوجل and is well-known." 2.153

Shah Waliyullah رضي الله تعالى عنه writes, "The lower-self (nafs) of an Aarif (those who are alert and informed of Allah's being and qualities) becomes his physical body and his being becomes the rooh complete. He sees the entire creation through Ilm-e-Huzoori (knowledge through presence)." – Altaaful-Quds

Zarqaani Sharah Mawaahib states, It has been said in Lataaiful-Minan' that for perfect servants to become informed of any unseen thing from Allah's عزوجل Ghaibs is not something peculiar. This is based on the following Hadith, "Beware the acumen of a mu'min for he sees through the Noor of Allah عزوجل as well as the narration wherein Allah عزوجل states, "I become his eyes through which he sees." So the servant's seeing is from Allah عزوجل. Therefore, if they are informed of the unseen, this is not something odd." 2.154 – Vol. 7, Pg. 228

Imam Sha'raani رضي الله تعالى عنه writes, "The Mujtahideen have a strong grasp on unseen knowledge." – Al-Yawaqeet wal-Jawaahir

Huzoor Ghause-Paak رضي الله تعالى عنه states, "I have seen all the cities of Allah عزوجل like grains of nee joined to one another" 2.156

Shaikh Abdul-Haqq رضى الله تعالى عنه quotes the statement of Huzoor Ghause-Paak “O Brave and Courageous! O Sons! Come and take something from the sea that has no shore. Oath on my Rabb عزوجل indeed both fortunate and unfortunate people are brought before me. The corner of my eye is fixed on the Lawhe-Mahfooz and I dive into the oceans of Allah’s عزوجل knowledge (uloorn).” 2.157 – Zubdatul-Asraar

Maulana Jaami records the saying of Hadrat Khwaja Bahauddin Naqshbandi رضى الله تعالى عنه Hadrat Azeezaan رضى الله تعالى عنه has said. In the sight of this group of Auliya, the earth is like a table-spread,” We say that it is like a fingernail with nothing being obscured to them,” – Nafhaatul-UNS

Imam Sha’raani رضى الله تعالى عنه writes, “And we have heard our Shaikh, Sayyid Ali Khawwas state, “According to us, a person becomes complete (kaamil) only when he knows of the diverse conditions of his disciple (mureed) from the Day of Meethaaq (when Allah عزوجل gathered all the souls and asked, “Am I not your Lord?” and they replied, “Indeed, You are.”) until he enters Jannat or Jahannam.” 2.158 – Kibreeta-Ahmar

Shah Waliyullah رضى الله تعالى عنه writes, ‘Thereafter, the Aarif human is drawn towards Allah’s عزوجل Court. He then becomes from amongst the favoured servants and everything is made apparent to him.» 21.59 -Fuyoozul-Haramain

Hadrat Abu Hurairah رضى الله تعالى عنه narrates the following Hadith, “[Allah عزوجل states] When I begin to love this servant, I become his ears through which he hears, his eyes through which he sees, his hands through which he gives and takes and his feet by which he travels.” 2.160-Mishkaat, Vol.1. Kitaabud-Daawaat, Baabu Zikrillah wat-Taqrub with ref to Bukhari

It should be bared in mind that Hadrat Khidr عليه السلام and Hadrat Ilyaaas عليه السلام are both alive on this earth and are now the Saints (Walis) of Rasoolullah’s ﷺ Ummat. When Hadrat Esa عليه السلام will return, he too will be a Wali of this Umrnat. We have already discussed their knowledge, which is now included in knowledge possessed by the Auliya of Rasoolullah’s ﷺ Ummat.

OBJECTIONS AND ANSWERS

ON THE PROPHET’S ﷺ KNOWLEDGE OF THE UNSEEN

Prior to beginning this chapter, the following necessary discussions which serve as an introduction should be bared in mind,

1. Those Ayats, Ahadith or rulings of the Jurists (Fuqaha) that negate the Prophet’s ﷺ knowledge of the unseen reject either original (zaati) knowledge or absolute information, i.e. information equal to Allah’s عزوجل Bestowed (ataa’i) knowledge is not negated. Otherwise, how can there be any consistency between those verses and Ahadith which we have produced in proof of Ilm-e-Ghaib and these?

Responding to all of such proofs of negation, Allama Ibn Hajar writes, "These [proofs] mean that none knows this (knowledge) independently and through personal grasp except Allah عزوجل Regarding prophetic miracles (mu'jizas) and karaamats, they occur through Allah عزوجل revealing His knowledge."

2.161 – Fataawa Hadeethia

The refuters say that religious laws are what is meant by the proofs that prove the Prophet's ﷺ. Knowledge of the Unseen, while the knowledge of all other worldly things is what is meant by the proofs of negation. However, this interpretation is contrary to those verses, Ahadith and rulings of the Ulama which we have presented in proof of this subject.

Hadrat Adam's عليه السلام knowledge, as well as the knowledge of the Lawhe-Mahfooz, incorporates everything. The Holy Prophet ﷺ has also said that the entire creation is before him as how his hand is. Based on this and other presented proofs, the above interpretation is baseless.

2. Proofs provided by dissenters in which Allah عزوجل says that none besides Him knows the unseen, or wherein the Holy Prophet ﷺ says that he does not know the unseen, or any rule of the Jurists (Fuqaha) which state that the person who accepts someone else besides Allah عزوجل to have knowledge of the unseen is a kaafir, are against them as well. This is because they also accept others besides Allah عزوجل to have some knowledge of the unseen. Only concerning the knowing of Maa Kaan wa Maa Yakoon (all that has occurred and all that will) is there a disagreement. They cannot be saved from such proofs themselves because accepting knowledge of the unseen for even one thing is against the proofs that they present.

3. The opposition says that their proofs negate having complete knowledge of the unseen, and that they do not negate possession of some of it. If this is the case, then difference on this topic can cease, since Maa Kaan wa Maa Yakoon (what has happened and what will) is only a drop in the ocean of knowledge Allah عزوجل possesses. We also say that the Holy Prophet's ﷺ knowledge is not comparable to Allah's عزوجل.

4. The refuters say that Knowledge of the Unseen is a quality of Allah عزوجل and to accept anyone besides Him to possess it is infidelity (kufr). Based on this, they are also included in this kufr because any acceptance of partnership in knowing the unseen (ghaib) is kufr, regardless of whether it is one thing or all.

How then, can kufr not be committed? Simple – by saying that original (zaati) knowledge is Allah's عزوجل quality and successive (ataa'r) knowledge is the Holy Prophet's ﷺ. By this differentiation, polytheism (shirk) will not be made. This is our claim and argument.

Section 1

QURANIC VERSES

These are ayats presented by those who oppose-knowledge of the unseen,

OBJECTION 1: Say (O Propbet), ‘I do not say that I have the treasures of Allah عزوجل with me and I do not say that I know the unseen.’ 1.161. – Surah Anaam, Verse 50

Answer – The commentators have given four interpretations to this verse,

1. This verse negates original (zaati) knowledge of the unseen.
2. It nullifies absolute knowledge.
3. It was said out of humbleness and humility.
4. The meaning of the ayat is, “I do not claim that I know the unseen.” In other words, only to claim possessing knowledge of the unseen is what is negated, not actually having it. Now understand this verse in light of its explanation (tafseer),

Tafseer Nishapuri states under this ayat, “It is also a possibility in this verse for ‘Laa Aalam’ to be coupled to ‘Laa Aqoolu’, meaning, ‘O My Beloved ﷺ, say, “I do not know: the unseen.” This will rove that Ghaib bil-Istiqlaal, teanirf original (zaati) knowledge of the unseen, is known by none except Allah عزوجل” 2.163

Qaadhi Baidaawi رضى الله تعالى عنه writes, “It means, “I do not know the unseen until revelation (wahi) about it is made to me or a proof on it is established.” 2.163 Tafseer Baidaawi

The verse can also mean a negation of absolute knowledge. Imam Fakhrudin Raazi رضى الله تعالى عنه writes in the commentary of this ayat, “I do not know the unseen is acknowledgement by the Holy Prophet ﷺ proving that he does not have absolute infonnation entirely.” 2.164 – Tafseer Kabeer

This statement could have been said in humility as well. Tafseer Khaazin states under this verse, “The Holy Prophet ﷺ negated those things from his blessed self in modesty for Allah عزوجل and to affirm him being a servant in His court. In other words, “I neither say any of these things nor do I lay claim to anything.’,2.165

Tafseer Araaisul-Bayaan states, “Rasoolullah ﷺ displayed humility and kept his being to be of humanity whereas he is the most distinguished of all creation in the earth and heavens. He is more pure than angels and roohani beings. This statement was made by him to demonstrate helplessness and humbleness in the Court of Allah عزوجل the All-Powerful.” 2.166

It could have also been said to negate a claim of having Knowledge of the Unseen (Ilrn-e-Ghaib], meaning, “I do not claim to have knowledge of the unseen.” Tafseer Nishapuri states, “Meaning, “I do not lay claim to have power over all preordained things or absolute knowledge of things.’,2.167

Imam Raazi رضى الله تعالى عنه writes, “Meaning, “I do not claim to be characterized with having the knowledge of Allah عزوجل.” The joint meaning of both things in the statement is that the Prophet is negating a claim of Divinity:’ 2.168 – Tajseer-Kabeer

Allama Ismail Haqqi رضي الله تعالى عنه writes, “It is connected to ‘Indee Khazaainullah’ and the ‘Laa’ that comes for negation in it (Laa Aalamul-Ghaib) is extra. The meaning will be, “I do not lay claim to know the unseen in Allah’s عزوجل doing. Even though I possess the treasures of Allah، عزوجل، still too do I not lay claim to this” Hence, the person .who uses this verse to validate the Prophet not knowing the unseen is wrong in what he thought he was correct.’ .16 -Tafseer Roohul- Bayaan

Tafseer Madaarik states, “The declension (iraab) on ‘Wa Laa Aalamul-Ghaib’ is in the accusative case (nasab) because it is joined to the declension of ‘Indee Khazaainullah’. Hence, the statement will mean, “1 neither say this nor that to you.’,2.170

“The Holy Prophet ﷺ has said, “I have been given the keys to the treasures of the earth.’,2.171 – Mishkaat, Baabu Fadhaaili Sayyidil-Mllrsaleen. ﷺ

And we have already resented Ahadith proving his Knowledge of the Unseen. If this verse was not interpreted as above, it will be a proof against the dissenters as well because they too accept knowing some unseen whereas this ayat absolutely negates it. Also, ‘lakum’ here is used to address the disbelievers, i.e, “O Kaafirs! I do not say to you that I have the treasures of Allah عزوجل because you are thieves and thieves are not told of treasures. You must not steal secrets like Shaitaans.

Allah عزوجل restricted their entry to the heavens for the mere reason that they are rogues.’ However, “I have been given the keys to Allah’s عزوجل treasures, was said to Hadrat Abu Bakr رضي الله تعالى عنه and the believers. Here, “indee’ was used to say “the treasures are not with me but they are my property”. Treasures are with the treasurer but they are the property of the owner. Rasoolullah ﷺ says that he is not merely a treasurer of these bounties. Didn’t you see the clouds bring rain on his gesture? Didn’t you see fountains of water emerge from his fingers?

OBJECTION 2: And if I could know the unseen, I would definitely amass much goodness.” 2.I61b -Surah Araaf, Verse 188

Answer- Commentators have attributed three meanings to this verse,

1. This statement of the Prophet ﷺ is based on humility.
2. Negation of knowing absolute Divine knowledge is intended.
3. Or original (zaati) knowledge is what is being negated.

Explaining this verse, Naseemur-Riyaah states, “Accepting the unseeq to be known is not against this ayat because ‘Wa Lou Kuntu Aalamul-Ghaib’ negates knowledge without bestowal. However, the Holy Prophet ﷺ knowing the unseen is through Allah عزوجل informing him, as stated in the Quean, “Falao Yuzhiro” Knowing absolute knowledge is what is negated here. Meer Sayyid Shareef writes, To be informed of all of the unseen is not necessary for the Holy Prophet ﷺ because he himself said, “Lou Kuntu Aolamul-Ghaib.” All unseen is infinite (Ghair-MUlnaahi).” – Sharah Mawaaqif. 2.176

The statement could have also been said out of humbleness. Sawee, the marginal notes of Jalaalain, states, “If you say that this verse is contrary to prior statements in which it was said that Rasoolullah صلی

الله عليه وسلم has been informed of all religious and worldly unseen things, then the response to this is that this statement ‘Laa Aalamul-Ghaib’ was said out of modesty” 2.176

In quoting Tafseer Khaazin, Jumal (the marginal notes of Jalaalain) states under this verse, ‘The Prophet ﷺ divulged information of many unseen things and several Sahih Ahadith attest to this. So knowledge of the unseen is a great and accepted prophetic miracle (mu’jiza) of Sayyiduna Rasoolullah ﷺ. Therefore, how can conformity be reached between these traditions and this verse wherein it is stated, “If I could know the unseen .. .”? The answer is that it is possible for the statement here to have been said out of humility. Which would give the meaning, “Without Allah’s عزوجل revealing, I do not know the unseen.” It is also possible for it to have been said before Rasoolullah ﷺ was informed of that respective unseen.

When Allah عزوجل informed him of the ghaib, then he relayed information about it.” 2.177

Allama Sulaiman Jumal رضى الله تعالى عنه further writes, “Say (O Beloved ﷺ), ’I do not know the unseen.’” This ayat proves that none besides Allah عزوجل - knows Original Knowledge (ghaib bil-Istiqaal).” 2.178 – Futooboate-Itlahia, marginal notes on Jalaalain, Vol. 1, Pg. 158

Commentating on this ayat, Tafseer Sawee states, “The Prophet ﷺ knowing the unseen is akin to not knowing it because he does not have the ability to change that which Allah عزوجل has already predestined. Hence, the meaning will be, “If I had true knowledge in the manner and ability to make desire come to pass, I would gather much goodness:’ 2.179

This interpretation is invaluable because the ayat means, “If I could know the unseen, I would collect much goodness and no discomfort would reach me.” However, merely knowing something is not sufficient for gathering goodness and being safe from harm until power to amass goodness and save yourself from harm is not attained. I have knowledge that I shall succumb to old age and be troubled by it. However, I do not have the power to prevent its coming. I know that the price of stock will increase after a few days but I do not have money today to purchase a huge quantity of it, so I couldn’t. From this, it can be ascertained that gathering goodness and saving yourself from harm are both dependant on knowledge and power, and in this ayat, power (qudrat) isn’t mentioned. Therefore, the knowledge of the unseen here refers to knowledge with the ability to change it, i.e. original (zaati) knowledge, which is unique to Allah عزوجل alone.

Deobandis translate this verse to mean, “If I knew the unseen, I would have gathered much goodness and not be afflicted by anything bad. But due to the fact that I do not have goodness and means of safety from troubles, I do not know the unseen.”

However, we translate this verse as, “Listen! If I have goodness and can be saved from problems, know that I possess Knowledge of the Unseen. I have much goodness,

“من يوت الحكمة فقد اوتى خيراً كثيراً”

- Surah Baqarah, Verse 169

”انا اعطيك الكوثر“

- Surah Kausar, Verse 1

”يعلمهم الكتب و الحكمة“

- Surah Aale-Imran, Verse 164

And I am also saved from problems,

”وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ“

- Surah Maida, Verse 67

Therefore, I do have Knowledge of the Unseen.” This ayat doesn’t reject knowledge of the unseen. Rather, it proves it.

Allama Ismail Haqqi رضى الله تعالى عنه writes under this ayat, “Accorriing to some Mashaaiikh, the Holy Propbet ﷺ knew the time Qiyaamat would take place through Allah عزوجل revealing this information to him. This is not contrary to the confining of this ayat and this is apparent.’ 2.110 – Tafseer Roohul-Bayaan

OBJECTION 3: Allah عزوجل bas the Keys to the Unseen. None besides Him know them.” 2.161c – Surah Anaam, Verst’ 59

Answer – The Commentators state that this ayat can mean two things,

1. Keys to the Unseen (Mafaatihul-Ghaib) here means the treasures of the unseen, i.e. absolutely knowing all Divine knowledge.
2. It can also mean making the unseen present, i.e. having the ability to create things. This is because the work of a key is to open locks and place objects inside or remove. Similarly, to make things present unseen, make unseen things present, to create and to take are all only of the power of Allah عزوجل.

Under this verse Imam Raazi رضى الله تعالى عنه writes, “This phrase has been used to mean that only Allah عزوجل has absolute knowledge of all things. Another meaning that can be attributed to it is having power over all things possible” 2.181 – Tafseer Kabeer

Allama Ismail Haqqi رضى الله تعالى عنه writes, ‘The pen that etches the being of all things is a key through which the doors of their existence are opened (according to their appropriate features). These keys are angels and through their pens do things come to pass. Their pens are in the control of Allah عزوجل because “ghaib” (the unseen) here refers to knowing how to create.’ 2.182 – Tafseer Roohul-Bayaan

Tafseer Khaazin states, “This phrase has been used to express the fact that only Allah عزوجل knows everything unrestrictedly. Another interpretation of it is that the treasures of the unseen are in the sole control of Allah عزوجل i.e. only He has absolute power over all possible things.” 2.183

It can also mean that no one knows the Keys to the Unseen without Allah’s عزوجل teaching. Tafseer Araaisul-Bayaan states, “Hareeri has said that besides Allah عزوجل and those beloveds who He has informed, no one knows these keys. In other words, none knows the past or future (knowledge) before Allah’s عزوجل revealing.” 2.184

Tafseer Inaayatul-Qaadhi states, “The reason why these keys to the unseen have been specified with Allah عزوجل is because none besides Him initially knows them.” 2.185

If this verse is not interpreted in this manner, it will also be against the opposition because they accept knowing some Knowledge of the Unseen, whereas this ayat refutes it unconditionally.

It has been related to me at this juncture that Alahazrat Imam Ahmed Raza رضى الله تعالى عنه has deduced the followin.rint. There are two ayats, “لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ” 2.186 and “عَنْهُ مَفَاتِيحُ الْغَيْبِ” 2.187.

‘Mafaateeh’ and ‘Maqaaleed’ both mean keys. If the first and last letters of MafaateeH (i.e. “م” and “ح”) and MaqaaleeD (i.e. “م” and “د”) are taken, they end up spelling ‘Muhammad ﷺ’. This gestures towards the Holy Prophet ﷺ being the key to the reason for creation to exist. ‘Laa Yu’lamuhaa illa Huwa’ points out that there is none that understands the true reality of the Holy Prophet ﷺ except Allah عزوجل. Mafaateeh, the plural, has been used because every countenance of the Prophet ﷺ is a key to Allah’s عزوجل mercy. The Noble Messenger ﷺ’s it noor is the key to the existence of creation, “كُلُّ الْخَلْقِ مِنْ نُورٍ”.

On the Day of Qiyaamat, his sajda will be the key to intercession, all the blessings of Jannat will be opened through his name and his entering Jannat will be the key to everybody else entering it.

This ayat proves that the keys to the unseen are held by Allah عزوجل. Now, has the door to the unseen been opened for anyone with these keys or not? Also, has anyone been given any of these keys? The Quran and Hadith answers these questions with the former [ayat] by saying. “Indeed, we have clearly opened it for you:’ – Surah Fath; Verse 1

What has been clearly opened? Verily it is the Unseen. For more insight on this, refer to my book Shaane-Habeebur-Rahman.

Only those things which are intended to be opened are put under lock and things which are not intended to be opened are buried. Hence, it is proven that revealing the Unseen was intended because of it being put under a lock.

Sayyiduna Rasoolullah ﷺ has said. “I have been given the keys to the treasures of the world.” 2.189 proving that he has been given the keys and the Unseen is open for him.

OBJECTION 4: O My Beloved ﷺ! Say, “Only Allah عزوجل knows the unseen of the heavens and earth”^{2.161d} -Surah Naml, Verse 65

Answer – The Commentators of the Holy Quran have interpreted this ayat to mean the following,

1. The unseen and futurity cannot be known independently (zaati).
2. Absolute unseen (ghaib) is known by none except Allah عزوجل.

Commentating on this verse, Tafseer Anmoozaj-Jaleel states. ‘This ayat means that without substantiate proof or without being told, no one can know the unseen. It can also mean that no one knows the unseen unrestrictedly except for Allah عزوجل’.

Tafseer Madaarik states, “Ghaib is that which has no probative proof and that which no creation has been informed of:’ According to this interpretation and terminology of Madaarik, obtained knowledge (Ilme-Ataa’i) is not called ‘ghaib’. Only original (zaati) knowledge is. Thus, there can be no confusion from here onwards because it is understood that those verses which negate knowing the unseen relate to having original (zaati) knowledge.”

Tafseer Madaarik further states under this ayat, “It is known from this that every ghaib is present in the Holy Quran or the Lawhe-Mahfooz.”

Imam Nawawi رضى الله تعالى عنه was asked, “What does the ayat ‘Laa Ya’Jamu man lisSamaawaat’ etc. mean whereas the Holy Prophet ﷺ knows the futurity?” He replied that no one knows the unseen unconditionally (zaati) except for Allah عزوجل However, through Allah’s عزوجل revealing, not independently, the unseen can be known as a prophetic miracle {mu’jiza} or miracle by a Saint (karaamat)”^{1.19J}Fataawa Imam Nawawi رضى الله تعالى عنه.

Imam Ibn Hajar Makki رضى الله تعالى عنه writes, “Whatever we have written about this ayat has been elucidated by Imam Nawawi رضى الله تعالى عنه in his verdicts (fataawa). He has ruled that no one knows the unseen unrestrictedly or all Divine Knowledge.” 1.194 – Fataawa Hadeethia

Sharah Shifa by Allama Khifaaji رضى الله تعالى عنه states, “This elucidation is not contrary to those verses in which it has been stated that none besides Allah عزوجل knows the unseen. Knowledge without revealing is negated in them while knowing with Allah’s عزوجل informing isn’t”^{2.195}

If this ayat is not interpreted in the above manner, it would be against the opposition as well because they also accept the Holy Prophet ﷺ to know some of the unseen whereas this verse negates knowing it absolutely. They have also accepted the knowledge of Shaitaan and the Angel of Death to be knowledge of the unseen (ref. Baraheen-Qaatia, Pg. 50). How will they now explain this verse?

The Holy Quran states,

“Sovereignty is only for Allah عزوجل

- Surah Anaam, Verse 57

“All things in the heavens and earth belong to Allah ﷺ”

- Surah Nisaa, Verse 171

“Al1ah is sufficient as a witness.”

- Surah Fath; Verse 28

“Allah ﷺ is a sufficient wakeel (one with authority).”

- Surah Nisaa, Verse 171

“Al1ah alone is sufficient to take account.”

- Surah Ahzaab Verse 39

These verses prove that dominion, ruling, ownership, testification, being an authority and taking account are all inherent qualities of Allah ﷺ. How then can an Islamic king claim governance and rule? How do all people become owners of their possessions? Why are mushriks granted power of attorney? Why are people made judges and witnesses in trials? Simple, True and autonomous dominion, power, control, etc. for Allah ﷺ is what is meant by these ayats. These qualities have been accepted for others through His bestowal. Likewise, this interpretation is necessary to be made in the ayats that negate Knowledge of the Unseen. In other words, original (zaati) knowledge is negated and successive (ataa'i) knowledge is proven in them.

OBJECTION 5: And We did not teach him to speak poetry and neither is this (saying poet.) worthy of his glory. It is nothing but an advice and a manifest Quran. 2.161e-Surah Yaseen, Verse 69

Answer – Commentators of the Holy Quran have interpreted this verse in three ways,

I. There are several meanings to knowledge (to know, endowment, practice, experience, etc.), Here, the second meaning is intended. Thus the ayat means, “We have not given the Prophet ﷺ the aptitude to speak poetry, It does not mean that he cannot differentiate between correct and incorrect or good and bad stanzas of poetry.

2. ‘Sh’er’ has two meanings. The first is speech that has couplets and measures, while the other is false, imagined sentiments and thoughts, be it in prose or poetry. In this ayat, the second meaning is projected. In other words “We have not taught him fake and outlandish things. Whatever he (the Prophet ﷺ) says is true.”

3. ‘Sh’er’ here means ‘concise speech’, meaning “We have taught him the complete explanation of everything, not an abridged explanation.” The Holy Quran states, “And We endowed him with the ability to make a type of clothes for you. ” -Surah Ambiya, Verse 80

Hadrat Jabir رضی اللہ تعالیٰ عنہ narrates a Hadith wherein the Holy Prophet ﷺ has said, “Teach your children the skill of archery: 2.196 – Dailami

This Ayat and Hadith prove that ‘Ilm’ means aptitude as well.

Allama Ismail Haqqi رضی اللہ تعالیٰ عنہ writes in the commentary of the cited verse by the opposition, “The most correct opinion on this matter is that Rasoolullah ﷺ used to never speak poorly but was able to differentiate between good and inferior stanzas:’ 2.198 – Tafteer Roohul-Bayaan

He further writes, “It was prohibited for the Prophet ﷺ to make sh’ers (poetry).” 2.199-Ibid

Sh’er means false speech (kalaam). The Kulfaar of Makkah used to say that the Quran was sh’er and that Sayyiduna Rasoolullah ﷺ was a poet (shaair),

بل هو شاعر

- Surah Ambiya, Verse 5

By sh’er, they referred to this meaning. Thus, the ayat cited in the Objection refuted their slander by saying, “It is nothing but an advice and a manifest Quran.” – Surah Yaseen. Verse 69

If poetic speech was accepted to be meant by sh’er here, what connection does the ayat have with this statement?

Madaarik states, “In other words, “We haven’t taught the Holy Prophet ﷺ how to speak poetry.” It could also mean, “We did not teach him sh’er through the Holy Quran,” meaning that the Holy Quran is not sh’er” 2.200

Khaazin states, “By saying, “It is nothing but an advice and a manifest Quran,” Allah عزوجل rejected the notion that the Holy Quran is a genre of sh’er.’, 2.201

And, “It has been said that the Kuffaar of the Quraish used to say that the Prophet is a poet and whatever he says (the Holy Quran) is only poetry .sh’er). To refute them, Allah عزوجل revealed the ayat “Wa Maa Alamnaaha she’ra ...” .202

At this point, refuters say, “It has been reported that the tongue of the Holy Prophet ﷺ was not suitable for sh’ers, meaning whenever he would say any sh’er, its wazn (measure) would be disrupted. Look, it is stated in this very Khaazin, “Saying sh’ers was not easy for the Prophet ﷺ and he would never complete them properly. It was very difficult for him to say a verse of poetry if he wished:’ 2.203

Madaarik states, “In other words, “We have made it so that if he (the Prophet ﷺ) wished to say a sh’er, it would not be easy for him” 2.204

And Imam Fakhruddin Raazi رضی اللہ تعالیٰ عنہ writes, “Sh’er was not easy for the Holy Prophet ﷺ. If he wished to say any sh’er, it would be heard broken.” 2.205 Tafseer Kabeer

The answer to this is that knowledge of poetry and reading sh'ers are two different things. There are many renowned poets who cannot recite poetry in melodious tones yet have knowledge of the science. There are also many naath reciters that can read poetry in praise of the Holy Prophet ﷺ in melodious voices but do not have knowledge of poetry. You do not know how to make bread but can differentiate between good and inferior, thick and thin.

These extracts the refiners have produced only affirm that the Prophet ﷺ was not endowed and did not have the experience of reciting sh'ers. They do not prove that he didn't possess knowledge of poetry, We also say this: The Noble Messenger ﷺ was pleased with some sh' ers and disliked others.

Allama Ismail Haqqi رضى الله تعالى عنه writes under this ayat, "Some sh'ers were Jiked by the Prophet while others weren't." 2.106 – Tafseer Roohul-Bayaan

It is also proven from the Ahadith that the Prophet ﷺ did recite the poetry of some poets and praised it as well, e.g.

"إِلَّا كُلُّ شَيْءٍ مَا خَلَقَ اللَّهُ بِاطِّلْ"

If the Noble Messenger ﷺ couldn't distinguish between good and bad sh' ers, how was he able to praise them? Sh'er also means concise speech.

Under this ayat, Allama Ismail Haqqi رضى الله تعالى عنه writes, "Shafkhe-Akbar has said that sh'er is defined as points of summarization and condensing, meaning, "We have not merely gestured things to Muhammad ﷺ, neither have We willed something while our speech contradicts it. We have not spoken to him so briefly that he Cannot even understand . 2.208- Tafseer Roohul-Bayaan

OBJECTION 6: From them, there are those (incidents) which We have reJated to you and from them, there are tbose which We have Dot divulged." 2.161f- Surah Mumin, Verse 78

Answer – This ayat has been elucidated by the Mufassir.een as follows,

I. Granting knowJedge of all the prophets' conditions is not negated.

Rather, mentioning their conditions explicitly in the Qwan is what is refuted, i.e. the conditions of some prophets have not been explicitly mentioned.

2. Detailed explanations about them are what are negated, but they have all been mentioned concisely.

3. Visible revelation (wahi) has not spoken specifically about all prophets. However, cryptic revelation (to the Holy Prophet ﷺ) encompasses all of their conditions.

Allama Saawi رضى الله تعالى عنه writes under this ayat, "The Holy Prophet ﷺ did not leave the earth before knowing all the prophets intricately. How could he not know them in detail when they have been

created through him (his blessed noor) and followed him in salaah in Baitul-Muqaddas in the night of Me’raj. Knowledge about them is concealed knowledge (Ilm-e-Maknoon) however. Details of the prophets have not been transmitted for the sake of the Ummah. Divulging information concerning them is tantamount to pushing the Ummah to unbearable limits.” 2.209 – Tafseer Saawi

Mirqaat, the Sharah of Mishkaat, states, “This is not contrary to the ayat, Minhum mal-lam Naqsus alaik: because either the detailed knowledge here is negated and concise knowledge is proven or reference to it in either the visible wahi (the .uran) is negated and mentioning it in cryptic revelation (the Hadith) is proven. 2.211 – Vol. 1. Pg. 50

The Holy Quran states, “Whatever We reveal to you as account of the Messengers for your heart to be reinforced.” 2.211. – Surah Hood, Verse 120

OBJECTION 7: The day wherein Allah عزوجل shall gather the Messenger and thereafter ask them, “What answer do you give?” They will submit, we do not have any knowledge. Verily only You know the Unseen the best” 2.161g-Surah Maida. Verse 109

Answer – The Commentators of Hadith have interpreted this verse in three ways.

1. ”O Allah عزوجل! In comparison to Your knowledge, we have none.”
2. This will be submitted in respect and acceptance of Allah’s عزوجل grandeur.
3. This will be said by the prophets on the Day of Qiyaamat when everyonee will be told to be concerned for themselves alone (‘nafsi. nafsi’]. Afterwards, they will say, “We promulgated Your commands to our people but they did net accept.” The Kuffaar will say that no command reached them and Rasoolullah’s ﷺ -Umrnat will then testify for the prophets.

Tofseer Khoazin states on this ayat, ‘Therefore, based on this statement, the Prophets refuted knowledge from themselves even though they had it because their knowledge before Allah’s عزوجل is like having none whatsoever.’ 2.212

Modoorik states, ‘The Prophets said this out of respect. In other words, they said, “Our knowledge compared to yours is nothing. It is as if we have none:’ 2.213

Imam Fakhruddin Raazi رضى الله تعالى عنه writes, ‘The prophets knew that Allah عزوجل is the ultimate Aalim. He is not lacking in knowledge. They knew that He is Lenient (Haleem) and is not a fool. Whatever He does is justice and His actions are not at all oppression. Thus, they realized that their answer will not cause goodness for them nor will it be a means to alleviate any problem. So respect (adab) is in silence and handing their affairs to Allah’s عزوجل a justice. This is why they answered, “We do not have any knowledge: 2.114 – Tofseer Kabeer

Tafseer Baidaawi states, It has been said that the ayat means, “We do not have knowledge in comparison to Your knowledge. 2.215

Allama Ismail Haqqi رضى الله تعالى عنه writes in the explanation of this ayat, ‘This answer will be given at some instances of Qiyaamat. However, satisfaction will be attained when the prophets testify that they did propagate (tabligh) to them. Their nation’s answer when told to follow Allah’s عزوجل command will also be narrated.’ 2.216 Condensed from Tofseer Roohul-Boyaon

OBJECTION 8: And neither do 1 know what will be done to me or you!” 2.161h-Surah Yunus, Verse 13

Answer – The opposition present this ayat to prove that Sayyiduna Rasoolullah ﷺ has no clue of what will be done to him or others on the Day of Qiyaamat. However, the Mufassireen have interpreted this ayat as follows,

1. In this ayat, ‘diraayat’ has been negated, not knowledge. ‘Diraayat’ is awareness attained through reasoning (qiyaas) and guessing; meaning, “I do not know these affairs through my own personal reasoning (qiyaas) and without revelation. Rather, I know them through warn being revealed to me.”
2. This ayat is prior to the Prophet ﷺ revealing these things. Hence, this {saying} is annulled (mansookh).

Tafseer Saawee states under this ayat, “Allah عزوجل informed the Prophet ﷺ in the Quran of what will come to pass regarding him, the Kuflaar and Believers in this world and the Hereafter before his demise from the dunya.” 2.117

Mulla Abdur-Rahman Ibn Muhammad Damashqi رضى الله تعالى عنه writes, “The ayat “Wa Maa Yufalu bi..; has been made inapplicable by the ayat, “Inna Fatahnaa laka ... ” 2.218- Risaala Naasikh wa Mansoolch

Tafseer Khaazin states, “When this ayat was revealed, the Mushriks were elated and began saying, “Oath on Laat and Uzza! Muhammad and us are equal and he has no superiority over us. If he truly does not innovate the Qulan, why then does the Being who has sent him not inform him of what will happen to him?” Allah عزوجل then revealed the ayat, “Li yaghliraa laka ..” and the Sahaaba ” thereafter asked, “O Rasoullah ﷺ! You are fortunate that you know what will happen to you, but what will happen to us?” So this ayat was revealed, “Allah عزوجل will enter Muslim males and females into Jannat...” and the following, “Give glad tidings to Muslims that Allah عزوجل has immense mercy in store for them.” Hadrat Anas, Qataada and Ikramah رضى الله تعالى عنه subscribe to this ruling. They state that this ayat (Wa maa adri maa yufaloo bi ...) was revealed before the Prophet itt was informed of his safety (magbfirat) from sin in the year of Hudaibiya, Hence, this verse is annulled (mansookh).” 2.219

It can be argued that ‘Laa adree’ is a khabr, and khabr is never annulled. There are many answers to this,

1. There are several Ulama who regard the annulment of a khabr as permissible, e.g. the ayat, “Wa-in tubdoo ... is made inapplicable by the ayat, “Inna Fatahnaa ... ”, Hadrat Ibn Abbas رضى الله تعالى عنه and Hadrat Anas ibn Malik رضى الله تعالى عنه accept and rule the verse, “Laa Adri ..” to have been made mansookh by the ayat, “Inna Fatahnaa laka ... ” – Tafseer Kabeer, Durre-Mansoor, Abus-Saud
2. Here, it is as if it has been said, “Qultaa adri ...” Qul is an imperative, and annulment (naskh) is applicable to it.

3. Some ayats are seemingly khabr but are commands in meaning, e.g “Kutibaa Atailrumus-Siyaarn” or “Lillahi alan-Naasi Hijjul-Bait”, etc. Annulment (naskh) of such are allowed.
4. This objection should not be made against us but against those Commentaries and Ahadith that prove annulment.

If this ayat is not interpreted in the above manner, it will be contrary to numerous Ahadith. The Holy Prophet ﷺ has said that the Flag of Praise (Iwaaul-Hamid) will be in his hand on the Day of Qiyaamat, that Hadrat Adam عليه السلام and all of mankind will be beneath it, that he will make major intercession (shaj'a-ate-kubra), that his Hauz (fountain) will be in such a manner, etc. He has described Hadrat Abu Bakr رضي الله تعالى عنه to be a Janneti, Imam Hassan رضي الله تعالى عنه and Husain رضي الله تعالى عنه the leaders of the youth in Jannat and Sayyidah Fatima Zahra رضي الله تعالى عنها to be the leader of women in paradise. Rasoolullah ﷺ has also ruled people to be Jahannamis. There was once a person who courageously made jihad. Though the Holy Companions” praised him, the Prophet said, “He is a Jahannami.” Eventually this person committed suicide. Proving the Holy Prophet ﷺ to be correct, If Rasoolullah ﷺ doesn’t know of hi, and others’ plight (Allah عزوجل forbid!), how is he giving all this information? Verity the person who he registers to be a mu’mín is a complete mu’mín. There are many examples that can be produced here but we make do with only the above for reasons of brevity. May Allah عزوجل grant correct understanding. Aameen!

OBJECTION 9: “You do Dot know them. We know them.” 2.161i – Surah Tuaba, Verse 101

Answer – Dissenters cite this ayat to contend that the Holy Prophet ﷺ had no recognition of the Hypocrites that attended his gatherings. Hence how can he have Knowledge of the Unseen? The Conumentators of the Holy Quran however interpret this verse in two ways,

- I. This ayat is annulled (mansookh) by this verse revealed after it, “And you will definitely recognize them by the manner of speech.” 2.2191. – Surah Muhammad, Verse 30
2. “You do not recognize them without Our telling.”

Jumal states in the commentary of this verse, “Question: Why has the knowing of the Holy Prophet ﷺ regarding the condition of the Hypocrites been negated, whereas the ayat “Wa latarifanahum...” proves that he knows them? Answer: verse of negation was revealed before the ayat that proves he knows them.”

In the commentary of Verse 30 of Surah Muhammad, Tafseer Jumal states, After this verse was revealed, any Hypocrite who spoke in the presence of the Holy Prophet ﷺ was recognized by him to be a Munaafiq. His hypocrisy and vile statements were also understood.” 2.222

Tafseer Baidaaawi states under this verse, “Even though the Holy Prophet ﷺ possessed complete understanding and co.ce of people, their (the Hypocrites’) condition was concealed to him.”2.223

This commentary proves that only knowing through guessing is what is negated. If this verse is not interpreted in this manner, it will go against those Ahadith which irrefutably prove that the Holy Prophet ﷺ recognized and knew the Hypocrites. However, he concealed his awareness of them.

Aini, the Sharah of Bukhari, states رضى الله تعالى عنه states that the Holy Prophet ﷺ said in his sermon on the day of Jumaa, “O [certain person]! Get out, you are a hypocrite” Many people were disgraced and driven out in this manner.” 2.224 – Vol. 4, Pg. 221

Mulla Ali Qaari رضى الله تعالى عنه records, “Hadrat Ibn Abbas رضى الله تعالى عنه states that there were 300 male and 170 female Hypocrites. 2.225 -Sharah Shifaa, Vol. 1, Pg. 241

We have already presented a Hadith in proof of Knowledge of the Unseen in which Rasoolullah ﷺ has said, “My Umrnah was presented before me and so I recognized the Hypocrites, Kuffaar and Muslims.” The hypocrites objected to this and. as a result, the ayat of the Quran was revealed regarding their refutation. It is necessary to make this interpretation in order to create consistency between all proofs.

Also, this speech (kalaam) can be deemed as a demonstration of anger. If a father begins to hit his son and someone saves the boy, the father will say. “You do not know this boy. I do.” Knowledge is not negated in this.

OBJECTION 10: ”ولا تصل على احد منهم مات ابدا“-Surah Tauba, Verse 84

The Holy Prophet ﷺ had already, or was about to perform the Janaazah salaah of the Mudaafiq, Abdullah ibn Ubai, when Hadrat Umar رضى الله تعالى عنه requested him to do so. After not conceding to his request, this verse was revealed and the Prophet ﷺ was subsequently prohibited in it from performing the Janaazah namaaz of Munaafiqs. If he had Knowledge of the Unseen, why did he perform the Janaazah salaah?

Answer – This Hypocrite had some favour over Hadrat Abbas رضى الله تعالى عنه and his son was a sincere believer. He had also made a wasiyat (will) for the Holy Prophet ﷺ to read his Janaazah and doing so was not prohibited at the time. Therefore, while acting on religious wisdoms (muslahat), the Noble Messenger ﷺ completed it.

Tafseer Kabeer and Roohul-Bayaan have stated that this wasiyat was a proclamation of repentance, and the order of Shariah applies to that which is visible. Thus, the Prophet ﷺ acted upon it. On the other hand, it was not accepted by Allah عزوجل for an enemy of His Beloved ﷺ to receive such a distinct honour, and it was for this reason that the Quran revealed the ayat in support of Hadrat Umar رضى الله تعالى عنه. In short, this incident has absolutely no connection to Knowledge of the Unseen (Ilm-e-Ghaib). Abdullah ibn Ubai's Hypocrisy was evident but there were many wisdoms adjoined to the Janaazah namaaz. The mercy of the benefactor is not elective.

OBJECTION 11: And they ask you about the soul. Say to them, “The soul is something (from my Rubb’s command and you people have been given knowledge but very little” 2.161j -Surah Israel, Verse 85

Answer – The opposition presents this verse to prove that the Prophet ﷺ did not have Knowledge of the Unseen (by not knowing what the soul was). Therefore, according to them his knowledge of the unseen is not comprehensive (kulli). You should however pay attention to three things here,

1. Where does it state in this ayat, “We have not given the Prophet ﷺ knowledge.”?
2. Where does the Holy Prophet ﷺ say that he has not been given the knowledge of the soul? Taking this verse to be a proof of the negation of the knowledge of the soul is absolutely incorrect. The Kaafir questioners here are being told that they have been given very little knowledge (that they do not possess knowledge of the soul). Quoting the meaning of “Qulir-Rooh min amri-Rahbi a” from Hadrat Muhiyyudin Ibn Arabi رضى الله تعالى عنه، Hadrat Qibla-o-Aalam Peer Mehr Ali Shah Fazile-Golarwi رضى الله تعالى عنه states, “The verse, ”O My Beloved ﷺ: Say that the soul is the command of the Rubb عزوجل . Hmeans that Rasoolullah ﷺ is to say, “There are many realms (aalarns), e.g. Aelarne-Anaasir, Aalame-Arwaah, Aalarnaee-Amr, Aalarmelkaan, etc. The soul is something from Aalamo-Amr and you people belong to Aalame-Anaasir. You will not be able to comprehend its reality because, O Kaefirs, you have been given very little knowledge.’ – Saife-Chistiyya ‘i

Commentating on the ayat, رضى الله تعالى عنه ”لا تدركه الا بصار و هو يدرك الابصار“ Allama Ismail Haqqi writes, “On the night of Me’raj, the Holy Prophet ﷺ went beyond Aajame-Anaasir, Aajame-Tabi’at and Aajame-Arwaab. He even reached Aalame-Amr. The physical eye belongs to Aalme-Ajsaam but nevertheless, he was separated from all of these things and saw his Lord عزوجل completely.’ 2.227 Roohul-Bayaan

This proves that on the night of Me’raj, Sayyiduna Rasoolullah ﷺ did not only travel through the Aalame-Amr but became part of it and saw his Rubb عزوجل . Similarly, the soul belongs to this very Aalame-Amr. How then can the reality of the soul be concealed to him? Just as how we know and recognize physical bodies, similarly, the Holy Prophet ﷺ knows and understands the soul because they are of the same Aalame-Amr. Hadrat Esa عليه السلام came in the world as half-human and half-rooh (soul) because Sayyidah Maryam عليه السلام was human and Hadrat Jibreel عليه السلام was rooh. The Holy Quran states, “We sent to Maryam our Roob [i.e. Jibreel عليه السلام] The birth of Hadrat Esa عليه السلام occurred as a result of Hadrat Jibreel’s عليه السلام breath. As a result, both qualities are present within him.

Shaikh Akbar رضى الله تعالى عنه writes, “One half of Hadrat Esa عليه السلام was man and the other half was pure soul (rooh). This is because he was bestowed to Sayyidah Maryam رضى الله تعالى عنها through Hadrat librael عليه السلام . His birth is also from the noor of the Hol. Prophet So effectively, it’s as if Rasoolullah ﷺ is rooh from head to toe. 2.229 – FutoohMakkiya. Baab 575

Under the verse “Laa tadriku”, Allama Ismail Haqqi رضى الله تعالى عنه also writes, “The Holy Prophet’s ﷺ reality (Haqiqate-Muhammadia is the reality of all truths and only he is the (means) for general existence.’ 2.230 – Roohul-Bayaan

The ayat thus means that the soul that was created without an intermediate (i.e. the Holy Prophet's ﷺ reality) by Amr (i.e, the order, "Be.")] is the true soul of creation.

At this juncture, Tafseer Kabeer states that 'rooh' either means the Holy Quran or Hadrat librael عليه السلام. The disbelievers asked if the Quran was poetry (sh'er) or fables, and also about whom Hadrat Jibreel عليه السلام was and how he descends to earth. They were answered that the Quran is the command of Allah عزوجل not poetry (sb'er) or magic, and Hadrat Jibreel عليه السلام descends through Allah's order, "وَمَا نَنْزَلُ إِلَيْهِ مِنْ رَبِّكَ عَزوجل" – Surah Maryam. Verse 64

Imam Raazi رضى الله تعالى عنه also writes, "When Rasoolullah ﷺ recognizes Allah عزوجل, how can the reality of the soul be obscured for him?" 2.232 – Tafseer Kabeer

3. The Muhadditheen and Mufassireen have elucidated that the Prophet ﷺ Possessed knowledge of the soul. Tafseer Khaazin states under this ayat, "It has been said that the Prophet ﷺ knew the reality of the soul but did not divulge it because leaving out informing is an indication of his prophethood. The most verdict is that knowledge of the soul is uniquely possessed by Allah عزوجل." 2.233

Neither has this extract deemed those who accept the Prophet ﷺ having knowledge of the soul to be polytheists (Mushriks) nor has it dismissed their belief.

Allama Ismail Haqqi رضى الله تعالى عنه writes under this verse, "It is not befitting for the Prophet to not be aware of the soul when he has recognition of Allah عزوجل. By saying, "You have been told evening which you did not know," Allah عزوجل demonstrated His favour on him ." 2.234- Tafseer Roohul-Bayaan

Tafseer Madaarik states. "It has been said that the question was posed about the creation of the soul i.e. was it a creation or not? Allah's عزوجل saying. "Min amri Rubbi عزوجل is proof that it is. Thus, the answer is obtained."

This extract confirms that the ayat does not deliberate on whether knowledge of the soul is possessed or not. It merely speaks of the soul as a creation.

Shaikh Abdul-Haqq Muhaddith Dehlvi رضى الله تعالى عنه writes, "How can an Aarifbeliever be bold enough to dismiss the Holy Prophet ﷺ knowing the reality of the soul when Allah عزوجل has bestowed him with the knowledge of His being and qualities and has opened all former and latter knowledge for him? What reality does the human soul have in comparison to the knowledge possessed by the Holy Prophet ﷺ? Indeed it is a drop in the ocean." – Madaarijun-Nubuwah. Yolo 2, Pg. 40

Imam Ghazali رضى الله تعالى عنه writes, "Don't think that the soul was not apparent for the Holy Prophet ﷺ, because how can the person who is not aware of his own self attain the recognition of Allah عزوجل? It is not odd if the soul is even apparent to some Saints and Aalims." 2.237 -Ihyaa-ul-Uloom

These extracts prove that knowledge of the soul was granted to the Holy Prophet ﷺ. Rather, through his blessings, some Saints and Aalims possess its knowledge as well. Some individuals have rejected this but they have no proof to substantiate their stance. Also, when proofs of negation and aftmnation are both

found proofs of affirmation should be selected. We have already explained this in the usool (principles) section.

OBJECTION 12: "عفا الله عنك لم انت لهم" - Surah Tauba, Verse 43

Before the Battle of Tabuk, some Hypocrites feigned in hope that they may not take part in the battle. The Prophet ﷺ wasn't aware of their deception and allowed them to not go on Jihad. The above ayat reproached him for granting this permission. If he had Knowledge of the Unseen, the true situation would have been clear to him.

Answer – Neither has this ayat any admonition for the Prophet ﷺ nor was he unaware of their deception. He gave them permission to conceal their blemish, Allah عزوجل states, “O Concealer of Criminals! Why didn’t you disgrace them?” Reproach is made on a mistake, but what faltering is found here? ‘Afaal-llah’isa phrase of supplication, not a rebuke.

OBJECTION 13: They question about Qiyaamat: from when is it appointed? What connection do you have concerning describing it? 2.161k – Surah Naatiaat, Verse 42

Answer – This verse is produced by the opposition to prove that the Holy Prophet ﷺ had no knowledge of Qiyaamat (i.e. when it will occur). Their argument is that his Knowledge of the Unseen is not whole (kulli). However the correct belief regarding this is that Allah عزوجل granted the Prophet ﷺ this knowledge as well. Mufassireen have made four interpretations to this verse,

1. This verse is before the bestowal of the knowledge of Qiyaamat.
2. The intent behind this verse was to prohibit answering those who ask.

Negation of knowledge is not the object.

3. ‘Ante min zikraaha’ in the verse means, “You are one of the indications of Qiyaamat. When they see you, they should know that Qiyaamat is fast approaching.”
4. Or. “You have not been sent to divulge these things.”

Tafseer Saawi states under this verse. “This ayat is prior to the Prophet ﷺ being granted information of the occurrence of Qiyaamat. Thus it is not contrary to the narration which states, “The Holy Prophet ﷺ never left the world before Allah عزوجل granted him all the knowledge (uloom) of the world and Hereafter.” 2.238

Allama Ismail Haqqi رضى الله تعالى عنه writes, “Some Mashaaiikh are of the viewpoint that the Prophet ﷺ knew the time of Qiyaamat by Allah’s عزوجل revealing. This viewpoint is not against the confinement of this verse; 2.219 – Tafteer Roohul-Bayaan

The extract is found in the commentary of "پسنوں کانک خفی عنہا" 2.240 by Tafseer Roohul-Bayaan as well. It is also stated that the exact age of the earth is 70,000 years. This has been proven through Sahih narrations and is proof that Sayyiduna Muhammad Mustapha<ص> had knowledge of Qiyaamat.

Tafseer Khaazin states, "It has been said that 'fee maa' is a rejection of the Kuffaar's question (i.e. their question has no weight). It was then said, "You (O Muhammad) are from the signs of Qiyaamat because you are the Final Prophet .This alone is sufficient for them to understand that Qiyaamat is close." 2.241

Tafseer Madaarik states, "The Holy Prophet<ص> used to mention, Qiyaamat excessively and was also questioned often about it until this verse-was revealed, so this ayat is an expression of Surprise on the frequent mentioning of Qiyaamat it.Rasoolullah<ص> As a result, it means, "How often do you mention Qiyaamat?"

The commentary further states, "Fee moo is a rejection of the Kuffaar's queslion, meaning the question has no weight. It was then said, "You are from the indications of Qiyaamat because you are the Last Messenger<ص>." Therefore, their questioning about Qiyaamat now is meaningless"2.243

Now we may understand the ayat to mean, 'Their asking "about the Day of Judgement is vain. You (O Prophet<ص>) are a sign of it yourself Why then do they ask?"

Madaarik states, "It has been said that 'Fee maa anta min zikraahaa' is joined to the question 'The Kuffaar ask when Qiyaamat will take place and from where he (the Prophet<ص>) gained knowled of it?' It is after this that Allahع ذل عزوجل began speaking (from "Ilaa-Rabbika").

The ayat now means that the Kuffaar asked, "From where do you receive this knowledge?"

Allahع ذل عزوجل answered, "From Allahع ذل عزوجل Thus, this verse is a proof of Knowledge of the Unseen.

Commentating on the ayat, "انما انت منذر من يخشها" 2.245 Tafseer Madaarik: states, "You have not been sent to divulge the time of Qiyaamat's occurrence.2.246

The ayat is now understood to be saying regarding the following saying of the Kuffaar, "If the Prophet<ص> gives infonnation about Qiyaamat, he is a prophet Otherwise, he is not," that this is absolutely absurd, because relaying information about Qiyaamat is not an obligatory task of prophethood. It is necessary on a prophet to propagate Divine commands.

Shaikh Abdul-Haqq Muhaddith Dehlwi رضی اللہ تعالیٰ عنہ writes, "Some Ulama have accepted the Prophet<ص> to possess knowledge of Qiyaamat just as how he possesses knowledge of the soul." 2.241 – Madaarijun-Nubuwah, Vol. 2, Pg. 40

OBJECTION 14: They ask you as if you have properly studied it. You say, Allahع ذل عزوجل alone bas its knowledge.2.161L- Surah Aaraaf, Verse 187

Answer – Dissenters present this verse as proof that the Holy Prophet<ص> has no knowledge of Qiyaamat. There are two answers to this,

I. Where in this ayat does it say that the Prophet has not been granted the knowledge of Qiyaamat? It merely says that Allah عزوجل possesses it Whether it has been bestowed or not is not mentioned.

2. This verse is before the giving of the knowledge of Qiyaamat.

Commentating on this ayat, Tafseer Saawi states, “It is necessary to bring Imaan on the belief that before the Holy Propbet left this world Allah عزوجل revealed to him all those unseen things that shall occur in this world and in the hereafter, exactly in the way they will transpire. This is because a Hadith states, “The world was placed before me. Thus, I see it just as how [see this hand of mine,’ It bas also been reported that the Holy Prophet ﷺ was informed of Jannah and ill blessings as well as Jahannam and its severity. Besides these, there are many other mutawaatir traditions. However, he was ordered to conceal some branches of knowledge {uloom).” 2.248

Tafseer Khaazin states that this verse means, “They ask you as if you are very benevolent and will inform them. However, this is one of the Divine Secrets that cannot be divulged to the unworthy.”

It can be concluded that the Holy Prophet ﷺ had knowledge of Qiyaamat was not permitted to reveal it.

OBJECTION 15: “People ask you about Qiyaamat. Say, “Allah عزوجل possesses its knowledge. 2.161m - Surah Ahzaab, Verse 63

Answer – Tafseer Saawi writes under this verse, “At the time of this question, no one was informed of Qiyaamat. However, Allah عزوجل informed Rasoolullah ﷺ of unseen including Qiyaamat’s occurrence before he could leave this world:’

Allama Ismail Haqqi writes “It is not the status of a prophet to know the unseen (ghaib) without Allah’s عزوجل infonning:,2..249a – Tafseer Roohul-Bayaan

This verse does not negate the bestowal of the knowledge of Qiyaamat. So to cite it is a proof for the Prophet ﷺ not knowing it is totally incorrect.

Conunenting on the ayat ”الَّذِي يَرِدُ عَلَى السَّاعَةِ“2.250 -Tafseer Saawi states, “It means that none can grant the knowledge of Qiyaamat besides Allah عزوجل .Hence, this verse is not against the narration wherein it is stated that Allah عزوجل informed and revealed to the Prophet all ast and future occurrences, amongst which is also the knowledge of Qiyaamat.” .51

The opposition also present the following Hadith to negate Rasoolullah ﷺ having the knowledge of Qiyaamat: Hadrat Jibreel عليه السلام asked the Holy Prophet ﷺ, “Inform me of Qiyaamat.’ He replied, Regardillf this, the person asked does not have more knowledge than the questioner.” 2.252 – Mishkaat, Vol. 1. Kitaabullmaan

However, this “proof” is absurd for two reasons,

I. The Prophet ﷺ did not refute having the knowledge. Rather, he negated having excessive knowledge. Otherwise he would have said "Laa Aalamu (I do not know)." What need was there to say something so long? Thus, his statement means, "O Jibreel عليه السلام! In this matter, your knowledge and mine are both equal. You and I both know when it will occur. However, to divulge this secret in this open gathering is not suitable."

2. When Hadrat Jibreel عليه السلام heard this answer, he submitted, 'Then at least tell me of Qiyaamat's signs.' 2.253 The Prophet ﷺ then mentioned a few signs, (i.e. children will be disobedient, unworthy people will attain respect, etc.). What is the meaning of asking a person "who has absolutely no knowledge of Qiyaamat" to relate its indications? Only a person who knows is asked about signs and indications.

The Prophet ﷺ revealed the day on which Qiyaamat will occur. He said, "Qiyaamat will occur on no other day but Jumaa." 2.25-4 – Mishkaat, Baabut-Jumaa

Then, joining his tashahud and middle finger together, he said, "Qiyaamat and I have been sent joined like this." 2.255 – Mishkaat, Baabu Khutbatil-Jumaa

How is it possible now for the Prophet ﷺ to not have the knowledge of when Qiyaamat will occur?

Qiyaamat effectively occurs as the world ends. He knows the last and end event of the world, which is the initial stage of Qiyaamat.

Knowledge of the end of one of two adjoined things is the beginning of knowledge of the other.

In other words, the Prophet ﷺ meant, "Qiyaamat will occur immediately after my period." He also revealed numerous other signs of that Day and never left out a single matter from it. Even today, it can be said by oath that Qiyaamat cannot occur right now because Dajjal has not appeared, Hadrat Esa عليه السلام and Imam Mahdi رضي الله تعالى عنه have not been revealed, the sun has not risen from the west, etc. These signs have absolutely cleared Qiyaamat. What meaning, therefore, are people trying to give in attempting to prove that the Holy Prophet ﷺ possessed no knowledge of Qiyaamat?

The most that can be said is that he did not reveal the particular year in which the Day of Judgement will occur. For this, it must be remembered that the Hijri calendar was not formulated in the Prophet's ﷺ time, but during the Caliphate of Hadrat Umar ibn Khattab رضي الله تعالى عنه. Hijrat occurred in Rabiul Awwal but the Hijri calendar commences from Muharram. In fact, it was the rule of those times to ascribe the year to the most major event that occurred in it {e.g, the Year of Fath, Year of Hudaibiya, etc.}, For this reason, how could he have revealed the Hijri year? After revealing the day, etc., can a person who knows so many detailed signs not have knowledge of its occurrence?

We have already presented the Hadith wherein the Holy Prophet ﷺ divulged all events until the occurrence of Qiyaamat. How is it possible now for him to not have the knowledge of when Qiyaamat will occur? Qiyaamat effectively occurs as the world ends. He knows the last and end event of the world, which is the initial stage of Qiyaamat. Knowledge of the end of one of two adjoined things is the

beginning of knowledge of the other. Pay careful attention to this. SadrulAfaadil, Maulana Sayyid Naeemuddin Muraadabadi رضى الله تعالى عنه referred to this in one of his lectures.

OBJECTION 16: Verily, Allah عزوجل possesses the knowledge of Qiyaamat, where rainfall will occur and what is in the wombs of mothers; No person knows what will be earned or the area where his or her death will take place. Indeed, Allah عزوجل is The Knower (al-Aleem) and The Revealer (al-Khabeer),
2.161N -Surah Luqmaan, Verse 34

Answer – Dissenters use this verse when saying, ‘The knowledge of these five things is unknown to anyone else besides Allah عزوجل This is the quality of Allah عزوجل and the person who accepts anyone else to know these things is a polytheist (Mushrik).’ These things are called the Five Special Secrets (Uloom-e-Khamsa),

I. When will the Day of Judgement take place?

1. Where will rainfall occur?

2. Is there a boy or girl in the womb of the mother?

3. What will occur tomorrow?

4. Where will a person die?

They also present the following Hadith as an endorsement to this ayat: Hadrat Jibreel عليه السلام asked about Qiyaamat and was told by the Propbet, ‘There are five things unknown to anyone besides Allah عزوجل He then recited this ayat.’ 2.255a – Mishkaat. Kitaobul-Imaan

We shall now present a candid study on the Five Special Secrets and hope that our readers show justice. May Allah عزوجل accept this. We’ll first present the opinions of the Commentators on this a), the rulings of the Muhaditheen about the Hadith and finally our own research.

Commentating on this ayat, Mulla Ahmad Jeewan رضى الله تعالى عنه writes, “Even though none besides Allah عزوجل knows these five things, it is permissible for Him to teach these to His Friends (Auliya) and beloveds whom He is pleased with. This is based on the inference and context of Allah عزوجل being Al-Aleem and Al-Khabeer (The Knower and Infonner)” 22.56 - Tafseeraate-Ahmadia

In the explanation of ‘Maa zaa taksibu-Ghadan’, Tafseer Saawi states, “In other words, no one knows these things by themselves, though if any bondsman comes to know them, there is nothing to stop this (e.g. the Prophets and some Saints), Allah عزوجل states, ‘They cannot encompass Allah’s عزوجل knowledge except for the amount which He wishes,’ and, ‘Allah عزوجل does not reveal the unseen to anyone except for the distinguished Messengers,’ So if Allah عزوجل does reveal some unseen knowledge to His select, virtuous servants, there is nothing that prevents this. The knowledge ‘then becomes the prophetic miracle (mu’jiza) of the Nabi ﷺ and miracle of the wall. That is why the Aalims state, ‘Allah عزوجل informed the Holy Prophet ﷺ of these five things before he could leave this earth.’ 2.257

Discussing ‘Ya’lamu maa fil-Arhaarn’, Tafseer Araaisul-Bayaan states,] have heard some Friends (Auliya) of Allah عزوجل reveal whether the child in the womb is a girl or boy. Leter on, I saw with my physical eyes that whatever they said was the truth.” 2.258

Allama Ismail Haqqi رضى الله تعالى عنه writes “.....The revealing of the unseen narrated about the Prophets and Auliya occurred through Allah عزوجل informing and teaching them or through revelation (wahi) and inspiration (ilhaarn). Similarly, some Saints divulged where rainfall will occur while others revealed the sex of the foetus in the womb. Whatever they said is exactly what transpired later.” 2.259

We have already presented research on the knowledge of Qiyaamat which is amongst the Five Special Secrets.

The extracts of these commentaries of the Holy Quran prove that Allah عزوجل granted His Beloved Prophet ﷺ the Five Special Secrets and ‘Khabeer’ in the ayat means Mukhibir (Informer). There are many other extracts from books ofTafseer that can also be produced, but we make do with the above.

Now we present elucidations on the Hadith cited by the opposition (that there are five things not known by anyone besides Allah عزوجل).

Imam Qurtabi رضى الله تعالى عنه and Imam Qastalaani رضى الله تعالى عنه in the Sharah of Bukhari, as well as Mulla Ali Qaari رضى الله تعالى عنه, write under the Hadith, ‘The person who claims knowing any of these five things without attributing (this knowledge) to Rasoolullah ﷺ is unnnhful.’ 2.260 – Mirqaar Sharah Mishkaar, Kitaabul-Imaan, Section 1

Shaikh Abdul-Haqq Muhaddith Dehlwi رضى الله تعالى عنه writes in the annotation of this Hadith, ‘This means that no one knows any of these five things without Allah’s عزوجل revealing.’ 2.261 – Lamaat Sharah Mishkoat

And, “It means that no one knows these affairs of the unseen (ghaib) through one’s own intellectual guess or without Allah’s عزوجل revealing because nobody besides Allah عزوجل knows these things. Yes, those whom Allah عزوجل reveals to or inspires regarding them have knowledge.’ – Ashiatul.Lamaat

Imam Qastalaani رضى الله تعالى عنه writes, “Nobody knows when Qiyaamat will take place except for Allah عزوجل and His Beloved Messenger ﷺ because He informed him of His Ghaib.

The Holy Prophets ﷺ followers (the Saints) also extract knowledge of the unseen from him. 2.263 – Sharah Bukhari, Kitaabuf-Tafseer, Surah Raad

Explaining ‘Khamsun laa Ya’lamubunna illallah’, Injaahul-Haajah, the marginal notes on Ibn Majah states, “Sayyiduna Abu Bakr informed his wife, Sayyidah Bint Khaarija رضى الله تعالى عنها that she was pregnant with a girl. Effectively after his demise, she gave birth to Unune-Kulthoom bint Abi Bakr This is insight, and Allah عزوجل authenticates the judgment of a believer.” 2-264 – Baabu Ishroatts-Saa'a

Sayyid Sharif Abdul-Azeez Mas'ud رضى الله تعالى عنه writes, "Nothing from these five things is hidden to the Holy Prophet ﷺ. How can they when the seven Qutubs of his Ummat know them? What to speak of the Ghaus? Thereafter, what can be said about the Prophet ﷺ who is the means for all existence and whose mercy the entire creation is needy of..2.265- Kitaabul-Ibreez

Allama Jalaaluddin Suyuti رضى الله تعالى عنه writes in the explanation of this Hadith, "The meaning of Rasoolullah's ﷺ statement ("Illa hu") is that no one knows these things through his or her own ability and resources. However through Allah's عزوجلـ informing there are some people who come to know them. This is because there are some who I have found several times to correctly know when death will occur and what the gender of the child is inside the womb." 2.266 – Raudun-Nazeer Sharah Jaame-Sageer

He also states, "Everything that will occur in the Ummat until Qiyaamat was presented to the Holy Prophet ﷺ 2.267-Khasaaisul-Kubra

Allama Ibrahim Bijuri رضى الله تعالى عنه writes, "Allah عزوجلـ granted the knowledge of these five things to the Prophet ﷺ before he could leave this world." 2.261 – Sharah Qaseeda Burda, Pg. 74

Allama Shanwaani رضى الله تعالى عنه states, "It is proven that Allah عزوجلـ informed the Holy Prophet ﷺ of everything before he could leave this world." 2.269 – JamunNihaayah

And, "Some Mufassireen have written that the Five Special Ghaibs cannot be known independently (zaati) as this is the inherent quality of Allah عزوجلـ However, knowing them dependently (ataa'i) is not particular to Allah عزوجلـ 2.210 -Ibid

Faadhil Ibn Atia رضى الله تعالى عنه writes, "The following, said by a group of scholars, is Haqq (true), "Allah عزوجلـ informed the Holy Prophet ﷺ of all obscure things before his departure from this world but commanded him to conceal some things and divulge others." 2.271 – Futoohaate-Wahbia Sharah Arbaeen Nawawi

Shah Abdul-Azeez رضى الله تعالى عنه writes, "It has been reported that no child of Shailch Ibn Hajar's رضى الله تعالى عنه father used to remain alive. With sadness in his heart, he went to his Shaikh's company. Who said "A son who will fill the entire world with knowledge shall emerge from your spine." – Bustaanul-Muhadditheen, Pg. 114

These were all transmitted proofs, and now follows the rational proof. The dissenters also accept that the Prophet's ﷺ knowledge is more than all of creation. Reference for this from Tahzeerun-Naas has already been given. Now, we should find out if anyone from the creation has been granted the Five Special Ghaibs (Uloom-e-Khamsa) or not. Speaking about the forming of the child in the womb of the mother, the Holy Prophet ﷺ said thereafter. Allah عزوجلـ sends an angel and tells him four things. This angel then writes his (the baby's) deeds, death, sustenance and whether he is virtuous and good or a wretch. Thereafter the soul is blown in.' 2.273 -Mishkaat. Kitaabul-Imaan, Baabul-Imaan bil-Qadr

This is the Five Special Ghaibs. These five things, of all former and present people, is proven to be known by the angel who scribes fate (taqdeer),

Another Hadith states “Allah عزوجل wrote the fates of the creations 50,000 year before He created the heavens and earth.” 2.274- Ibid

From this, it can be ascertained that the Five Special Ghaibs are recorded in the Protected Tablet (Lawhe-Mahfooz). Hence, those angels who are appointed over it and, similarly, the Prophets and Saints whose vision can reach it, also possess the knowledge of them.

On the Day of Meethaaq, Hadrat Adam عليه السلام was shown all of the souls of his off spring in either a black or white colour. The black coloured souls were kaafirs while the white were Muslims. – Ibid

Sayyiduna Abu Bakr رضى الله تعالى عنه informed his wife that she was pregnant with a girl.

On the night of Me’raj, the Prophet ﷺ saw Hadrat Ibraheem عليه السلام having white souls on his right-hand side and black souls on his left. The white souls were Jannatis while the black souls were Jahannarnis. Hadrat Ibraheem عليه السلام used to become happy looking at the Jannatis and sad when he looked at the Kuffaar.

Once, the Holy Prophet ﷺ went to the gathering of the Sahaaba رضى الله تعالى عنه carrying a book in each of his hands. He said to them that the book in the right hand has the names of all the inmates of Jannat and the names of their tribes. The other book had the names of all Jahannamis as well as their tribes. In the end these names were even counted to know the total amount. – Mishlmal, Kilaabul-Imaan, Imaam bil-Qadr

Annotating on this narration, Mulla Ali Qaari رضى الله تعالى عنه writes, “It is apparent from this that these books were able to be seen.” 2.275 – Mirqaalul-Mafaleeh

Munkar and Nakeer (the two angels of the grave) say to the deceased who either successfully or unsuccessfully through their questioning, “We knew prior to this that you will answer so.” 2.276 – Mishkaat, Baabu Azaabil-Qabr

It is known from this that Munkar and Nakeer have prior knowledge of whether the deceased is a wretch or obedient before their probing. The questioning is merely a formality to silence objectors.

A narration states that when the wife of a pious man fights with him the maidens of Jannat proclaim from paradise. “He is only guest for a few days. Thereafter he will come to us, so do not fight with him.” – Mishkaat, Kitaobun-Nikaah

From this, it can be ascertained that even the Hoors have information of his passing away on goodness.

A day before the Battle of Badr, the Holy Prophet ﷺ drew markings on the ground and said, “So-and-so kaafir will die here, so-and-so kaafir will die there, etc.” This proves that he has knowledge of where death will occur. -Mishkaal, Kitaabul-Jihad

These Ahadith prove that Allah عزوجل bestowed the knowledge of the Five Special Ghaibs to some of His servants. The Prophet's ﷺ knowledge encompasses all of theirs. Thus, how can he not possess knowledge of them?

It also proves that these five branches of knowledge, being successive (ata'i) and created (baadith), do not become a quality of Allah عزوجل .Otherwise, none would know even a single thing from them. Partnership in Allah's عزوجل qualities, whether completely or in part, is not permissible.

OBJECTION 17: None besides Allah عزوجل knows the interpretation of Mutashabahaat verses. 2.161o-Surah Aale-Immn, Verse 7

This proves that the Holy Prophet ﷺ does not have knowledge of Mutashabahaat verses.

Answer – Where does it say in this ayat that we have not given the knowledge of the Mutashabahaat verses to anyone? Allah عزوجل states, “Al-Rahman عزوجل has taught His Beloved ﷺ the Holy Quran.” When He has taught him the entire Quran, the Mutashabahaat are also included in it. As a result, it is the unanimous belief of the Hanafi muzhab that the Prophet ﷺ knew the Mutashabahaat. If not, then their revelation would be futile. According to the Shafis, the Aalims also have knowledge of the Mutashabahaat because they stop (waqf) at “War-Raasikhuna fil-Ilm.”

Section 2

HADITH THAT SEEMINGLY NEGATE KNOWLEDGE OF THE UNSEEN

The opposition present many Ahadith in negation of the creation having Knowledge of the Unseen. The abridged answer to all of them is that Rasoolullah ﷺ never said in these traditions, “Allah عزوجل never gave me the knowledge of such and such things.’ Rather it was said, “Allah عزوجل A’lamu; What do I know?”

Some narrations state that the Prophet ﷺ never divulged a certain thing while others say that he asked a question concerning something. All of this does not negate knowledge. Saying, “Allah عزوجل A’lamu; What do I know?”, not revealing something or asking questions could also have been due to some wisdom and reasoning. There are many things Allah عزوجل did not reveal to us even though He was asked. He also asked the angels many things. Does He not have knowledge? Dissenters should present a Sahih Hadith that is Qateeud-Dalaalat that negates Knowledge of the Unseen being bestowed. Insha-Allah, they will never be able to do so. This answer is sufficient but nevertheless, we answer the famous objections they present through the Ahadith.

OBJECTION 1: Once the Holy Prophet ﷺ attended a Nikah wherein the children of the Ansaar were performing a dirge (marsiya) of those killed in Badr with duffs (tambourines). One of them presented the following stanza, “Witb us, we have a prophet who knows the futurity.2.277 Upon this, Rasoolullah ﷺ said, “Leave this and recite what you were saying before.”- Mishkaat, Baabu Ilaam-in-Nikaah

This proves tbat the Prophet ﷺ does not have Knowledge of the Unseen beta use be stopped them from what they were saying. If he truly knew it, wbat was the reason for stopping them?

Answer – Firstly, after paying some attention to this Hadith, it can be concluded that the stanza was not penned by those children because children do not know how to write poetry. It was also not written by any Kaafir or Mushrik because they do not accept the Prophet ﷺ to be a prophet. So irrefutably, this verse was written by a Sahaabi. Tell us, is the Sahaabi who made this verse a Mushrik (Allah عزوجل Forbid!)? Also, the Prophet ﷺ did not censor the poet or the stanza, but merely stopped the children from reciting it. Why did he stop its recitation? There are four reasons to this,

1. If anyone begins praising us in our presence, we say out of humility, “Stop and speak about something else.” Thus, whatever the Prophet ﷺ said was out of modesty.
2. He prohibited reading verses of Na’at while in play and amusement. Respect is required for the reading of Na’at Sharif.
3. The Holy Prophet ﷺ disliked the unseen to be attributed to him.
4. He disliked reading Na’at whilst a marsiya is recited.

Mulla Ali Qaari رضي الله تعالى عنه writes in the annotation of this Hadith, “The Prophet ﷺ stopped them from reading because he disliked Knowledge of the Unseen being solely attributed to him. Only Allah عزوجل and none besides Him has it, and the Prophet ﷺ knows only those things which Allah عزوجل reveals to him. He could have also stopped them because he did not appreciate his remembrance to be made with the duff or during a marsiya. His glory is above these things:” 2.278- Mirqaatul-Mafateeh

Shaikh Abdul-Haqq Muhaddith Dehlwi رضي الله تعالى عنه writes in the Hadith’s explanation, “The Annotators of Hedit have written that Sayyiduna Rasoolullah ﷺ stopped them from reading the stanza because Knowledge of the Unseen was attributed to him in it. As a result, he disliked this. Some have said that (he stopped them) because remembering him in times of play and amusement is not proper.”

OBJECTION 2: The Ansaar of Madina used to take the male branches of trees and join them to female trees so that fruits my be excessively produced in their orchards (a process known as “talqeeh”). Rasoolullah ﷺ stopped them from tbis. In time, when the fruit production decreased as per the wisdom of Allah عزوجل the Ansaar came to the Holy Prophet ﷺ to complain. He said, “You know your worldly matters better.” 2.280

This proves tbat be did not know that the production of fruits would decrease after stopping their method of pollination. Also, the knowledge of the Ansaar is now proven to be more than his.

Answer – Rasoolullah ﷺ saying “Antum A’lamu bi umoori dunyakum” was out of displeasure. In other words he was saying, “If you do not make sabr, then worldly affairs belong to you.” Negation of knowing is not intended.

Mulla Ali Qaari رضى الله تعالى عنه writes, "Allah عزوجل distinguished the Prophet ﷺ by informing him of all worldly and religious wisdoms. This is objected to by Rasoolullah ﷺ stopping the Ansaar from talqeeh (as mentioned above). Shaikh Sinoosi states, "The Prophet ﷺ wished to lead them to begin having trust (tawakkul) in Allah عزوجل and abandon this habit. When they didn't accept this, he replied, "You know best." if they accepted, acted upon his advice and taken some loss for a couple of years, they would have been saved from this toil." 2.281-Sharah Shifaa, Discussion on Mu 'jizaat

Mulla Ali Qaari رضى الله تعالى عنه further writes, "If they remained steadfast on the Prophet's advice, they would have excelled and there would have been no need to perform talqeeh," 2.282- Sharah Shifaa, Val. 2, Pg. 238

Allama Qaisiri رضى الله تعالى عنه states, 'There is nothing in the heavens and earth hidden from Rasoolullah's ﷺ knowledge, even though he used to say, "You know the worldly affairs." 2.283 – Sharah Shifaa, Faslul-Khitaab

Neither did Hadrat Yusuf عليه السلام farm nor did he keep the company of fanners, but he did order crops to be excessively farmed before the coming of drought, saying, "Keep whatever you reap in their spikes and stems." 2.284 -Surah Yusuf, Verse 47

In other words, he taught the dunya how to save wheat and, even today, wheat is protected by leaving it in its chaff and husks. How does he know an intricate and secret method of farming?

Hadrat Yusuf عليه السلام also said, "Appoint me over the treasures of the earth. I am its guardian and I know all works." 2.215 – Surah Yusuf. Verse 55

Where did he learn this governance of state, etc.? So is the knowledge and insight of the Prophet ﷺ less than Hadrat Yusuf عليه السلام (Allah عزوجل Forbid!)?

OBJECTION 3: Hadrat Masrooq رضى الله تعالى عنها reports Sayyidah Aisha رضى الله تعالى عنها to have said, "Any person who says that Rasoolullah ﷺ saw bis Rubb عزوجل or concealed anything is a liar. The person who says that the Noble Messenger ﷺ knows the futurity has lied against Allah عزوجل." 2.286-Tirmidhi, Kitaabut-Tafseer, Surah Anaam.

Answer – These three statements of Hadrat Aisha رضى الله تعالى عنها are not literally the Prophet's statements. She said these things based on her own opinion and did not present a referred (marfoo) Hadith as a proof. Instead, she interpreted some Quranic verses. Hadrat Ibn Abbas رضى الله تعالى عنه has narrated the Hadith concerning the Prophet's ﷺ Divine Vision and the majority of Muslims accept it even until today. For complete details on this, refer to Madaarijun-Nubuwwah, Naseemur-Riyaadh, etc. as well as my book, Shaan Habeebur-Rahman.

Also, "the Prophet ﷺ never concealed anything" refers to commands of the Shariah that are to be propagated. Otherwise, there are many Divine Secrets he never exposed to people.

Hadrat Abu Hurairah رضى الله تعالى عنه states, “The Holy Prophet ﷺ blessed me with two types of knowledge. The first is that which I have propagated. If I have to distribute the second type however, you people would slay my neck.” – Mishkaat, Kitaobul-Ilm, Section 2

This proves that Divine Secrets have been concealed from the unworthy. “The Holy Prophet ﷺ does not know the futurity” means that he does not know them independently (zaati). Otherwise, it will contradict numerous verses and Ahadith. The Prophet ﷺ revealed information about Qiyaamat, the Dajjal, Imam Mahdi Hauz-e-Kauthar رضى الله تعالى عنه, Shafa’at, the martyrdom of Imam Husain رضى الله تعالى عنه the killing and area where the Kuffaar participating in the Battle of Badr will be slain a day before the battle took place, etc. Also, if this statement of Sayyidah Aisha رضى الله تعالى عنها to be applied literally. It will be against the opposition as well, because they too accept Rasoolullah ﷺ having knowledge of many unseen things whilst this negates knowing totally. “I have certainty that tomorrow is Saturday,” “The sun will rise,” “Night will come:” etc. are all knowledge of future things. Sayyidah Aisha رضى الله تعالى عنها refuted physical Me’raj as well but it is ruled that this incident of Me’raj was before her Nikah to the Prophet ﷺ. Hence, how could she have complete knowledge of it?

OBJECTION 4: The necklace of Sayyidah Aisha رضى الله تعالى عنها was once lost and not found after much search. It then became exposed from beneath a sitting camel. If the Holy Prophet ﷺ bad knowledge of where it was, why didn’t he disclose it? This proves that he does not have unseen knowledge.

Answer – This Hadith establishes withholding revelation and speech. It doesn’t prove ignorance. Sometimes there are many wisdoms behind remaining silent. A few people asked Allah عزوجل about the reason for the increase and decrease of the moon but He didn’t answer them. So does Allah عزوجل not have knowledge (Allah عزوجل Forbid!)?

It was the wish of Allah عزوجل for the necklace to become lost, which resulted in the Muslims remaining there in search for it until the time of Zohr. Not having any water, they later came to the Prophet and asked him what should be done. Upon this, the ayat oftayammum was revealed! Subhanallah! It was through this incident that the rank of Sayyidah Aisha رضى الله تعالى عنها is inculcated in the hearts of all Muslims. Through her sadaqah, the command of tayammum was attained. If the necklace was revealed immediately, how then could this ayat of tayammum be revealed? The actions of the Almighty are done through causes. How surprising is it for the eye which sees the affairs until Qiyaamat to not be able to see something beneath a camel?! May Allah عزوجل grant us the ability to understand the grandeur of the Holy Prophet ﷺ?

OBJECTION 5: The Noble Messenger ﷺ said, “Some tribes who we recognize and who recognize us shall approach my Hauz (Fountain). A barrier will then be drawn between us. I’ll say, “These are my people,” but it will be said, “You do not know what Innovations they made after you.” Thus, I will reply, “Away with those who change the deen after me. Away with them” 1.21 -Afishkaat, Baabul-Hauz wash-Shafa’at

This proves that, on the Day of Qiyaamat as well, Rasoolullah ﷺ will not have the recognition to differentiate between the believers and kaafirs because he will say to the murtads, “These are my companions,” while the angels will submit, “You do not know...”

Answer – The Holy Prophet ﷺ will call them his companions in sarcasm and to defame them. In other words, he will say. “Let them come, they are my sincere companions,” while the submission of the angels will be to terrify them. Otherwise, why would the angels allow them to come that near to the Hauz? The Holy Quran states that it will be said (in sarcasm) to the Jaharmami Kaafir, “Taste punishment. You are the respected and benevolent.” 2.288 When seeing the sun, Hadrat Ibraheem عليه السلام said, ‘This is my Lord.’

The point to ponder on is that, when he said this, Rasoolullah ﷺ knew the entire incident and even said, “I recognize them.” How then can he forget it on that day? Also, on the Day of Qiyaamat there will be several signs to recognize a Muslim their farts of wudhu will shine, their faces will be. beigh.t, “**يُوْمٌ تَبَيَّضُ وَجْهٌ**” 2.289 their book of deeds (Naame-Aamaal) Will be in their right hands and their foreheads will have the sajda marks. – Mishkaat, Kitabul-Solaat

The recognition of the Kuffaar will be completely opposite to this, and the angels stopping them is a clear sign of their rejecting spoken of today in the world, so how can the Holy Prophet ﷺ not recognize them even with all of these indications? Also, Rasoolullah ﷺ has informed people of being Jannatis and Jaharmamis in this world, gave glad tidings of paradise to the Ashara Mubasharah and showed the Sahaaba two books that contain the names of the inmates of Jannat and Jahannam. Is it possible for him to not know there? His knowledge is more than the entire creation’s combined. How can the angels have information of their reversion whilst he has no clue at all? Allah عزوجل states, “**يَعْرِفُ الْمُجْرَمُونَ بِسَيِّمَاهُمْ**” 2.290 “**سَيِّمُهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ السَّجْدَةِ**” 2.291 These verses prove that the virtuous and disobedient will both have their respective signs of recognition on their faces on the Day of Qiyaamat.

Muslims that have entered Jannah will enter Jahannam to take out the Jahannami Muslims. The former will recognize them by the prostration marks on their foreheads. It will be said to the Muslim from Jannah, “Take out whoever you find to have Imaan the size of even a rice-grain in his or her heart,” 2.293 – Mishkaat, Baabul-Hauz wash-Shafa ‘at

So the Jannati Muslims recognize the Imaan of the Jahannami Muslim’s hearts and even know their level of Imaan (be it major or minor in intensity). However, the Prophet ﷺ even with seeing the recognition on their faces, cannot differentiate between Kaafirs and Muslims?! May Allah عزوجل grant understanding. Aameen.

OBJECTION 6: Hadrat Ummul-Ulaa رضى الله تعالى عنه reports the Prophet ﷺ to have said, “Oath on Allah I do not know what will be done to me.” 2.294- Bukhari, Vol. 1, Kitaabul-Janaaiz

This proves that the Noble Messenger ﷺ had no information of what will transpire concerning him on the Day of Qiyaamat.

Answer – It is not knowledge that is negated here, but diraayat (awareness attained through reasoning (qiyaas) and guessing). In other words, what he meant was, ‘Through my assuming and reasoning. I do

not know what will happen to me. Rather, this is something connected to Divine Revelation. So, O UrnmulUlaa رضى الله تعالى عنه the testification you give about Uthman ibn Mazoon being a Jannati is through your guessing. This isn't credible."

In such matters of the unseen, even the prophets do not apply their reasoning. Besides these however, the Prophet would often speak of his future state, "I am the leader of the children of Adam عليه السلام. On that Day (Qiyaamat), the flag (Liwaaul-Hamd) which Adam عليه السلام and all of humanity will be under, will be in my hand." – Mishkoat, Baabu Fadhaaili-Sayyidil-Mursaleen

How else can there be conformity between these Ahadith and the one cited in the objection?

OBJECTION 7: When Sayyidah Aisha رضى الله تعالى عنها was accused of immorality, the Holy Prophet ﷺ was disturbed by it but didn't say anything before revelation (wahi) was made (i.e, whether the accusation was true or not). If he had Knowledge of the Unseen, why was he troubled and why did he remain silent for so many days? – Bukhari, Vol. 1. Kitaabul-Magaau, Baabu Hqdeethi-Ifk

Answer – This only confirms that remaining silent is not proof of not knowing something (it doesn't necessarily confirm it). Allah عزوجل did not reveal ayats of her innocence for some days. So did He also have no clue about it? The Hadith in Bukhari Sharif states. "I know my wife to be only chaste' 2.295

This proves his knowledge but not revealing it before time. It is also not possible for Rasoolullah ﷺ to have been suspicious of Sayyidah Aisha رضى الله تعالى عنها because Allah عزوجل said to the Muslims as a rebuke, "Why did Muslim males and females not think good in their hearts and immediately not have said, "This is clear falsehood,"? 2.295a – Surah Noor, Verse 12

So before the revealing of innocence, it was compulsory on Muslims to think good of her and Haraam upon them to be suspicious – and the Prophet ﷺ is definitely free (ma'soom) from Haraam. Thus, he was not suspicious of Sayyidah Aisha رضى الله تعالى عنها in the least. Yes, for him to say that this was a clear lie: was not compulsory on him immediately because this was a domestic matter.

Now remains Rasoolullah ﷺ being distressed and why he remained silent. Not knowing was not the cause for this. Consider an innocent person who is wrongfully accused of something. He knows it's a lie, but will still be distressed due to the fear of defamation. People spreading these rumours was also the reason for this dilemma. If the Holy Prophet ﷺ did not wait for the revelation of the ayats but immediately informed people of Sayyidah Aisha's رضى الله تعالى عنها innocence, the Hypocrites would have said, "See how he protects his family members," and Muslims would not come to know the rules of wrongful accusation. Also, the method of researching cases wouldn't have been known and Sayyidah Aisha رضى الله تعالى عنها would not have received the reward of the patience she demonstrated during this time. In short, there were many wisdoms behind this delay in revealing her innocence.

It is also a rule of Islamic beliefs that the wife of a prophet cannot be immoral. Allah عزوجل states in the Holy Queans Impure women belong to imp-UTE men and immoral men to immoral women." 2.295b – Surah Noor, Verse 16

The impurity spoken of here refers to fornication (zina) In other words, the consort of a prophet can never be a fornicator. Yes, she can become a disbeliever (kaafirah) because, although disbelief (kufr) is a major offense, it is not an immoral act. People think fornication to be morally incorrect, not kufr. This is why the wives of the prophets do not experience nocturnal dreaming (ihtilaam). A Hadith states that Sayyidah Umme Salma رضى الله تعالى عنها was surprised to know that women also experience ihtilaam. – Mishlaat, Kitaabul-Ghusl

So does the Holy Prophet ﷺ not know this rule of Beliefs (that a wife of a prophet cannot be immoral)? Is he unaware that Sayyidah Aisha رضى الله تعالى عنها is the wife of the Leader of the Prophets ﷺ and this kind of behaviour cannot be displayed by her? No. It was the will of Allah عزوجل to Himself testify to the innocence of Sayyidah Aisha رضى الله تعالى عنها through the ayats revealed so that all Muslims of the entire world can proclaim her chastity and greatness, even in salaah. Thus if Rasoolullah ﷺ personally revealed her innocence, all of these excellences would not be obtained. In short, he had knowledge but didn't reveal it.

The grace of the matter is that when Zulaikha laid an accusation against Hadrat Yusuf عليه السلام, Allah عزوجل Himself did not directly reveal his innocence but revealed it through an infant. Similarly, when Sayyidah Maryam رضى الله تعالى عنها was wrongfully accused, He revealed her innocence through the infant Roohullah. However, when the beloved of His Beloved ﷺ was accused, Allah عزوجل did not proclaim her innocence through any angel or infant but Himself gave witness and recorded it in the Holy Quran! This testimony came to be a part of Imaan and for the creation to understand the proximity of the Holy Prophet ﷺ to Allah عزوجل through it.

At this point, there are three terms that should be understood,

1. Jahl (ignorance) – To absolutely not know something.
2. Nisyaan (forgetfulness) – To previously have known something which did not stay in memory.
3. Zuhoor (abstractedness) – To have something in memory but not pay attention to it.

Therefore, there are three types of people that can be deduced from the above. The first don't learn the Quran, the second memorize it but forget it and the third are complete Huftaz of it. though if you had to ask them about any ayat, they will not answer because their concentration is not directed towards it. They are termed Jaahil, Naasi and Zaahil of the Holy Quran, respectively.

At some instances, the Prophets can experience forgetfulness about particular things though they do not remain as such. The Holy Quran says about Sayyidah Maryam عليه السلام, "He forgot and did not find any intent on his part." 2.295c The vision of Hadrat Adam عليه السلام was fixed on the Lawhe-Mahfooz and all of these things were before him. However, it was Divine Will that he experiences forgetfulness (nisyaan).

In search for an intercessor on the Day of Qiyaarnat, all Muslims, including the Muhadditheen, Mufassireen and Fuqahaa, will approach the prophets and request them to intercede (shafa'at). Neither will they do so nor will they tell the people to go to Shafee'ul-Muznabeen Muhammad Muslapha directly. They'll say, "Go to Nuh "Go to Ibraheem itID, etc. Maybe they can intercede for you people," even though all of them have the belief in this world that only Muhammadur-Rasoolullah ﷺ is the Intercessor on the Day of Judgement. This is an example of abstractedness (zuhol, i.e. not paying attention to something). Thus, if the Prophet ﷺ is questioned about something and immediately doesn't answer, zuhoot is a possible reason for this. Ignorance is not proven. Allah عزوجل states, "Even though you were unconcerned about the incident of Yusuf عليه السلام before this." 2.295d -Surah Hood, Verse 17

"Ghaafil" was the word used, not "Jaahil". A Ghaafil is someone who has knowledge of an incident but does not pay any attention towards it.

Gulistaon states that Hadrat Yacoob عليه السلام was asked. "You have smelt the fragrance of Hadrat Yusuf's عليه السلام kurta from Egypt but did not know that he was in the well of Kinaan?" He replied. "Our condition is like the fury of lightning. Sometimes it is visible, sometimes it isn't,"

It is proven from Quranic verses that Hadrat Yacoob عليه السلام had knowledge that the Moon of Kinaan, Hadrat Yusuf عليه السلام was shining bright in Egypt. He said. "I know from Allah عزوجل those things which you do not know:" 2.295e – Surah Yusuf Verse 86

Commentating on رضى الله تعالى عنه "ولقد ارسلنا نوحًا الى قومٍ" 2.296 Allama Ismail Haqqi writes that Allah عزوجل loves the crying of His beloveds. Hadrat Nuh عليه السلام cried so hard that his name became Nuh عليه السلام (the person who extensively weeps). The separation from Hadrat Yusuf عليه السلام was the visible cause of Hadrat Yacoob's عليه السلام crying, but in fact this crying was the means of his extensive grandeur to be elevated. Hence, Hadrat Yacoob's عليه السلام crying was not because of being unaware of Hadrat Yusuf عليه السلام. Rather, "Figuration is the arcade leading to reality:" 2.297 – Tafteer Roohul-Bayaan

Hadrat Yusuf عليه السلام kept Benyameen back in Egypt through an artifice (heela). His brothers returned to swear that Benyameen had become a royal prisoner and even presented the testimony of the travelers in caravans. However, it was said, "Your lower-self (nafs) has taught you heela." 2.297a – Surah Yusuf Verse 83

In other words, Hadrat Yacoob عليه السلام was trying to say. "Hadrat Yusuf عليه السلام was separated from me by my children and Benyameen has also been separated from me by my child (Hadrat Yusuf عليه السلام) through a heela." This proves that he had knowledge of the true incident. To the uninformed, there were two sons of Hadrat Yacoob عليه السلام remaining in Egypt {Benyameen and Yahuda}, but Hadrat Yacoob عليه السلام said. "Soon Allah عزوجل will make the three meet me." 2.297b-Surah Yusuf. Verse 83

Who was the third person? Of course it was Hadrat Yusuf عليه السلام

When Zulaikha locked Hadrat Yusuf عليه السلام in the house to express bad thoughts, Hadrat Yacoob عليه السلام came inside and pressing his finger beneath his teeth, gestured to the following. "O my son, this is not your action. You are the son of a prophet." The Holy Quran states about it, "He too would have made the intent of Zulaikha if he did not see the proof of his Lord" 2.297c – Surah Yusuf. Verse 24

It should also be noted that the brothers of Hadrat Yusuf عليه السلام informed Hadrat Yacoob عليه السلام that wolves have eaten his son. However, through the shirt of Hadrat Yusuf عليه السلام and the message of the wolves, Hadrat Yacoob عليه السلام knew that they were false. The wolves submitted to him, "The flesh of the Prophets is Haraam for us." – Tafseer Khaazin & Roohul-Bayaan, Surah Yusuf

So why didn't he go into the wilderness to find his son? This is also proof that he had information of something but kept it a secret. He knew that he would eventually meet his son in Egypt.

So, is it possible that Hadrat Yacoob عليه السلام is aware of the actions of his sons yet Sayyiduna Rasoolullah ﷺ has no clue of the condition of Sayyidah Aisha رضي الله تعالى عنها Verily, Allah عزوجل grants him insight but blesses him with the measures to control his knowledge. In other words, he doesn't disclose any secret without Allah's عزوجل wish. "الله اعلم حيث يجعل رسالته" - Surah Anaam, Verse 124

OBJECTION 8: If the Holy Prophet ﷺ has Knowledge of the Unseen (Ilm-e-Ghaib), why did he eat poisoned meat at Khaibar? If he knowingly consumed it then this is a suicide attempt which the Prophets are innocent (rna'soom) from.

Answer – At that time, Rasoolullah ﷺ had knowledge of the meat being poisoned but knew through the command of Allah عزوجل that the poison will not be effective. He also knew that Allah's will was that he eat it in order for its effect to surface at the time of his demise {that it may include the quality of martyrdom (sabaadat)}.

OBJECTION 9: If the Prophet ﷺ has bad Knowledge of the Unseen, why did the Hypocrites from Beere-Maeena fool him and take away 70 Sahaaba, making them shaheed? How could they trouble the Prophet ﷺ in such a manner if he had Knowledge of the Unseen?

Answer – Yes, Rasoolullah ﷺ knew that the people from Beere-Maoona were Hypocrites and that they would make 70 Sahaaba martyrs. He also knew however that this was the will of Allah عزوجل because the time of martyrdom for them had approached. The Prophet ﷺ was also aware that to remain content with the wish of Allah عزوجل is the glory of the bondsmen. Being content with the wish of Allah Hadrat Ibraheem عليه السلام became ready to place a knife on his son's neck. Was this oppression on an innocent life? No. It was being content with Allah's عزوجل pleasure. Tell us, Allah عزوجل knew that the meat was poisoned at Khaibar and the people of Beere-Maoona will make the 70 Sahaaba shaheed. Why didn't Allah عزوجل send revelation (wahi) to stop this?

Section 3

RULINGS OF THE JURISTS

THAT SEEMINGLY NEGATE KNOWLEDGE OF THE UNSEEN

Objection 1: Nikah takes place without witnesses and the bride and bridegroom say, “We have made Allah عزوجل and Rasool ﷺ witnesses,” the people state that this is a statement of infidelity (kufr) because of the belief held that the Prophet ﷺ knows the Unseen. How can he know the Unseen after his demise when he was not aware of the Unseen in his lifetime? 2.297d

OBJECTION 2: Mulla Ali Qaari رضى الله تعالى عنه writes, “The Hanafis have explicitly ruled that believing the Prophet ﷺ to have known the Unseen is infidelity (knfr) because this conviction is contrary to Allah’s proclamation, “Say O Beloved ﷺ! None besides Allah عزوجل knows the Unseen of the heavens and earth.” 2.298- Sharah Fiqhe-Akbar

Both of these extracts prove that believing that Rasoolullah ﷺ has knowledge of the Unseen is kufr.

Answer – The concise and coercive (ilzaami) answer to both of these extracts is that the opposition accepts the Prophet ﷺ to have the knowledge of some unseen. Hence, they also become kaafirs because these extracts do not differentiate between partial and complete ghaib. Rather they state that anyone who accepts Knowledge of the Unseen for the Holy Prophet ﷺ whether it be one or several unseen things is a kaafir.

Maulwi Ashraf Ali Thanwi has accepted some Knowledge of the Unseen for children lunatics and animals. – Hifzul-Imaan

Maulwi Khalil Ahmed Ambethwi has accepted the Knowledge of the Unseen possessed by Shaitaan and the Angel of Death to be extensive. – Baraheen-e-Qaalia

Maulwi Qaasim Ahmed Nanautwi, however exceeds all of them because he accepted the knowledge of the Prophet ﷺ to be more than that of all creation. – Tahzeerun-Naas

What do you now rule about the above three “stalwarts”?

Now follows the detailed reply. “Qaalu” was used in the extract of Qaadhi Khan رضى الله تعالى عنه and it is the habit of Qaadhi Khan رضى الله تعالى عنه and other Jurists to use this word when presenting an opinion disliked by them.

Allama Shaami رضى الله تعالى عنه writes. “Qaalii is used where there is disagreement.” 2.299- Shaami, Vol. 5. Pg. 445

Ghunyaatul-Mustamli, the Sharah of Munyatul-Musa اعليه السلام, states. “The statement of Qaadhi Khan رضى الله تعالى عنه gestures towards his dislike from his usage of the word “Qaalu ... hinting that this is a disliked opinion and is not narrated from the Imams as proven by my discussion. Its usage is prevalent

in the works of the Jurists (Fuqahaa). Those who busy themselves in research know this.” 2.300- Discussion on Qunool

Allama Haskfi رضى الله تعالى عنه writes, “It is not allowed and permissible for a Nikah of a person to be done by the witnessing of Allah عزوجل and His Rasool ﷺ. Rather it has been said that such a person will become a Kaafir.” 2.301 – Durre-Mukhraar, Kitaabun-Nikah

Quoting the book Taataar Khaaniya, Allama Shaami رضى الله تعالى عنه writes under this extract, “The book Multaqat states that he will not become a kaafir because all things art presented to the rooh of Rasoolullah ﷺ and he knows some Unseen. Allah عزوجل states. “He (Allah) does not reveal His Unseen to anyone except those who m beloved Messenger.I say that the texts of books discussing Beliefs (aqaaid) state that even the Friends of Allah عزوجل (Auliya) being informed of the Unseen is their miracle (karaamat).” 2.302 – Raddul-Muhlaar

After mentioning a rule fonn the book Bazaaziya, Allama Shaami رضى الله تعالى عنه states. “Its sununary is that a claim to know the unseen is against the proviso (nas) of the Holy Quran and such a person becomes a Kaafir. However if this claim is explicitly made to warn or ilhaam, or by a connotation (dalaalat), there is no infidelity (kufr).” 2.303 – Raddul-Mubtaar, Baabul-Murtadeen

Madanul-Haqqaaiq, the Sharah of Kanzud-Daqqaaiq, and Khazaanatur-Riwaayat, Slate, “It is recorded in the book Mudmarat that, correctly, this person will not become a Kaafir because the prophets know the Unseen and things are presented 10 them. So, this will not be infidelity.” 2.304

These extracts prove that to rule a verdict of kufr on the belief of one having Knowledge of the Unseen is wrong. Rather, the Jurists also held the belief that the Prophet ﷺ knows the Unseen.

The extract of Mulla Ali Qaari رضى الله تعالى عنه was not quoted entirely. The original extract, from which the meaning is also apparent is this. “So know that the prophets don’t know the Unseen except for whatever Allah عزوجل a revealed to them. The Hanafis have ruled that whoever accepts the Prophet ﷺ to have Knowledge of the Unseen .2.305

It is now apparent that Mulla Ali Qaari رضى الله تعالى عنه ruled that accepting Rasoolullah ﷺ to have original (zaati) Knowledge of the Unseen is kufr, not if it is successive [ataa’i] because he himself accepts the latter. We have already presented his belief in the section on the proof of Ilm-e-Ghaib. Accordingly, he holds the belief that the Holy Prophet ﷺ has knowledge of what has occurred and what will.

Section 4

COMMON RATIONAL OBJECTIONS

TO KNOWLEDGE OF THE UNSEEN

OBJECTION 1: Knowledge of the Unseen is a quality of Allah عزوجل and to ascribe a partner in it is polytheism (shirk fis-sifat). Therefore, it is shirk to accept the Prophet ﷺ it to have it.

Answer -Yes. Knowing the unseen is the quality of Allah عزوجل Knowing seen things is also His quality.
”عَالَمُ الْغَيْبِ وَالشَّهَادَةِ“ - Surah Anaam, Verse 73

Similarly, listening, seeing and being alive are all qualities of Allah عزوجل .So according to you, if we accept to know any seen thing or accept others to be a people who see hear, etc, it will be polytheism (shirk). To differentiate between our qualities and Allah's عزوجل we say that our seeing, listening and being alive are all through His bestowal and are haadith (finite and a creation). There is no polytheism committed through this.

Likewise, the Holy Prophet's ﷺ Knowledge of the Unseen is successive (ataa'i) and haadith, but Allah's عزوجل knowledge is zaati, qadeem and infinite. To ascribe a partner in Allah's عزوجل qualities whether it be totally or in part is shirk. Also, Maulwi Husain Ali noted student of Maulwi Rashid Ahmed Gangohi, has written under the ayat, ”يَعْلَمُ مُسْتَقْرِهَا وَمُسْتَوْدِعِهَا كُلُّ فِي كِتَابٍ مُّبِينٍ“ 2.306: Allah عزوجل does not have knowledge of the creation's actions all the time. Rather, He comes to know their actions after they complete them [Allah عزوجل Forbid!].” – Bulgatul-Hairaan

According to this incorrect extract, Knowledge of the Unseen does not remain Allah's عزوجل quality. Therefore, how can accepting one to know the Unseen be shirk?

OBJECTION 2: When did the Prophet ﷺ attain Knowledge of the Unseen? Sometimes you say that he attained it on the night of Me'raj by the drop falling on him, sometimes you say that he attained all knowledge (uloom) when Allah عزوجل placed His hand between his shoulders and sometimes you say that he attained it before the revelation of the Quran was complete because everything is encompassed by the Holy Book. Which of these is correct? If he had already attained knowledge before the revelation of the Quran, what did he attain from the Quran itself! To attain something that is already attained. (tabseele-haasil) is impossible.

Answer – The Holy Prophet ﷺ was bestowed with the Knowledge of the Unseen itself before his birth, because prior to it, he was a Nabi ﷺ in the Realm of the Souls (Aalame-Arwaah),
”كُنْتُ نَبِيًّا وَأَدْمَ بَيْنَ الطَّينِ وَالْمَاءِ“ – Hadith Sharif

Also, the definition of 'Nabi' is he who communicates the Unseen. However, the completion of the knowledge of Maa Kaana wa Maa Yakood (what has occurred and what will) was on the night of Me'raj. All of these branches of knowledge were shuhoodi, meaning he saw all these things with his vision and sight. Thereafter, the Quran expounded them. This is why the Quran states, “The explanation of everything.” – Surah Naht, Verse 89

The following occurred in Me'raj, ”فَتَجَلَى لَى كُلُّ شَيْءٍ وَعَرَفْتُ“ - Hadith Sharif

Seeing and expounding are two different things. Likewise, all things were shown to Hadrat Adam عليه السلام when he was created and he was told their names later on. The former is seeing

(mushaahida) and the latter is elucidation (bayaan). If these things were not shown, what does this ayat mean. ‘Those things were presented to the angels.’? -Surah Baqarah, Verse 31

Thus, both statements (that knowledge was attained from the Quran and on the night of Me’raj) are correct. It may be asked, ‘Then what was the benefit of revealing the Holy Quran, because the Prophet ﷺ knew everything before it? Only unknown things are told.’

The answer is that the revealing of the Holy Quran was not for the knowledge of the Holy Prophet ﷺ alone. Rather there were thousands of other benefits. Examples of this are so that the command of an ayat would not be emplaced before its revelation, its recitation, etc. would occur, etc. If the revelation of the Holy Quran is for the Noble Messenger ﷺ alone, why were some Surahs revealed twice? Tafseer Madaarik states, “Surah Fatiha is a Makki Surah and has been said to be a Madani Surah as well. However, the correct ruling is that it is both Makki and Madani. It was first revealed in Makkah and again in Medina.” 2.309

On the night of Me’raj, the Holy Prophet ﷺ was bestowed with the ending ayats of Surah Baqarah and the five daily salaah. – Mishkaat, the Hadith of Me’ raj

Hadrat Mulla Ali Qaari رضي الله تعالى عنه poses a question to this in his annotation of this Hadith: Me’raj occurred in Makkah and Surah Baqarah is Madani. So how were its verses revealed on the night of Me’raj? He answers, The summary is that revelation was repeated to exhibit the respect and the great standing possessed by the Holy Prophet ﷺ . On that note! Allah عزوجل revealed wahi to him without the means of Hadrat Jibreel عليه السلام .” 2.310- Mirqaatul-Mafateeh

Shaikh Abdul-Haqq Muhaddith Dehlwi رضي الله تعالى عنه writes in this Hadith’s explanation, “The verses were revealed on the night of Me’raj without any intermediate. At a later time, Hadrat Jibreel عليه السلام descended with them again and they were included in the Holy Quran.” 2.311- Lam ‘aatut-Tanqeeh

So, why did revelation take place twice? The Prophet ﷺ already had their knowledge from before, and Hadrat Jibreel عليه السلام would recite the entire Holy to him in the month of Ramadaan.

What was the purpose of this revelation? It is known from the Quran that Rasoolullah ﷺ had complete knowledge of all other revealed books. Allah عزوجل states, “O People of the book! Our Messenger who expounds many things you have hidden of the revelation and who overlooks many things has come to you.” 2.312- Surah Maida. Verse 15

If the Holy Prophet’s ﷺ knowledge doesn’t encompass all heavenly revelations, what do we mean by “expounding” or “not outing” them? The truth is that he was initially aware of the Quran but did not institute it before the revelation of the Quranic commands. This is why the first Hadith of Bukhari Sharif states that when Hadrat Jibreel عليه السلام came to the cave of Hira for the first time, he submitted to the Prophet ﷺ! “Read.” He didn’t say, “Read (this certain ayat. . .)” “Read” is only said to the person who knows. The Holy Messenger ﷺ answered. “I am not a learner (Ma anaa bi Qaari-in),” meaning. “I am the teacher and have already learnt.” The Lawhe-Mahfooz contains the Holy Quran and was

incorporated in the knowledge of the Holy Prophet ﷺ from before. He was a Nabi prior to his birth and the recipient of the Quran. How can prophethood be without revelation (wahi)? Therefore, we have to accept that he was aware of the Holy Quran before his birth.

Even today, some children are born as Huffaaz of the Holy Quran. Hadrat Esa عليه السلام said the following as soon as he was born, “Allah عزوجل has given me the kitaab.”^{2.313} This proves that he knew of his Book from this time.

Concerning some prophets, it has been said, “We have given you knowledge and wisdom from childhood”^{2.314} As soon as the Holy Prophet ﷺ was born, he went into sajdah and interceded for his Ummah, whereas sajda and shafa’at are both commands of ilie the milk of his mother during the month of Rarnadaan. This is also a Quranic command. The khutba of the book Noorul-Anwaar states that this proves that aeting upon the Holy Quran was a natural habit of Rasoolullah ﷺ from birth drank from only one side of Sayyidah Halima رضى الله تعالى عنها and left the other for his brothers. The fairness shown here is also a Quranic order. If he was not versed With the Quran from the beginning, how is he practicing upon its commands? ^{2.315}

OBJECTION 3: The generality of the Quranic ayats you have presented necessitates the Prophet’s ﷺ knowledge to be equal to Allah’s عزوجل. However, you stipulated until Qiyaamat”, whereas neither does “Maa lam takun ta’lam” specify this nor does it mention what has occurred and what will (Maa Kaan wa Maa Yakoon). Therefore, we stipulate Shariab commands to these verses because when an ayat is specified (khaas) once, the doors or specification are later opened by it (books or usool).

Answer – There is no specification (takhsees) in this ayat but rational exclusion, because the knowledge of Allah عزوجل is infinite (ghair mutnahi) and the mind of the creation cannot handle infinite branches of knowledge (uloom). Therefore, their knowledge must be finite (mutnaahi). It is proven that Rasoolullah ﷺ revealed information until Qiyaamat. That is why we have claimed so. The order resulting from exclusion (jstisnaa) and that from specification are two different things. Children, lunatics, women with haiz, etc. are excluded from the command Establish Salaah” not through specification, but exclusion.

I have very concisely discussed this topic because there are other topics to tackle. May Allah عزوجل accept it.

وَصَلَى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَالَّذِي وَاصَّ

”حَابِهِ اجْمَعِينَ بِرَحْمَتِهِ وَهُوَ أَرْحَمُ الرَّاحِمِينَ“

CHAPTER THIRTY-FOUR

DECORATING THE MASJID WITH LIGHTS, ETC.

It has always been the practice of all Muslims to brighten Masjids and make special arrangements for lighting and decorating on significant occasions, e.g. Lailatul-Qadr in Ramadaan, 12th Rabiul-Awwal, etc. The Masjids of Wahabees, however, remain without luster. They rule this action of decorating the Masjids to be Haraam and even shirk. For this reason, we shall discuss this topic as well.

PROOF OF ADORNING MASJIDS

To always keep Masjids bright, especially during Ramadaan or when completing the Quran on Lailatul-Qadr, Meeladun- Nabi ﷺ, etc. is a great act of worship (ibaadat). There are many proofs for this,

I. Allah عزوجل states in the Holy Quran, “Only those who have Imaan on Allah عزوجل and Qiyaamat cause the Masjids to thrive.” 34.1 – Surah Taube, Verse 18

The Commentators of the Holy Quran (Mufassireen) state that having namaaz in jamaatsin Masjids, keeping the Masjids clean, spreading mats of high quality, brightening the Masjids with lighting, etc. are all included in causing Masjids to prosper. Hadrat Sulaiman عليه السلام used to make the Masjid Baitul-Muqaddas bright with Kibreet-e-Ahmar (a flammable substance). There was so much brightness because of this that women miles away were able to spin their threads! – Tafseer Roohul-Bayaan

2. Hadrat Abu Saeed Khudri رضي الله تعالى عنه states, “The Sahabi, Tameem Daari رضي الله تعالى عنه was the first person to light lamps in the Masjids.” 34.2 – Ibn Majah

This proves that brightening Masjids is the practice of a Sahaabi. Bear in mind that lighting lamps was not the general habit in the Holy Prophet’s ﷺ time. At the time of jamaat, sticks of the date- tree were burned for light. Hadrat Tameem Daari رضي الله تعالى عنه was the first to light lamps there.

3. Ummul-Mu'mineen, Sayyidah Maimunah رضي الله تعالى عنها asked the Prophet ﷺ “Give us an instruction regarding the Masjid at Baitul-Muqaddas.” He said, “Go to it and read namaaz there.” During those times, there was a war taking place in that area. For this reason, Rasoolullah ﷺ said, “If you cannot reach the Masjid and perform Salaah in it, send oil there so that it can be used to light the Masjid’s lamps.”

34.3 – Abu Dawood

Four points arise from this narration,

1. Traveling to the Masjid of Baitul-Muqaddas to perform Salaah in it is Sunnat. Sayyiduna Rasoolullah ﷺ led all the prophets in namaaz there on the night of Me’raj. He (as well as all other prophets) traveled there for this very reason.

2. Many lamps used to be lit in the Masjid of Baitul-Muqaddas. This is known from the usage of the word 'Qanadeel' in the Hadith.

3. The thawaab of brightening the Masjid is comparable to the reward of performing namaaz there. In other words, it is a great ibaadat and a means of attaining reward.

4. To send oil from afar to brighten a Masjid is the sunnah of the Sahaaba.

4. Imam Muhaddith Rafie رضى الله تعالى عنه states that Hadrat Mu'aaz ibn Jabal رضى الله تعالى عنه reports the Holy Prophet ﷺ to have said, "Allah عزوجل builds a home in Jannat for the person who builds a Masjid for Him. 70,000 angels will make dua of mercy for the one who lights lamps in the Masjid, and they will continue making this dua for him until the lamps are extinguished." 34.4

We come to know that causing brightness in the Masjid is a means of attaining dua from 70,000 angels.

5. Hadrat Mu'aaz ibn Jabal رضى الله تعالى عنه also narrates that Sayyiduna Rasoolullah ﷺ once said, "70, angels me dua .of mercy for the one who ha Ass a lamp m the Masjid. They contmue doing so until the lamp goes out.

So, just as how lighting lamps {i.e. causing brightness in the Masjid) is thawaab, so too is giving lamps or oil (i.e. supplying provisions for lighting) to the Masjid a means of thawaab.

6. Hadrat Abu Ishaq Hamdaani رضى الله تعالى عنه states, "On the first night of Ramadaan, Hadrat Ali رضى الله تعالى عنه came to Masjidun-Nabawee while lamps were shining and recitation of the Holy Quran was being made. He said, "O Umar ibn Khattab! May Allah عزوجل brighten your grave just have brightened his Masjids at the time of the Quran's recitation. -Ibn Shaheen

7. Some Muhadditheen report Hadrat Ali رضى الله تعالى عنه to have said, "Allah عزوجل the grave of Umar رضى الله تعالى عنه Just as how he has bnghtened our Masjids.34.7- Sahihul-Bihaari

From the last two narrations, it is proven that brightening the Masjids in Ramadaan has been practiced from the time of Hadrat Umar رضى الله تعالى عنه .It should also be noticed that the other Sahaaba didn't object to this. Rather, Hadrat Ali رضى الله تعالى عنه made dua for him. We also learn that by brightening the Masjids, Insha-Allah, our graves will also be brightened. Thus, whoever now stops this practice is not only making his grave darker, but is objecting to the Sunnat of the Sahaaba, The Holy Quran speaks about such people, "Who is a bigger tyrant than he who stops Allah's عزوجل remembrance (Zikr) in Allah's عزوجل Masjids and tries to ravage them?" 34.8 -Surah Baqarah, Verse 114.

In this ayat, those who prohibit Salaah, the Zikr of Allah عزوجل recitation of the Holy Quran or Naat Sharif to be read in the Masjids, as well as those who stop the decoration of Masjids with lamps, lightings, carpets, etc. have been censored and rebuked because their stopping and prohibiting adds to the ruining of the houses of Allah عزوجل. In this day and age, to adorn Masjids, continuously keep them bright and make special provisions for lighting on important occasions is good even according to common sense, because we frequently decorate Our homes and go out of our way to have special lighting installed on special occasions, e.g. weddings, etc.

When our homes are worthy of being decorated and made bright, surely Allah's عزوجل house, which is the most excellent of homes, should be decorated more than any other so that the greatness of Masjids is inculcated in the hearts of people. This practice is a means of propagating the deen of Islam, and instilling a sense of awe into the Muslims for the Masjids.

OBJECTIONS AND ANSWERS TO LIGHTING THE MUSJIDS, ETC.

OBJECTION 1: To decorate Masjids with lights is waste. The Holy Quran has prohibited wasting, "Eat and drink and don't be wasteful. Verily Allah عزوجل dislikes those who waste." 34.9 -Surah Aaraaf, Verse 31

Answer – Saying “brightening Musjids is wastage is incorrect. Wasteful spending is the spending which has no worldly or religious benefit. Brightening Musjids is decoration for the house of Allah عزوجل. It is an act of worship and a means of thawaab.

Hadrat Ali رضى الله تعالى عنه came to Masjidun-Nabawee while lamps were shining and recitation of the Holy Quran was being made. He said, “O Umar ibn Khattab عزوجل! May Allah brighten your grave just as how you have brightened His Musjids at the time of the Quran’s recitation.”

OBJECTION 2: When light is attained by one lamp or light, all the others are useless and are now considered wastage.

Answer – When the Satr (area of the body necessary to be covered) is covered with one vest and pants, then wearing a shirt, waistcoat, etc. on top of these things should also be considered wastage and Haraam. What about buying different materials when simply cotton will do? Or spending thousands on electrical fittings when a RS lamp is enough to light the home? Is traveling in first- or business-class also Haraam because third-class is sufficient for a person to reach his destination? Friends, light is definitely attained by one lamp or fitting, but many lights are a decoration for Musjids. Both lighting and decorating is ibaadat.

OBJECTION 3: If brightening the Masjid with lamps and light was a good act, why didn't the Holy Prophet ﷺ himself do it in Masjidun-Nabawee? Are you more excellent than Rasoolullah ﷺ or more sympathetic to the deen than him? What right do you have of doing that which the Messenger ﷺ didn't?

Answer -'If wearing waistcoats, clothes of high-quality, velvet, etc. was a good act, why didn't the Holy Prophet ﷺ use them? Wahabies, why do you do that which Rasoolullah ﷺ hasn't done? Why do you have electrical fittings in your homes?

In the Prophet's ﷺ time, homes were simple in construction because it was the e of many Jihads and thus, the Sahaaba had more important matters at hand. He time of the Sahaaba however, when people increased the standards of their homes, the Jurists amongst them thought, “The deen is far more excellent than the house (i.e. Musjirlun-Nabawce) is far more excellent than homes.

For this, Our houses shouldn't be more brilliant than Allah's houses" With this in mind, Hadrat Uthman رضي الله تعالى عنه refurbished and renovated Masjidun-Nabawee magnificently. He also adorned and decorated it imposingly. Holy Prophet ﷺ states, "Be steadfast on my Sahaaba and that of my Khulafaa-e-Raashideen." 34.10

Just as how the Sunnat of Rasoolullah ﷺ is worthy of practice, so is the Sunnat asoolullah's Sahaaba commendable in following (and we know that the Prophet's companions decorated Masjidun.Nabawee). In fact, the Prophet ﷺ himself ordered oil to be sent to Baitul-Muqaddas to be used in its.

OBJECTION 4: Hadrat Ibn Abbas رضي الله تعالى عنه quotes Rasoolullah ﷺ to have said, "I not been commanded to decorate Masjids. Hadrat Ibn Abbas رضي الله تعالى عنه also "You will decorate like the Jews and Christians. 34.11-Abu-Dawood.

Hadith proves that there is no command of decorating Masjids, and ling places of ibaadat is the practice of the Jews and Christians, not Muslims. It is quite clear that brightening Masjids is decoration. Thus, it is prohibited.

Answer- There are two replies to this,

1. If this Hadith's implication is taken to mean that decorating Musjids and having lighting there is prohibited, Why didn't Hadrat Ibn Abbas رضي الله تعالى عنه stop Hadrat Umar and Uthman رضي الله تعالى عنه from decorating them? Why did he go contrary to his own narration? Why didn't any of the Sahaaba take this Hadith's meaning to be what you have accepted? If this is the actual meaning of the Hadith that you have cited, it will go against the Holy Quran, i.e. Surah Tauba, Verse 18.

The Quran Sharif has declared decorating and populating the Masjids to be the sign of Imaan. So, we come to know that you have incorrectly understood the Hadith.

2. Here, the prohibition is not against every decoration. Rather, impermissible Ilaunter has been censored, e.g. decorating with pictures, photos and statues. That was why likeness to the Jews and Christians was made (their places of worship are strewn with such decorations). It could also refer to the decoration that is not for Allah عزوجل but for show (riya), boast and fame as per the deduction of the following Hadith in Objection 5. The decoration and brightening which is solely for Allah's pleasure and respect of the Musjid is admirable. May Allah عزوجل grant us the correct understanding of the Holy Quran and Hadith Sharif.

OBJECTION 5: Hadrat Anas رضي الله تعالى عنه states that the Prophet once said, "Truly a sign of Qiyaamat is that people will show-off in Masjids." 34.12 – Abu Duwood, Nasaa't, DaarIimi, Ibn Majalat

We come to know from this Hadith that the decoration of Masjids is an indication of Qiyaamat. May Allah عزوجل save us from this.

Answer – The meaning of this Hadith is what we have spoken about in Objection 4, concerning boastfully building Masjids and decorating them in conceit (such as a suburb which decorates their

Masjid in contest to another area's). Reading namaaz for show and boast is prohibited. This doesn't mean that even sincere people should stop reading namaaz!

The Hadith may also mean that close to Qiyaamat, people will go to the Masjids and, instead of making the Zikr of Allah عزوجل they will indulge themselves in worldly chatter and contest amongst each other in boast and superiority. This is a severe sin.

Even if the Hadith's meaning is accepted to be what you have understood (that decorating Masjids is a sign of Qiyaamat), still too is prohibition not proven by it because not every sign Qiyaamat is bad. The advent of Hadrat Esa عليه السلام and the appearance of Imam Mahdi رضي الله تعالى عنه are also signs of Qiyaamat. They are not bad but are full of blessings.

OBJECTION 6: Decorating Musjids with lights is a Bad Innovation (Bidat) and every Bidat is deviance.

Answer – This is wrong because doing so is the Sunnat of the Sahaaba, as we have explained in the first chapter. Even if this was an Innovation, every Innovation is not Haraam or a deviance. Printing Bukhari Sharif is an Innovation but is not Haraam.

In fact, doing so is thawaab! The Science of Hadith, as well as its categorization, is also an Innovation but is not Haraam. We have already explained Innovations (Bidat) in this book. In that section, we have proven that today, the Kalima and namaaz (in fact, all acts of worship) have several Innovations within them but thawaab is given nevertheless.

CHAPTER THIRTY-FIVE

PERFORMING SHABEENA AND IT BEING A MEANS OF REWARD

It has always been the practice of virtuous Muslims to perform ‘Shabeena’ during the month of Ramadaan (i.e. to complete an entire Quran Sharif in Taraweeh in either one, two or three days). It is even reported about some Buzurgs of the deen that they used to complete an entire Quran Sharif daily outside of Ramadaan. All of this is permissible and thawaab on condition that the Holy Quran is not read so hastily that its words aren’t pronounced correctly or that recitation isn’t done with laziness.

Ghair-Muqallid Wahabies (those who reject the Four Imams) call Shabeena Haraam.

In other words, they curse those who recite the Quran the entire night. What deen do these people have?

PROOF OF SHABEENA

To complete the recitation the entire Holy Quran in one night is a means of thawaab, proven from the Quran, Hadith, rational thinking and the books of Wahabies themselves:

1. Allah عزوجل says to His Beloved ﷺ, “O Beloved covered in a sheet! Stand the entire night except for some part of it, half the night or less than it, or increase on this, and recite the Holy Quran with modulation (Tartee1).” 35.1 -Surah Muzammil, Verses 1-4

In this ayat, the Holy Prophet ﷺ is ordered to perform narnaaz approximately the entire night. In the beginning of Islam, making ibaadat the entire night was Fardh, with just a small part of the night being allowed for rest. The obligation was annulled (mansookh) a year later-but its preferability (istihaab) still remains. So, whoever remains awake the entire night and sleeps very little acts upon this ayat. It should be bared in mind, however, that only he who can properly recite the Holy Quran should make Shabeena, as deduced from the instruction of Tarteel.

2. Hadrat Abdullah ibn Abbas رضى الله تعالى عنه mentions a long Hadith about Namaaz-e-Khusoof. In it, it is stated, “In the Salaah of a lunar eclipse, Rasoolullah ﷺ extended his standing (Qiyaam) equal to the recitation of approximately Surah Baqarah,” 35.2

We come to know that the Prophet ﷺ recited Surah Baqarah (2 lh paras) in Salaatul.Khusoof. In Shabeena, 1 ½ paras occur in each rakaat, so if ½ paras are proven to have been read in one standing, 1 ½ is definitely permitted.

3. Hadrat Huzaifa رضى الله تعالى عنه reports a very long Hadith about the Holy Prophet’s ﷺ Tahujjud narnaaz. His last words were, “The Prophet ﷺ performed rakaats of Tahajjud namaaz. In these, he recited Surah Baqarah, Aalelmran, Surah Nisaa, Ma’idah and Anaarn.” 35.3 – Abu Dawud

Here we see that the Messenger ﷺ recited approximately 8 paras in 4 rakaats of Tahajjud namaaz. In other words, he read close to 2 paras in each rakaat! This much would not be necessary to complete Shabeena (since only 1½ paras are required). Why then would it be Haraam?

4. Hadrat Mugheerah ibn Shu'ba رضى الله تعالى عنه reports, "In the namaaz of the night, the Prophet ﷺ stood in it so much that his feet became swollen. When he was asked why he strives so much whereas, through him, his Ummati's former and latter sins have been forgiven, he answered, "Shouldn't I be a grateful bondsman of Allah عزوجل?" 35.4 – Muslim, Bukhari

This Hadith establishes that to exert yourself in ibaadat is the Sunnah of the Prophet ﷺ. If a Mu'rmin's feet become swollen in Shabeena, he is fortunate to have attained this Sunnah. Wahabies don't have the good fortune of making ibaadat themselves, so they stop others from doing so as well.

5. Hadrat Ibn Seereen رضى الله تعالى عنه states, "Hadrat Tameem Daari رضى الله تعالى عنه used to remain awake the whole night and recite the entire Quran in one rakaat." 35.5 -Tahaawi

In Shabeena, the Quran is recited within 20 rakaats of Taraweeh. The Sahaabi however, Hadrat Tameem Daari رضى الله تعالى عنه used to recite the entire Quran in only one!

6. Hadrat Is'haaq ibn Sa'eed رضى الله تعالى عنه also reports from his father that, "Hadrat Abdullaah ibn Zubair رضى الله تعالى عنه recited the whole Quean in one rakaat." 35.6 Tahaawi

7. Hadrat Uthman ibn Abdur-Rahman Teemi رضى الله تعالى عنه states, "My father said to me, "I once decided that I shall remain awake the entire night at Maqaame-Ibrahim. So, after I performed Esha Salaah, I went to it and was about to stand (for salaah) when someone suddenly tapped my shoulder. It was Hadrat Uthhrnan ibn Affan رضى الله تعالى عنه. He began reciting from Surah Fatiha and continued until he completed the entire Holy Quran. Thereafter, he made Ruku and Sajda and completed his Salaah. I don't know whether he had read namaaz before this or not." 35.7 – Hulya of Abu Nu'aim

8. Hadrat Ibrahim Nakha'i رضى الله تعالى عنه states, "Hadrat Aswad رضى الله تعالى عنه used to complete an entire Quran every second in the month Ramadaan and would sleep between Maghrib and Esha. 35.8- Hulya

9. And Hadrat Hammad-s-narrates رضى الله تعالى عنه "The Sahaabi, Hadrat Sa'eed ibn Jubair رضى الله تعالى عنه recited the entire Quran in one rakaat in the Baitullah Sharif." 35.9 Tahaawi

These Ahadith prove that remaining awake for the better part of the night, performing Namaaz, making Qiyaam daily (until even the feet become swollen) and reciting 2½ paras of the Quran in one rakaat is the Sunnat of the Holy Prophet ﷺ while reciting the entire Quran in one or two nights or even in one rakaat is the Sunnah of the Sahaaba. Whoever now calls Shabeena Haraam, Shirk or as sin is a plain idiot.

10. The practice of the Sahaaba is recorded in the following manner, "One group (amongst them) completed the Holy Quran in one day and night, another completed it twice while others finished it thrice. Those who completed it in one rakaat are countless." 35.10 Mirqaat, Baabu Tilaawatil-Quran

Rational thinking also proves that Shabeena should be considered ibaadat, not Haraam, because the reward of ibaadat is attained according to the amount of effort carried out. Extra thawaab will be attained (not punishment) by keeping fast during hot summer days, fighting Jihad by sword or performing a strenuous Hajj. How then can it be said that Muslims who perform namaaz the entire night for Allah's pleasure whilst reciting great portions of the Holy Quran attain punishment instead of reward? Reading one letter of the Holy Quran gains the reader the reward equivalent to 10 good deeds. So it's surprising that instead of good deeds now being received for reading the entire Quran, punishment is conversely attained! As a miracle, Hadrat Dawood عليه السلام recited the entire Zabur in a short space of time (as stated in the Ahadith). So, if punishment is attained by reciting the Holy Quran in one night, Hadrat Dawood رضى الله تعالى عنه would be a sinner (Allah عزوجل Forbid!)! May Allah عزوجل grant these people understanding.

Speaking of the excellences of the founder of their sect (Maulwi Ismail Dehlwi), Wahabies write that he used to complete the Holy Quran from Asr until Maghrib salaah, with people hearing the entire Quran in a small space of time. – Arwaah- Thalaatha.

Now, we ask the Wahabies: You curse and abuse our Imam Abu Hanifa رضى الله تعالى عنه because he used to complete a Holy Quran once every day and once every night during Ramadaan. Your Ismail Dehlwi used to finish one Quran from Asr until Maghrib. Is he also worthy of abuse or not? Is he a sinner and faajir, or is he excused for being your leader? Please answer.

OBJECTIONS AND ANSWERS TO PERFORMING SHABEENA

OBJECTION 1: The Holy Quran states, “Recite the Holy Quran by regulating (Tarteel).” 35.11 – Surah Muzammil, Verse 4

It's apparent that if, in every rakaat, 1½ paras are read to complete an entire Quran in one night, the Haafiz would have to read very fast. This necessitates not understanding anything besides ‘Ya’iamoon’ and ‘Ta’iamoon’. It’s for this reason that making Shabeena is contrary to the Holy Quran’s command.

Answer – There are two replies to this objection,

I. Your founder, Ismail Dehlwi, used to recite the whole Quran from Asr until Maghrib. Was he also guilty of this? Did he commit Haraam or not? Hadrat Dawood عليه السلام used to recite the entire Zabur Sharif very fast. Hadrat Uthman Ghani رضى الله تعالى عنه, Tameem Daari رضى الله تعالى عنه, Abdullaah ibn Zubair رضى الله تعالى عنه etc, who are senior Sahaaba, used to recite the entire Holy Quran in one rakaat! The Prophet ﷺ himself would read 2 paras in one rakaat of Tahajjud namaaz and 1 Yz in Salaatul-Khusoof (references for these have already been given). Will your objections be leveled against these personalities as well? If not, why?

2. Allah عزوجل has blessed some people with such fluent reading that even though they read very fast, their reading is still clear. Others don't have this ability, and so when they read, nothing except 'Ya'iamoon' and 'Ta'iamoon' is understood. Shabeena should only be performed with the first type, not with the second. This is the meaning of the ayat. Thus, both its meaning and the practice of performing an extended recitation in one rakaat (as proven by the Holy Prophet ﷺ and his revered Sahaaba) are also correct.

OBJECTION 2: Hadrat Abdullah ibn Amr رضى الله تعالى عنه reports that Rasoolullah said, "Whoever recites the Holy Quran in less than three days won't understand it." 35.12 – Mishkaat, Baabu Tilaawatil-Quran

Thus, because we wouldn't understand the Imam's recitation, Shabeena is absolutely prohibited.

Answer – There are a few replies to this,

1. This Hadith is against you as well. You say that Shabeena of three days is Haraam while this Hadith allows it.
2. Your leader, Maulwi Ismail Dehlwi, used to complete one Quran from Asr until Maghrib. He also falls under this. Clear his name and whatever is your answer will be ours.
3. In this Hadith, Sayyiduna Rasoolullah ﷺ is referring to the general public. Usually when Huffaaz complete the Quran in one or two days, they are not able to understand it. Those who have the ability to are excluded from this-e.g. Hadrat Uthman رضى الله تعالى عنه and other Sahaaba who would complete the Quran Sharif in one rakaat. This is why Mirqaat and Lam'aat state in the annotation of this Hadith that some Buzurgs used to complete the Quran in one day and night while others would complete eight! In fact, Shaikh Abu Madyun Maghribi رضى الله تعالى عنه used to complete 70,000 Quran Sharifs during a single night! Once, he completed a Quran Sharif after kissing the Hajar-e-Aswad and approaching the door of the Holy Kaaba. Those around him heard every single word of it. – Mirqaat, Baabu Tilaawatil-Quran, Vol. 2, Pg. 216

Mulla Ali Qari رضى الله تعالى عنه further states, "The truth is that this command is different in relation to the diversity of people." – Ibid

OBJECTION 3: The ending words of a lengthy Hadith reported by Hadrat Abdullah ibn Amr رضى الله تعالى عنه are, "Complete the Quran in one week. Do not exceed this." 35.1-4 _ Muslim, Bukhari

The summary is that Hadrat Abdullah ibn Amr رضى الله تعالى عنه requested the Holy Prophet ﷺ for permission to complete the Quran quickly. He was ordered to first make one khatam in one month.

When he persisted, the Prophet replied, "The Quran shouldn't be completed in less than a week."
Thus, Shabeena is prohibited.

Answer – The Prophet's reply to Hadrat Abdullah ibn Amr رضى الله تعالى عنه was in relation to his condition. He probably wouldn't have been able to read clearly if he had to finish the Holy Quran in a

couple of days. Or, here perpetual recitation is what is being referred to. In other words, if every person began completing the Quran every day, worldly works would be left incomplete. There is no problem in completing the Quran once in 1 ½ days during the entire year. Those Sahaaba who recited the entire Quran in a single rakaat knew this Hadith, so why didn't they abandon this practice?

OBJECTION 4: The Holy Prophet ﷺ never recited the Quran Sharif within one or two nights. Shabeena is an Innovation and we should save ourselves from these.

Answer – Rasoolullah ﷺ not reciting the Quran in a couple of nights is due to two reasons,

- I. In the initial period of his life, the entire Quran was not revealed. Its revelation was completed just before his demise.
2. The Prophet ﷺ had mercy on his Ummah. If he continuously practiced Shabeena, it would have become a necessary Sunnah on them. Thus, Shabeena was made by his Sahaaha afterwards. The Prophet ﷺ didn't always perform Taraweeh either but the Sahaaba did with jarnaat later on.

Remember that Shabeena is the Sunnah of the Sahaaba. Insha-Anah, practicing their Sunnat has the same thawaab of completing the Noble Messenger's ﷺ. Calling the Sunnah of the Sahaaba "Bad Innovations" and prohibiting it is the misfortune of the Wahabies. We, the Ahle-Sunnah, don't dare do such things.

OBJECTION 5: The state of Shabeena today is that the Haafiz continues to recite the Holy Quran even though some muqtadis are asleep, yawning or sitting from laziness. This is disrespectful to the Holy Quran and thus the reason why it should be stopped.

Answer – This is an absolutely false accusation. Some people solemnly attend Shabeena to listen to it (standing and listening attentively). Some come merely to see it and remain seated. There is nothing wrong with this. Listening to the Holy Quran is Fardh-e-Kifaaya and so the listening by only some is sufficient.

Hypothetically, even if it is accepted that all Muslims listen to Shabeena in laziness, effort should be made to remove the laziness, not stop the Shabeena. Today, there are many sins committed in weddings, such as dancing, music, fireworks, etc. Please don't prohibit Nikah! Try to stop these incorrect practices. There were idols in the Holy Kaaba during the time of Sayyiduna Rasoolullah ﷺ. Instead of bringing down the entire construction, he removed the idols when Allah عزوجل ultimate granted him the power to do so. If a dog enters a Musjid, don't destroy the mosque, but take out the dog. If there are lice in your hair, don't set flame to your scalp. It is a very strange practice of Wahabies that instead of removing the ills in ibaadats, they try to prohibit the ibaadat itself. Through this feeble excuse, these people wish to stop all good acts such as Meelad Sharif, Khatam-e-Khwajagaan, etc.

If my Sunni brothers remember my answer, Insha-Allah, they will be safe from the mischief of the Wahabies.

”وَصَلَى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ وَنُورِ عَرْشِهِ سَيِّدِنَا مُحَمَّدٌ وَاللَّهُ وَصَحْبُهُ اجْمَعُينَ أَمِينٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ“

Ahmad Yaar Khan Naeemi Ashrafi Badayuni

Patron of Madrassah Ghousia Naeemia, Gujarat, Pakistan